

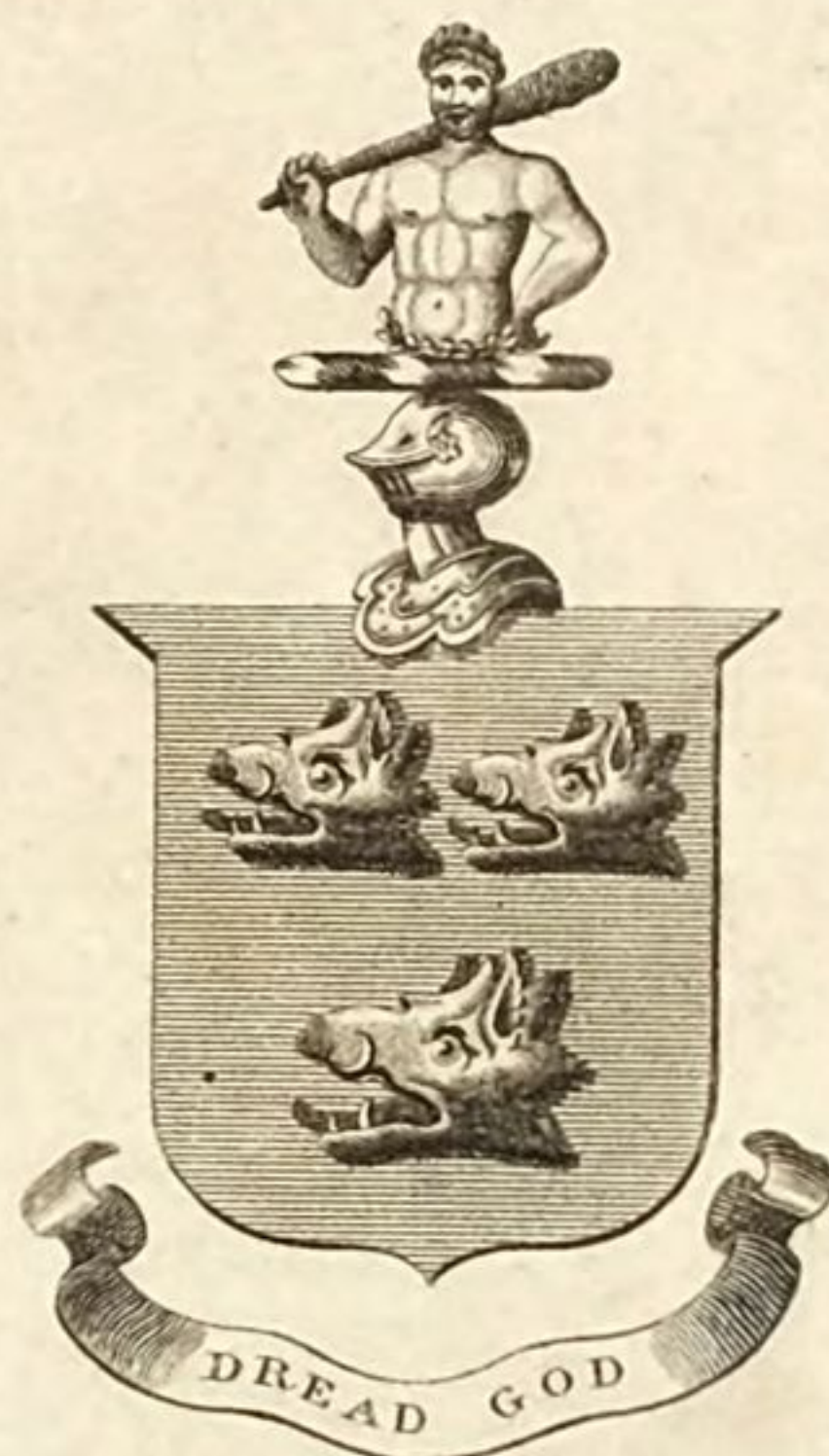
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MDCCLXXII.

T O

The Most Reverend the ARCHBISHOPS,

The Right Reverend the BISHOPS,

A N D

All Others of the Reverend CLERGY of the
CHURCH of *ENGLAND*:

LIKEWISE TO

The NOBILITY and GENTRY,
OF BOTH SEXES:

This ATTEMPT to preserve the MEMORIES, and record the
VIRTUES, of their most worthy ANCESTORS, and very excellent
PREDECESSORS, (for the *Imitation* and *Example* of the *present*
Age, and of *Posterity*)

Is most humbly Inscrib'd

By their most devoted and

obedient Servant,

JOHN WILFORD.

The Most Reverend the ARCHBISHOPS,

The Right Reverend the BISHOPS,

AND

All Others of the Reverend CLERGY of the
Church of ENGLAND:

LIKEDWISE TO

THE NOBILITY and GENTRY,

OF BOTH SEXES:

THE Author to preserve the Memory, and record the
Virtues of their most worthy Ancestors, and very excellent
Predecessors, (for the Imitation and Example of the present
and future Generations)

Is most humbly intreated

To think much obliged and

obedient servant,

JOHN WILKINS.



P R E F A C E.



IT is the Opinion of the Great Archbishop Tillotson; That,
 “ To commend those *excellent Persons*, the *Virtues* of whose
 “ *Lives* have been *Bright* and *Exemplary*, is not only a Piece of
 “ *Justice* due to the *Dead*, but an Act of great *Charity* to the
 “ *Living* :” I accordingly promise myself (in the Words of Mr.
Nelson upon a much like Occasion) “ That *Good Men* will not be wanting in
 “ that *Candour* which is so essential to their CHARACTER, and which incli-
 “ neth them to be favourable to all *Attempts* of this Nature; because they
 “ freely allow that it is but just that the Memory of the Servants of God
 “ should be preserved in the Church; not only that their *Names* may be men-
 “ tioned with *Honour*; and that they may be had in everlasting Remembrance;
 “ but that their *Virtues* may remain upon *Record*, to provoke others to *Love*
 “ and *Good Works*.”

I presume there will be the less Occasion to expatiate upon the *Usefulness*
 and *Advantage* of this *Undertaking*; since it is so generally allowed, That
 the *Prevalence* of *Example* is far beyond that of *Precept*; for 'tis observable,
 that *Precepts* and *Exhortations* affect the Mind but slowly and weakly, whilst
Actions and *Examples* move strongly and with Power. “ *Examples* (says
 “ Mr. Kettlewell) are more plainly *instructive* than *Precepts*. For *Precepts*
 “ prescribe *Virtue* in general Terms, which afterwards needs farther Reason-
 “ ing to supply Circumstances, and accommodate them to particular Occa-
 “ sions. But *Examples* (says he) shew it in *particular Instances*, attired in
 “ all its various Forms and Circumstances, and fitted for *Practice*; so that
 “ when they are in Sight, we have nothing left to do, but to follow what
 “ we see before us: And (as he observes in another Place) nothing can be
 “ more *instructing* to the World, and more like to bring *Virtue* into *Practice*,
 “ than to draw it out in the *Lives* and *Acts* of *pious Persons*.”

In pursuance to the *Sentiments* of these *Great Men*, I have herein endea-
 voured to rescue from Oblivion the CHARACTERS of many *worthy Persons*;
 and, from divers hitherto dispers'd Materials, to set them in one Point of
 View; that by thus reducing them into a Body, they may serve as standing
Memorials of *Piety* and *Virtue*, and hereby be render'd more useful to the
 World than otherwise they might have been, had they remained (as many of
 them probably would) in their original Obscurity.

Though amidst so great a Variety of CHARACTERS, which here make
 their first Appearance in this Light; some of them (by Reason of the Di-
 stance of the Times they were written in, and the different Style of the Wri-
 ters) may happen not to be embellished with that *Elegance* of *Expression*, or
 drawn

drawn with such *masterly Strokes*, as may appear in others; yet I hope all of them (as they stand in Conjunction) will fully answer the Purposes intended in their Publication; and while the more *unlearned* are edify'd and instructed by some *plain Examples*, there will not be wanting a sufficient Entertainment for the more *curious* Readers: In order to which, and to furnish out as agreeable a Variety as the Nature of this Work would admit; it must be observed, that Care has been taken to intersperse it with several LIVES and CHARACTERS, which have been done by no mean Hands, and which have been kindly communicated by divers Persons of Honour, Credit and Reputation, who have been Well-wishers to this Design, and have favoured me with their Assistance.

Notwithstanding I have been occasionally obliged to *extract* some CHARACTERS from *Funeral Discourses*, yet I hope the prevailing *Prejudice* against them, will not altogether be allowed as a sufficient *Argument* against me, especially if it be consider'd, that as much Care as possible has been taken to make use of such *Preachers* only, whose own CHARACTERS have been hitherto unimpeach'd; and who therefore ought not, in Justice, to be charged with those Crimes, of *Flattery*, *Partiality* or *Falshood*, which they so frequently, (as may be observ'd) on such solemn Occasions, disclaim: But had I determin'd (in Compliance with the Humour of the Age) to have excluded all CHARACTERS of this Sort, I may venture to affirm, That many an *excellent One* might have been lost, and the World have been depriv'd of many an *eminent Example*; which would be far from being consistent (as was before observ'd) with that *Justice* which is due to the *Dead*, and that *Charity* which we owe to the *Living*.

It must however be acknowledged with the Rev. Dr. Lee *, That “ *Funeral Sermons* are grown to be, and pass in common Estimation, for Things so much of Course, that they are in apparent Danger of being meanly thought of: But (says he) there is certainly some Fault somewhere in this Matter; either in the *Opinion* itself, or the *Grounds* of it; perhaps partly in *Both*. If *Some* have been too profuse, incurious, unexact, undistinguishing in their CHARACTERS, which (he fears) is true of many; *Others* may have been too naturally provoked into the other Extream, of believing nothing to be true of *Others*, which either stirs their Envy, or shames and reproves their own Lives,” [and, I may have Leave to add, which they do not find in their own selves.]

I hope I have all along kept up to that *Impartiality* I at first propos'd, as utterly disclaiming all *Party* as such; and not so much regarding the *Political*, as the *Religious* and *Moral* CHARACTER of any one Person in particular: I have indeed endeavoured (as much as in me lay) to do Honour to the Church of *England*, in recording the *Virtues*, and setting forth the *Examples*, of her *worthiest Members*: and thereby have given her an Opportunity of boasting of her *pious Votaries*, and of shewing to the World as eminent *Proficients* in *Piety*, *Virtue*, and all *Good Works*, as any that appear in the *Romish* Calendar.

I am very sensible that a *Work* of this Nature might have appeared to much greater Advantage, had it been undertaken by an abler Hand: But I am not without Hopes, that what I have now (with no little Pains and Expence) brought to a Conclusion, will meet with a favourable Reception; and, notwithstanding its *Deficiencies*, may have its *Use*. All that I have

* In the Dedication to his Sermon on Mrs. Greed's Death. See Page 762.

aimed at, is, by thus faithfully *transcribing* the *Thoughts* of *Others*, and presenting them together in their native Dress, to render them more generally *useful* and *advantageous* to *All*.

I must moreover assure the Reader, that no one *Person* of *real Worth* or *Eminence*, has been wilfully omitted; and as to those *worthy Persons*, who have hitherto escaped my Enquiry, I must own, that I should not be a little proud of an Opportunity of doing *Justice* to their *Memories*, according to the best of my Ability; and, at the same Time, of *rectifying* any *Mistakes*, or *supplying* any *Defects*, in what I have already done; which perhaps (with the kind Assistance of Friends, and the Favour of the Publick) may be hereafter attempted, in a *Supplemental Volume* to *This*, which is now submitted to their *Candour*; and, 'tis hoped, will meet with their *Approbation*.

As to the *Appendix* of *Monumental Inscriptions*, which were thought not improper to be added, as most of them, in a great Measure, serve to illustrate the CHARACTERS they refer to, I must beg the Favour of the *learned Reader*, to pass by any *Inaccuracies* he may observe in the *Translation* of those that are in *Latin*; as the rendering them into our own Language, was intended only for the Sake of those, who are unacquainted with the *Originals*, and might be curious of being informed of their plain Sense and Meaning.

Before I conclude, I should think myself guilty of the highest Ingratitude, did I not make all due Acknowledgments to those *worthy Persons*, who have so greatly obliged me in their favourable *Opinions*, and hearty *Recommendations* of *this Work*; as appears from several *Letters* I have received to that Purpose from divers Parts, with which (were it necessary) I might have swell'd this *Preface*: But I hope I may be excus'd the making this publick mention in particular, of the many great Favours I have received from the Reverend Mr. *Darwall*, the present worthy Rector of *Haughton* in *Staffordshire*, who (tho' a Stranger to me) has, in so generous and disinterested a Manner, so much encreased the *List* of my *Subscribers*, by so kindly engaging (and I hope to their Satisfaction) so many *Gentlemen* of the *Clergy* and *Laity*, (both in his own and neighbouring Counties) in my Behalf; and who, in his following *Letter* to me (however undeserving) has not only been pleas'd to communicate his kind *Sentiments* of this *Undertaking*; but, at the same Time, has condescended publickly to recommend it, as highly *instrumental* (as I am sure it is intended to be) in *promoting* the Cause of *Religion* and *Virtue*.

To the COMPILER of this WORK.

S I R,

I 'M very glad, my former LETTER prov'd so much to your Satisfaction. I'm sure, the Sentiments contain'd in it, were sincere and well-grounded. I mean, with regard to your laborious and lovely COLLECTION of EMINENT CHARACTERS. The Numbers already published, are, at length, come to Hand. And, with grateful Heart, I now beg Leave to return you my sincere Acknowledgments, for that singular Pleasure, I've taken, in the sweet and satisfactory Perusal of 'em. But, alas! I can never thank you sufficiently, for a Project so very advantageous, as well as agreeable. May the growing NUMBER of your SUBSCRIBERS do it for me! And may you daily meet with that generous Encouragement, which so pleasing, as well as profitable, so every-way excellent an Undertaking, most undeniably deserves.

Some People (I understand) have found Fault with your making Use of Sermons in the Compiling of the Work. I'm really much amaz'd, that any one shou'd discover so unaccountable a Dislike. For where else shall we meet with such shining CHARACTERS? Where is genuine Worth so gloriously display'd, as in the fore-mention'd pathetic, unexceptionable Discourses? And who, so fit for this blessed Business, who, so apt to deal ingenuously, in the careful Drawing-up of an exemplary CHARACTER, as they, that have enjoy'd the Happiness of a liberal Education; and, by their sound

Learning, sincere Piety, and holy Profession (as well as particular Knowledge of the Person commended) are generally unexpos'd, even to the most distant Danger of being justly charged with either Falshood, Flattery, or Partiality?

Indeed, 'tis very strange, that any Man of common Understanding, shou'd so surprizingly cavil, at a Circumstance, that seems rather, in a very extraordinary Manner, to recommend the Work. In your own brief Account whereof, you yourself have very justly observ'd, "that many of the abovemention'd CHARACTERS are dispersedly buried (as it were) either in single Sermons, or in other Pieces very difficult to be met with." So that, not many Gentlemen, I presume (no, not among the CLERGY themselves) are already possess'd of any considerable Number of those authentick Discourses, from whence you so judiciously extract your exemplary MEMORIALS.

Go on therefore, good Sir, with your excellent Design, in Spite of all little Discouragements to the contrary. 'Tis quite impossible for any Man alive to escape wholly the capricious Censures of unreasonable Men, or entirely to gratify the odd, out-of-the-way Taste of every Humourist. As for my own Part, I must needs say, that I like extreamly the truly noble and delicious Entertainment. Your Dainties really afford me inexpressible Satisfaction, and suit my Palate to a Tittle. And I make no doubt (as I said before) but the Publick in general will relish 'em as well, when they begin to be a little better acquainted with 'em.

It must indeed with Sorrow be confess'd, that good and exemplary LIVES seem not, at present, to be very much in Vogue. But who can tell what Wonders may be done, what a religious Reformation wrought, by your edifying MEMORIALS? Who knows, what a kindly Influence such a beautiful Constellation of bright Examples may have upon our Minds; what Numbers be thereby reclaim'd from vicious Courses; and, at length, happily induc'd to tread in the glorious Footsteps of our Christian Forefathers?

To bring about such admirable Effects as these (i. e. to put a stop to the impetuous Torrent of Vice, and to shame the scandalous Indevotion, and irreligious Prophaneness of the present Times) must needs, Sir, be the natural Tendency of your noble UNDERTAKING. In short, methinks I can never sufficiently enumerate the various Advantages of so beneficial a WORK; nor possibly be too copious in the Commendation of its numerous Excellencies: It being, in every Respect, and to all Intents and Purposes, both exceedingly Useful, and vastly Entertaining.

To conclude; I can, with the strictest Regard to Truth, assure you, Sir, that my Will is good. But, alas! I'm quite unequal to the honourable Task, I've been so zealously imposing upon myself. So vulgar, so very obscure a Hand as mine, is by no Means qualify'd to set forth, in a suitable Manner, the shining Lustre of your bright Exemplars. No: I'm a perfect Stranger (I humbly confess) both to you, and to the learned World. And consequently, Sir, my private Sentiments of your excellent UNDERTAKING may peradventure be look'd upon, as a Matter of very small Significancy.

I shall only add my most ardent Wishes, that so amiable a WORK may soon meet with an adequate Reward: And, that both the unwearied UNDERTAKER, and well-satisfied SUBSCRIBER (the one, by carefully publishing, the other, by devoutly perusing) may mutually reap the Benefit of, and receive proportionable Advantage from so laudable a PERFORMANCE. These, these are the hearty Prayers of, good S I R,

Your very sincere (tho' altogether unknown) Friend, and humble Servant,

HAUGHTON, Feb. 19, 1738-9.

RAN. DARWALL.

POSTSCRIPT to the PREFACE.

HAVING been oblig'd (since the finishing the above Preface) with the following LETTER from a Clergyman in the Country, who is likewise unknown to me; I hope that the Reverend Person himself, and the Publick will excuse my here inserting it; being intended only as a grateful Acknowledgment of his favourable Opinion, which perhaps may provoke others also to the same kind Sentiments, of this Undertaking.

S I R,

Midhurst, May 6, 1741.

I Received yours, together with the Numbers of your Memorials, for which I return you Thanks. --- If I can procure any Subscribers to this commendable Undertaking of yours, none shall be more ready to do it; for of all human Compositions, none, I think, are more edifying and diverting, than the Lives of eminent and pious Men.

Had the good Mr. Boehm (whose CHARACTER * you have favour'd us with) been now alive, he had seen his Desire (in part) accomplish'd.--- "I have often wish'd (says he) to see a Collection of the Lives of the most eminent Saints in the several Parties and Nations of Christendom, together with their inward Trials and Triumphs, their Conflicts and Victories, and with the whole Practice of Goodness and Virtue, which did shine in their Conduct, whilst they liv'd among us."--- In a Work of this Nature every one may find some Secret of Holy living, which they may adapt to their own Use, and improve to their own Advantage.--- I hope, Sir, you won't forget to oblige us with the CHARACTER of the great Dr. Waterland †.

I am, Sir, Your very humble Servant,

JOHN BELL.

* See Page 445.

† See Page 764.



A

L I S T

O F T H E

N A M E S of the S U B S C R I B E R S.

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* *

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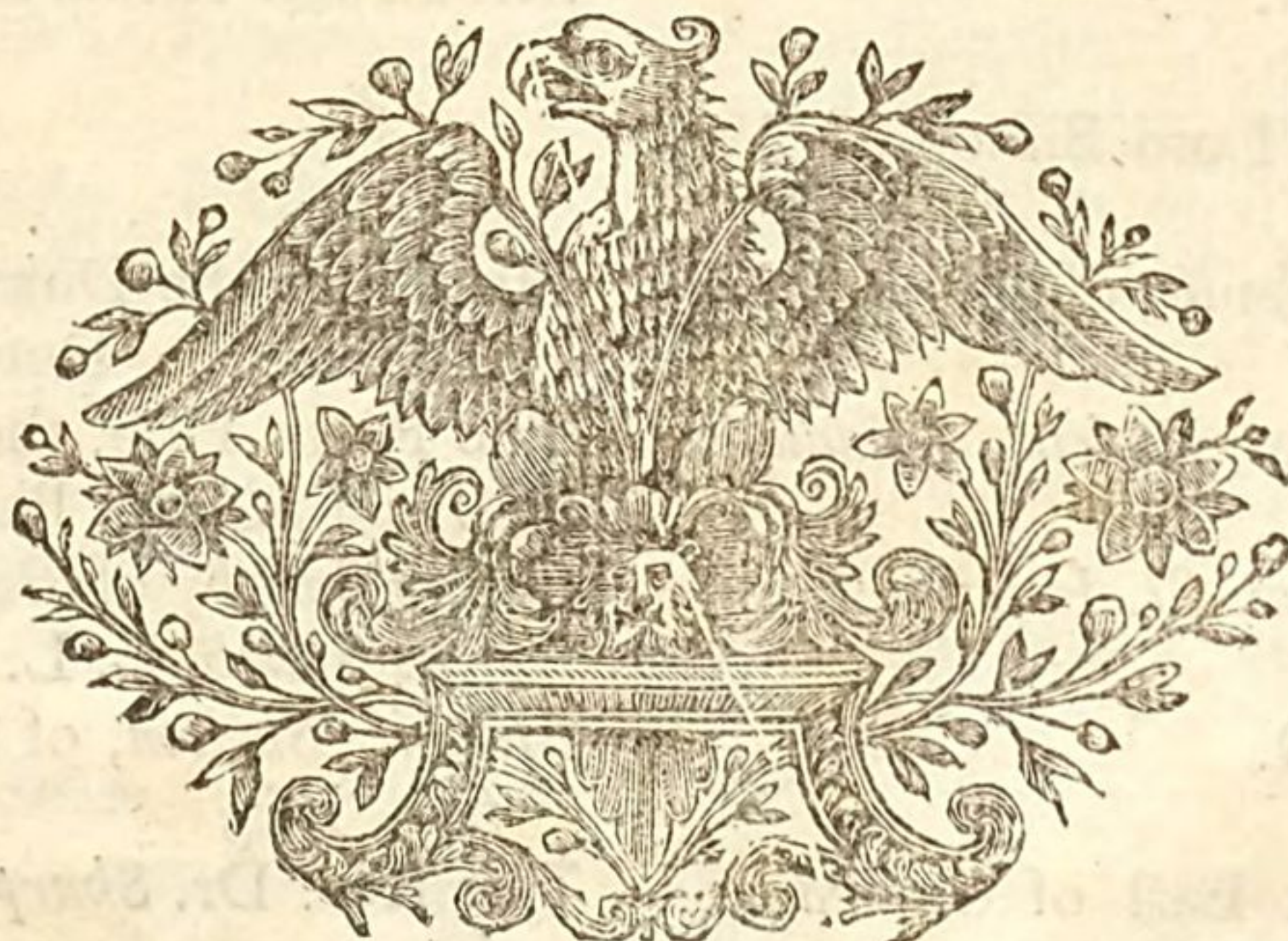
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The Rev. Dr. *Waterland*, Vicar of *Twickenham*, &c. deceased.
 The Rev. Dr. *Warren*, of *Trinity-Hall*, *Cambridge*.
 The Rev. Dr. *Warren*, Rector of *Stratford-Bow*, deceased.

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The Rev. Mr. *Zouch*, of *Sandaul-Magna*, *Yorkshire*.



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Exemplary Memorials, &c.

*The CHARACTER of the R^t Rev^d Dr. HENRY COMPTON, late Lord Bishop of London, by THOMAS GOOCH, D. D. Fellow of Gonvile and Caius-College in Cambridge, and some time one of his Lordship's Domestick Chaplains.**



E, who from any vain, popular, and ambitious Pretensions, climbs to the Dignity of *Bishop*, does not *desire the Office*, but the *Title*; not the *Work*, but the *Superiority*, and what other Advantages are annex'd unto it.

That *this* was not the Case of that excellent Person, who so lately presided in this sacred Place, and whose Loss is now so universally lamented, is too well known to need any long and tedious Proof. Permit me only to refresh *your* Memories, and do what Honour I can to *his*, by placing this great Example in your View; not in a strain'd and artful Way, but in his own sincere, plain, and unaffected Manner. What was *his*, is worth imitating, and needs no other Defence.

And where can I better begin, than where he himself began? From Birth to Grave he was eminently distinguish'd. He descended from a Family^a truly Ancient and Honourable; but, then at its Height, when it was vigorously defending, with Purse and Blood, the Rights of the Church and Crown (as the noble Historian^b observes.) Our excellent Prelate was *then* to be educated, when the Care of Education, the Government of Schools, and even the *Schools of the Prophets*^c were subject to Rebels and Mechanicks. But through all these Clouds and Mist of Ignorance and Enthusiasm, he discerned the Beauties, and adhered to the Interest of the *Church of England*. He had *then* no Prospect to allure him to it, great Temptations to divert him from it: To be a Member of the *Church*, was the way to be a *Confessor*; and, like the *Primitive* Times, there was *then* the best Trial of the Professors of the *True Religion*, when Persecution ran the highest against it.

These were the Beginnings of *this good Man's Life*; and the succeeding Parts were conducted answerably to them. Every thing suited the Greatness of his Birth, and the Firmness of his Principles. When our *old Constitution* revived in *Church and State*, 'twas but reasonable they should fare best who had suffer'd most; the Merits of the *Northampton-Family* were too great to be over-look'd.

Thus *this admirable Person* was recommended to the Throne; and, by the Favour of a discerning Prince, afterward advanced to the *Episcopal Dignity*.

Yet neither was this Advancement sudden and hasty. He pass'd through several Stages, and experienced very different Conditions. In any of them he might have made his Fortunes, and had a Mind and Body fitted for the most active Life: But his Eye was always toward the *Church*.

* From the Sermon preach'd at the Cathedral of St. Paul's, London, July 26, 1713.

^a Of the Earls of Northampton.

^b Clarendon.

^c Both Universities.

The better to prepare him for that Figure he was afterwards to make, he spent some Years in travelling; not to suck in the Maxims of Foreign States, or to try the Vices of Foreign Courts; not before he knew our own Constitution in *Church and State*, was able to defend it, and sure to stick to it. He observed and examined the Civil and Ecclesiastical Politics abroad; he made them his Study, but not his Rule. The more he staid in *France and Italy*, &c. the more *Englishman* he was. He came home the better Statesman, and the better Churchman. He was Proof against all their Arts, to debauch either his Principles or his Practices. He saw their Manners, but did not imitate them. What was worth while he brought home with him. He learned their Languages, and retained them perfectly. This made him able to converse with, as he was ever *ready to receive and entertain Strangers*.^d

When he became a Clergyman, tho' he might have made high Demands upon the Court, and raised himself at once to the greatest Dignities, yet he chose to make gradual and regular Advances. He was *not a Novice* ^e in Age or Knowledge; being above a Bishop's *necessary* Years ^f when he was ordained a Deacon: But he did not aspire to, or *desire* the Episcopal Office, before he was qualified for the *good Work*. He took upon him the Care of a smaller, afterward of a larger Parish, and shewed in both his Concern for Souls. He accepted next a Canonry in *Christ-Church*,^g where, when he was Sub-dean, he moderated in the Divinity-Disputations with such Gravity and Wisdom, as made those Exercises both reputable and instructive. To these Preferments the Royal Bounty was pleased to annex the Mastership of *St. Cross's-Hospital*.^h A fit Preferment for him, whose House was always a constant Hospital! By this his Income was considerably increased, and he had greater Opportunities of *doing Good*; the *only* Motive to him to wish for its Increase! *This* was his greatest Pleasure; and *here* he liv'd, and enjoy'd it: *Here* he would gladly have rested; but Providence had designed him for greater Things.

This Holy Person had *studied to shew himself a Man approved*; ⁱ and, *where*^k that Approbation was founded upon the best Experience, and confirmed by the best Judges of Merit, *there* his Majesty ^l named him to the vacant Bishoprick. But *Oxford*, tho' always a Place dear to him, did not give him a Sphere extensive enough to act in. It gave him but an Earnest (as it were) *of the Office and good Work of a Bishop*.

The King, who knew how to chuse, and valued Men fit for the Stations he intended them, wanted to draw him nearer to himself. He had already brought him to Court, by appointing him Dean of the Royal-Chappel; and the more he observed him, the more *he delighted to honour, and to be honoured by him*. In him he expected to have a faithful Counsellor, and therefore gladly embraced the first Opportunity of placing him at the Council-Board. He had been but a Year at *Oxford* when the Bishop of *London* died; and there wanted no great Solicitation or Deliberation to fill that See.

Our excellent Prelate was soon translated; and *here* he enter'd, and pass'd thro' a large and glorious Field of Action; too much for the Compass of a *Sermon* to recite, enough to furnish an Historian with a *noble Life*. *Here* he met with Business enough to shew how active, and Trials enow to shew how steady he could be. In the latter Part of King *Charles's* Reign there were Struggles in abundance; but these went smoothly over. *He feared God and the KING*, and had the Favour of *both*. There were those at Court who envied and undermined him: They saw the greatest Confidence reposed in him: The Management of the Protestant Interest, and the Security of the Protestant Succession, lay upon him.

The educating and principling the Royal Family (a great and important Trust indeed!) was put into his Hands. How well he executed it, let those confess who value the Memory of the late most *renowned Queen*,^m or have not laid aside all Duty to our *present most gracious Sovereign*.ⁿ They never forgot their Obligations to *him*; but he was always in the Esteem of the *former* to her Dying-day, and received Marks of Favour from her *present* Majesty to his own. He had the particular Honour, which no one Bishop ever had, of marrying two Regent-Queens to Protestant Princes.^o

When the Papists had got Authority on their Side, they remember'd and resented the Dis-service done them: Our worthy *Prelate*, at the Head of his Clergy, made a noble Stand in that great *Crisis*. Then it was that, by his Encouragement, their Pulpits and their Pens so strenuously defended the Reform'd Religion, to the Shame and Silence of their *Romish* Adversaries. To his immortal Honour I speak it; this was *his* unpardonable Crime. He remember'd the Apostle's solemn Charge, *to take Heed unto himself, and to all the Flock, over which the Holy*

^d Heb. xiii. 2.^h Near Winchester.ⁿ Queen Anne.^e 1 Tim. iii. 6.ⁱ 2 Tim. ii. 15.^o William Prince of Orange, and George Prince of Denmark.^f Which, according to our Constitution, are 30.^k At Oxford.^l King Charles II.^m Oxon.ⁿ Mary.

Ghost had made him an Overseer.^p He could not forbid the defending the *Church of England*. He could not conceal his Abhorrence of *Popish Errors*. He looked upon the *Romish Scheme* as an entire Corruption of the Christian Faith; and therefore set himself against it, with all that Zeal and Courage which the Cause deserved, and the Times required. This exposed him to the Anger of an unhappily misguided Prince.^q He was mark'd as the first Sacrifice to Popish Fury; suspended for the discharging his Duty, and so faithfully performing *the good Work of a Bishop*; pursued and persecuted as if, with *him alone*, the Reformation was to stand or fall. In the midst of all this Oppression, *he trusted in God, that he would deliver him*. He never desponded or despaired; but thought it *then* a proper Time to resume his Care and Charge, and to guard *our present Sovereign*^r against any Attempts on her Religion or her Liberty. So that, next under God, we owe to him the preserving as well as principling that sacred Majesty that sits on the *British Throne*, and all the Blessings of her glorious Reign.

This is that so much talk'd-of Part he acted at the Revolution. He rescued our present Sovereign; he *hid her* (as it were) *till Popish Tyranny was over-past*.

During that nice and difficult Juncture, he was called peculiarly *the Protestant Bishop*; and, indeed, he was the Ornament and Security of the *Protestant Cause*. No sooner was the Storm gone over, but Jealousies were infused, and Calumnies dispersed, to supplant and undermine him. Still he went on consistently, and like himself; despising all other Rewards, but the Quiet and the Applause of his own Conscience. He reflected on what he had done, and liked it; he partook of the Deliverance, and thanked God for it. He faithfully served the late King;^s and, at his own Charge, attended him to the Congress at the *Hague*, when that great Alliance was settled by which we were enabled to make a Stand against a potent Enemy,^t and reduce him to honourable Terms of *Peace*. Thus this meek and modest Man loved rather to act, than to speak great Things; rather to do much Good, than to receive it.

At her *present Majesty's* Accession to the Throne, with the universal Joy and Acclamations of her Subjects, *this noble Prelate*, from an uninterrupted Course of the truest Services, seemed to stand fairest for the Royal Favour. But then was the Time for the most artful Management. Honesty and Integrity will always stand in some Mens Way. The Bishop of *London* could neither be corrupted nor removed.

But whatever Attempts were made against him, *they moved him not*; neither counted he his *Life dear*, while he was doing God and his Church good Service. He lived to see Times wherein he and all good Men rejoiced; when his Access became easier at Court, and he had greater Power and Interest there. But, whether the Times were good or bad, he looked upon all this Power and Interest only as accidental Circumstances that attend the *Office of a Bishop*; but not an essential Part of *that good Work*. What was *such*, no Difference of outward Affairs, whether prosperous or adverse, could divert him from. This he esteemed not only his Privilege, but his Duty too; and therefore in this *he was instant in Season, out of Season*.

He knew the ill Consequences that arise to Religion and the Church by the Non-residence of Ministers; and therefore much less would he, who, in the ancient Stile, was the *Eye of the Diocese*, set such a fatal and dangerous Example. He resided not only always in the Diocese, but (I may truly affirm) in every Part on't. He visited, Parish by Parish, to shew that his Clergy should do so, from House to House; and was just finishing his Parochial Visitation when a Fit of the Gout prevented him, and at last a Complication of Distempers, which deprived us of him.

Wheresoever he resided, and wheresoever he visited, he was a constant, useful, and an acceptable Preacher. He was earnest and pressing in his Exhortations, and always enlivened and adorned them by his own most exemplary and unblemish'd Practice. But lest his excellent Sermons should miss of their due Effect, his Method was (and may it be ever followed!) to propose some Topick in Divinity to be discoursed of by himself and Clergy, in a serious, grave, and judicious Manner; which was afterward summed up, and formed into a regular Treatise: And many of these, which are called *The Bishop of London's Conferences*, are published, together with his Charges, as constant Remembrancers of the Pastoral Duty throughout his Diocese; and by them, *being dead, he yet speaks unto them*.

His Diocese was extensive beyond all others, the Plantations beyond Sea being under his Care, and subject to his Inspection; yet even these he wish'd to see; and neither the Danger nor the Difficulty of the Voyage itself would have hinder'd him, had not those tumultuous Times he lived in when he designed it, and unpeaceable Times succeeding them, made it altogether impracticable.

He never spared himself when his Duty called him, and often ventured (against the Warning and Entreaty of Friends) upon those difficult and toilsome Parts of *his Office*, the numerous

^p Ἐπίσκοπον. Acts xx. 28.

^q King James II.

^r Queen Anne.

^s William III.

^t The French King.

Confirmations, &c. as if no Time were too much for *so good a Work*, and he were even resolved, *when his LORD should come, he should find him so doing.*

He, in the several Particulars recited by the Apostle *Paul*, answered and adorned his sacred Character. For

He was *not blameless only*,^u which is a sort of a negative Character, but *he was a Pattern of good Behaviour and of good Works.*^w

He was in all Respects one of the best-bred Men in his Time; in all Respects, I say, because Religion is the best Ingredient: Without it the exactest Deportment may be carried on by Flattery, and may end in Treachery. He was courteous and affable; not full of Words, but very conversable; and, as in his ministerial Offices, so in Conversation too, he was willing and *apt to teach.*^x

He was always easy of Access, and ready to do good Offices. In his Friendships he was constant (I may say inflexible.)

He *was given to Hospitality,*^y as much as any Man; but generous and charitable beyond Example. His Table was always furnish'd, and always free to those whom Respect or Business drew to him. But they were not only *his Friends and Neighbours* his Hospitality was extended to; he provided for twelve poor People *constantly*, for many others *accidentally* every Day at his Gate. He disposed of Money to every one who could make out (and it was very easy to make *that* out to him) that he was a proper Object of Charity. He answered literally the Apostle's Character, *poor enough himself, yet making many rich.*^z He had divers ancient People, Men and Widows, whom he supported by constant *annual* Pensions; and several Children at School, at his own Cost and Charge; beside those educated from Children, and brought up to the Universities, to the Sea, to Trades, &c. When he undertook any thing of this Kind, he never left it imperfect and unfinish'd: He did not put them off his Hands when they were young, but set them up and provided for them when Men; *and Generations to come* will have abundant Reason *to call him blessed.*

But these, tho' noble and truly Christian, were Charities of a transient Kind. He spared not Cost nor Pains to serve the Church and its Clergy in a more lasting Manner. He brought in many Advowsons from those straggling Hands which are apt to ensnare and wound Mens Consciences. He gave great Sums for the rebuilding of Churches, and greater still (for this he knew was the best-placed Bounty) for the buying in Improvements, and settling them upon the poor Vicars. This he lately did in *Essex*, to the Value of *twelve hundred Pounds*, by which he raised a very mean Curacy to a very competent Subsistence.

One would have wonder'd, whence he had so great a Fund, to be constantly open, and yet seemingly inexhausted; but that *he lent to him, who always repays; he gave, and it was given to him.* And how comfortable will it be to him, at the great and general Audit, *when our LORD shall pronounce him Blessed, for feeding, cloathing, and ministering to his indigent Servants;* when there shall be so many happy Witnesses to attest his good Deeds, and to rejoice at his Reward!

He was ἀφιλαργος,^a (not greedy of filthy Lucre) in the truest Sense. He liked nothing that looked narrow or stingy. Next to his Attendance on the *good Work of his Office*, which he most of all *desired*, it could not but be great Satisfaction to him, that as his Revenues enabled him to make that Figure, to which his high Birth entitled him, so it enabled him to do those generous Acts, which the Greatness of his Soul inclined him to. And therefore he chose to put out his Money where he was sure, at the long run, it would turn to the best Account; even there *where neither Rust nor Moth doth corrupt*, and where he has *purchased to himself an everlasting Habitation.*

He was, indeed, on this, and all other Accounts, a Man of the largest and most publick Spirit. He had no little, artful, selfish Designs. He wished and promoted the Welfare of all Men. He had, it's true, and God was pleased he should have, a particular affectionate Regard for those who were of the *Household of Faith*, and in the same Communion with himself. He was not well-bred enough to betray the Rights of the Church in Favour to a Schism. He had seen so much the Effects of popular Frowardness and Contention, Mens awkward Dislike to what is settled, and Desire to change, that he dreaded the Thoughts of Innovations. He wish'd as well as any body to the Protestant Interest, and would gladly have seen it more united; nay, he was once in the Number of those who did attempt the Thing; till he found, that not a Sense of true and undissembled Religion, but Interest and Humour, were at the Bottom; and that there was no Comprehension to be proposed, or Satisfaction given, but by the expensive Sacrifice of Truth and Order.

They, who knew this admirable Man, can't lay this Behaviour of his at the Door of Anger and Resentment; for, surely, in this he must always be admired, but will hardly be ever

^u 1 Tim. iii. 2.

^z 2 Cor. vi. 10.

^w Titus ii. 7.

^a 1 Tim. iii. 3.

^x Διδάσκων· 1 Tim. iii. 2.

^y Ibid.

imitated. He loved to remember what was for any one's Advantage; but I have wonder'd to observe, how soon he forgot, or seem'd to forget, what might turn to the Disadvantage of any body.

If any offended, he would even prevent their asking Pardon, by his Haste to give it. It was not always his good Fortune to meet with such a Return.

He could easily forgive a great Injury, but never stoop to a little Action; for, according to our Apostle's Direction, he was no *Striker nor Brawler, but patient, meek, and unresenting*:^b

“ Witness, among a thousand others, a remarkable Case upon a Quarrel between a Minister and his Parishioners in *London*. When our excellent Bishop was called in, and 'twas proved against the *Rector*, that he had spoken vilely and contemptuously of his *Diocesan*; the holy Man made this most Christian Return: I am glad on't (*says he*) for he has given me an Opportunity of setting you a good Example in forgiving him.

One, who could be *thus mild and gentle toward all Men*,^c even to a provoking, insolent Inferior, who owed, and had sworn Obedience to him, no wonder he should be the kindest Friend and most generous Benefactor, where there was any just Claim or Demand upon him.

He was related to both the Universities (having taken his Master's of Arts Degree first at *Cambridge*) and made them both his constant Care. That which he was educated and preferred in 'twas justifiable to have a particular Regard to; but he never countenanced any invidious Distinctions between them: He looked upon that as setting up an indiscreet and dangerous Rivalship. His Love was to the Body of the University of *Oxford*, without being partial to particular Members. He never preferred a Man barely for being of that, or disliked a Man for being of the other University.

He was but Man indeed, and therefore might be, and was sometimes deceived. Like other Men, he was imperfect, and had his Failings; but yet his Failings were other and fewer than those of the Generality of Mankind: They were Infirmities, not Presumptions: They proceeded not from vicious Inclinations, much less from vicious Habits; but from Easiness of Nature and Goodness of Disposition: I had almost said, they proceeded from his Virtues, and would have been reckoned such in other People. He found it hard to resist an importunate Man, and there were those in the World whose Modesty nor Manners did ever forbid them making their Attempts that Way.

But these Infirmities, and whatever else might be imputed to him, we have Reason to hope, are washed away by a sincere Repentance, and a faithful Dependance on what was *his only Glory*, and dying Motto, *The Cross of CHRIST*.^d

For, tho' he had the fewest Faults, he beg'd Pardon as if he had the most. No one so strict and regular in his private Devotions; no one so constant and frequent in the Service of the Church; for, beside the publick Offices Morning and Evening, his whole Family began the Day with the *Litany*, and ended it with select Prayers from our excellent *Liturgy*: And at all these Times he himself (when he was able) was a constant Attendant. Thus did he make good another eminent Part of our Apostle's Character, *ruling his own House well*;^e and (as the best Means of doing it) setting them an excellent Pattern and Example.

For never did such tender and such manly Passions meet before in the same Breast! Never such Firmness and Fortitude, mix'd with so much Meekness and Modesty! The present Notions of Mankind make me speak of this as a sort of Paradox: But, surely, in a moral and religious Sense, 'tis the truest Courage.

He was never seen to be afraid or concerned at Danger. In the midst of Storms he himself was calm; and in the midst of Fire (in a literal, as well as figurative Sense) he himself was cool.

He had a great Mind, and a good Conscience.

God was pleas'd to try the Strength and Truth of both, by severe and sharp Distempers: The Gout and Stone will make the stoutest Heart to shrink; yet, in the midst of these tormenting Pains, we never heard the Voice of Murmur: Those Shocks, that would make a Beholder tremble, did not make him repine. He never complain'd against God, nor grew touchy and peevish to his Domesticks; (almost every body's Case in Pain and Sicknes.) He was firm and constant, quiet and good-natur'd to the End. When this last Illness came upon him, he foresaw and foretold what would be the Event on't, with the same Composedness as if he had been sure of his Recovery. He knew his Summons could never be sudden, because he was never unprepared to receive it. He had long ago settled his worldly Affairs: Indeed he had little worldly Affairs to settle; he had remitted his Treasure to the other World, and secured an eternal Reversion there. He talk'd of dying with the same Unconcernedness

^b 1 Tim. iii. 3.
own Order.

^c Tit. iii. 2.
^e 1 Tim. iii. 4.

^d Gal. vi. 14. Εἰ μὴ ἐν τῷ Σταυρῷ. his only Inscription by his

(shall I say, or with the same Pleasure?) as if he was only taking a Journey; and wished for nothing but an easy Passage, for he was sure beforehand of a safe Arrival at that happy Place, where there's perfect Rest and endless Peace.

Yet neither was he in so much Haste as to neglect the Means of his Recovery, or to omit the proper Preparatories for his Passage. If God had any thing more for him to do, he was willing to stay and wait his Time. God allowed him so long to stay, as by his great Example to shew the World, that *in all the Time of his Tribulation, as well as in all the Time of his Wealth, in the Hour of Death, as well as in the fullest Enjoyment of Life, his Heart was surely fixed where the truest Joy is to be found.* He received the Sacrament of the Lord's Supper in the beginning of his Sickness, but after his Confinement to his Bed; and, as if the whole Man had received a new Spring of Life, he rose upon his Knees (unassisted) to *take the Body and Blood of our LORD*, the surest *Viaticum* to a Christian Soul. The Time he continued after, he spent in pious Meditations and calling upon God. He had often the Prayers of the Church read by him, and in almost every Church they were put up for him; and God was pleased to hear and answer them, and at last to take *this holy and humble Man* unto himself, in the same easy and quiet manner as he had endeavoured to live, and wished to die.

In him the Church has lost a most excellent Bishop, who attended upon, and executed that *good Work*; the Kingdom a brave and able Statesman, whose Integrity and Steadiness had approved themselves in the most trying Times; the Queen a faithful Subject and a wise Counsellor, whose Courage and Constancy had stood her (and, she yet trusted, would stand her) in the greatest Stead; the Protestant Religion, at home and abroad, its Ornament and its Refuge, who had made (and was ready, on any new Attempt to make) the noblest Stand against Popery; the whole Christian World (at a Time of the greatest Need and greatest Declension) an eminent Example of Virtue and Piety, an unanswerable Instance and Evidence of the Power and Efficacy of true Religion.

In his sure Custody let us now leave him; but in our Minds let him long continue, that we may learn to live and die like him. *He has fought a good Fight, and finished his Course, and is gone to take Possession of that Crown of Righteousness laid up for him.^f He is ceased from his Labours, and his Works have followed him.^g He was an Example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.^h* And of this we may be sure, that the greatest Honour we can pay to his Memory, is to follow and transcribe his noble and great Example.

Died in July 1713, and buried in the Church-yard of Fulham.

*The CHARACTER of the R^t Hon^{ble} SIMON LORD DIGBY,
Baron Digby of Geashil in Ireland, by JOHN KETTLEWELL,
Minister of Coles-Hill in Warwickshire.**

T has pleased the All-wise God to take from us an excellent Person, who whilst he lived was a bright Example, and a publick Good; whose Life could credit an Holy Religion, and whose Rank and Quality in the World afford Interest and Support to it. He was a clear Instance of many noble Virtues, and both a discreet and zealous Stickler in promoting them. As for his *Funeral*, he desired it might be private, without Splendour and Ceremony: And this he did out of a generous Contempt of worldly Show and Pomp, and a fix'd Inclination of expressing his Liberality, which indeed was great, in pious and charitable Works, which are Things of solid Use; chusing such Methods of Expence as were like to bring most Glory to God, and Good to Men; not such as were only empty and unprofitable Signs of Honour to himself. This way of carrying him to his Grave occasioned no publick Meeting at his Funeral, which superseded such Accounts as might otherwise have been expected of him at that Time. But I think an Example, from which so much is to be learnt, ought not to pass without some Remarks upon it: And altho' I do not intend a just and full Description of him, yet, that you may not lose the Benefit of such a Pattern, I shall draw him out in some rude Lines for your Imitation.

* From the Sermon preach'd at Coles-Hill in Warwickshire, Jan. 24, 1685.

^f 2 Tim. iv. 7, 8.

^g Rev. xiii. 14.

^h 1 Tim. iv. 12.

He was a Person of good Understanding, without haughty Opinions and Conceit of his own Knowledge, which is the greatest Hindrance to any Man's gaining more, and growing wiser. He was of a quick and clear Apprehension; of a Temper very sedate and calm, free to hear, and patient to consider of such Reasons as were offer'd to him; of Sagacity to direct his Thoughts to the right Mark where the Stress lay in any Point; and of a well-poised Judgment in discerning which was the right Side. He did not affect to talk himself, and ingross the Discourse; but was industriously careful to appear as one that desired rather to learn than to teach, and to be free to hear other Men's Sense as well as to give his own. But what he took Occasion to speak was pertinent and proper, with such Insight into Things, and judicious Consideration of them, as made it well worth the hearing. He had a very good Talent of Reason, and was careful so to employ it, as might enable him to give the best and most unblameable Account of it; that is, in understanding himself and his own Duty, in bringing Honour to God and doing Good to Men, and fitting himself to be serviceable to his Friends and to his Country.

As for *Religion*, that was the Height of all his Aims, and the most open of all his Professions, wherein he endeavoured most to be a good Proficient himself, and which he most sought to propagate among others: Of which, for your godly Imitation, I shall give these following Accounts.

He was a Person of *true Tendernefs of Conscience*, very impressible, and soon touch'd with any thing that had true Goodness in it. But altho' he was thus justly tender, yet he was not of a scrupulous Temper; *i. e.* apt to run away from Trifles, and startle at such Things as have in them no Illness or Hurt at all: And to prevent being misled into Doubts and Perplexities, by any unnecessary Rigours or unwary Expressions, which sometimes occur in good Books, he was studiously careful to get distinct Notions, and to discern what Things recommended in them were Matters of necessary Duty, and what only of prudent Advice and godly Direction.

Next to his true Tendernefs, I shall recommend to you his *entire Care and Regard to observe all Duties*. This indeed was the Sum of all his Prayers, of his Studies and Endeavours to be an upright and entire Man; *i. e.* to have an Eye to all the Commandments, and observe God in every thing he had required of him. To keep up a constant Sense of his Weaknesses and Miscarriages, he took daily Accounts of his daily Practice, besides what he did with more Care and Exactness at set Times. And his Examinations of himself stood not only in the most notorious and weighty Duties, but also in such others, as, tho' CHRIST has equally injoin'd, yet in the Practice, and too often in the Opinion of the World, are least observed. He judged himself for his *uncharitable* Surmises and *hard Censures*; for his *unwary propagating and reproachful Falshoods* he had heard of his Brethren, nay for his *unnecessary Utterance of any real Miscarriages* he knew by them; for his *Omissions to discourage an ill thing, or to embrace and promote a good one* when it lay before him. These, and such other less-observed Errors of the Tongue and Sins of Conversation, and other less-noted Breaches of Duty, for which, tho' CHRIST at last will judge us all, yet so many otherwise-serious neglect to judge and reform themselves, were the Matter of his Accounts and Confessions.

And when he had confess'd them, his Care, like a good Christian, was to *amend them*, and to be more watchful to prevent the like again. The plain Truth is, he carefully studied this Art, as one that greatly desired, and wisely intended to be expert in it: And among all the Methods he took for this end, the principal were these:

His first Care was what in him lay to *familiarize all particular Duties to his Mind*. In order to this, *one* way he chose was, out of Books to extract a Scheme, containing all Particulars in a short Compass, which might easily be inured to his Thoughts: *another* was, to have all the Sins he needed to confess, and the Graces he was to beg of God, set down as particularly as might be in his daily Devotions. His great Desire and Care was to make his Prayers serve for Lessons and Instructions, that his Confessions of Sin might shew him what he was to shun, and his Prayers for Grace be Monitors to his Practice, and his daily Petitions to Almighty God become Rules to himself. And intending thus to live according to his Prayers, he desired in them to be very particular in the Points of Practice, that in his daily Devotion he might not only have the Benefit of a Supplication, but withal the daily Use and Admonition of a Sermon.

Having taken this Care to maintain in himself a present lively Sense of all Duties, his next Care was to *study what were the most expedite, easy, and useful Rules of practising them*. And after he had wisely chosen and proposed these Rules to himself, he was careful to observe them, and took Account of himself how he swerved from them; remembering, in the mean time, that many of these Rules were not necessary Duties, but only prudent Means, and such as he had set himself, but God had not prescribed him. These Rules, with the Sins, which by Nature or Custom, or the Course of Temptation, he was most exposed to, and which they were
designed

designed to cure, he set down in Writing: And that both his Dangers and his Remedies might be kept fresh and familiar upon his Mind, his Method was *to have two fix'd Days in every Week to peruse and consider of them*; that so, if he did forget himself, it should be but for a short Time, and that within a very few Days he might return to his former Guard again.

In sum, the Course of his Repentance was plainly a most studied and contrived thing. He forethought Ways *how to carry on good Motions*; *how to prevent Surprises*; or, when at any time he fell, *how to recover himself by an immediate Repentance*; *how to prepare for the Temptations of any Day or Business*; *how to maintain a constant Liveliness of heavenly Affections*, by sending up *divine Breathings and Ejaculations*, not only every Day, but almost every Hour, more or less. So that Repentance was the Art he studied, and was as truly his daily Business as some Mens Trades and Occupations, others Vices, and the Vanities and Diversions of a third sort are theirs.

This was his Care of good Living in the general; but I shall expose it still nearer to your View and Godly Imitation in some Particulars.

To begin with the *Piety and Devotion of his Spirit*, he had a *profound Honour and Reverence for Almighty God*, and *Love for Religion*, which, without the Extremes either of Fear or Affectation, he would openly profess and own in a licentious and profane Age, that thought such Pretences to Religion to bewray Want of Spirit or Breeding. He did not only take care of the Practice, but espoused the Party of true Godliness; he would bravely and wisely plead for it, and labour to gain Profelytes to it. He had a compassionate Sense of the Difficulties and Temptations that attend Men of Quality, through the World's adopting many wicked Practices into Rules of good Breeding, and fixing such Things into Laws of Honour as are not only a most open Breach of the plainest and most important Precepts of Religion, but the grossest Absurdities to any sober Reason and common Discretion. And having wisely considered and prepared his own Mind against them, where he could, he was glad to convince and strengthen others; and where he could not, he pitied and grieved for them; lamenting to see some, in other Respects very wise and sober Men, too deeply tainted with the Commonness of the Infection. To engage his Friends to a serious and powerful Sense of Religion, he would follow them with good Counsels, which he would manage discreetly and time seasonably, laying wait for them in their most impressible Moods, especially after any great Dangers, or in the Time of Sickness, and wherein he would reason clearly, endeavouring to convince and persuade them, both from the cogent Reason of Things, and from the more affecting Argument of his own Experience. Whilst he lived he would urge them by Advice and Importunities, and at his Death by the most affectionate Messages and dying Intreaties. In pursuit of this end, he would stoop to any thing, and sometimes make himself a Companion of mean Persons, not only sending Books or Instructors to them, but making repeated personal Addresses, and becoming a Preacher to them himself. And as for his Servants and Dependants, with the Care of whom he knew God had particularly intrusted him, he was more especially careful to have them told their Duty, and observant how they practised it; teaching them to honour the Name of God, to attend duly upon his Worship in the Church, and particularly upon that highest Instance of it, the Holy Sacrament; to be constant at Prayers in his own Family, and frequently taking Notice of such as neglected them; declaring, that his Business should not be admitted as their Hindrance and Excuse. Thus was he resolved, so far as either his Persuasions, Example, or Authority would prevail with them, that they who served him, should fear and serve his Lord and Master too.

And then as for his *Prayers and Devotions*, which are the very vital Breath of a Religious Spirit, as in his *Closet*, so in *Publick*, he gave an Example most worthy to be imitated, shewing both much Zeal and Discretion in them.

He was a *careful and constant Attender upon God's Publick Worship*; and so desirous to bring others to do the same, that when, for the Convenience of the Family, he has on any Festivals first had the Service of God at home, to induce others by his Example, he has several times gone presently after to Church to have it there again: And in this he was not content to attend by halves, but was careful to come to the Beginning of the Service; sincerely desiring rather to come before the Time, and with Patience wait the Beginning of the Prayers, than lose any Part of them: for he thought it argued a great Coldness, and Want of Zeal for God, to use Delays in paying him Attendance. And as for the Holy Sacrament, tho' he was laborious in Recollection, and much in Devotion against that Time, yet were the Returns of it, whereat he was always a devout Attendant, so far from being a Burden to him, that he several times desired they might be more often.

Thus careful and constant an Attender was he upon the Publick Worship and Service of God: And whilst he was at Church, we all know the *Gravity*, the *Reverence*, and *Devoutness of his Carriage*.

His

His *Behaviour* there was *grave and composed*, and a Habit of Seriousness visibly dwelt upon his Spirit; which testified a Mind duly sensible, that there he was in the more especial Presence of Almighty God, and negotiating Affairs of greatest Moment, which require the utmost Intention of Mind, and are not to be undertaken by a light and trifling, a remiss and stupid, a desultory and careless Spirit.

It was also very *reverent*, and in *decent Shew* of profound Humility and Submission of Spirit, to his awful Apprehensions of God, adding *humble* and *respectful Postures*, and praying always upon his Knees. For which he had so conscientious a Regard himself, that, as he has told me, he was really scandalized to see the careless, neglectful, and misbecoming Gestures some others would use at Church in their Prayers; being uneasy in himself to see Men, even when they profess'd to honour and pray to God, to do it in such careless Postures as shewed not Honour but Neglect; and wherein, tho' they presume to pray to God, yet they dare not come to petition any powerful or great Man.

And as for the *Devotion of his Heart*, when he appeared in any publick Worship, how easily might be observed a Spirit greatly and piously affected? How humble and hearty was he in his Confessions? How fervent in holy Desires? How affectionate in Praises and Thanksgivings? In a word, he discovered a profound Sense of God's Majesty and adorable Excellencies, a full Conviction of his own Meanness and Sinfulness, and an high Esteem and ardent Desire of the Favour of God, and of the Mercies of another World. All which devout Tempers and Apprehensions were livelily drawn out in his outward Mien, and yet without Appearance of Vanity and Ostentation.

This was the Religious Behaviour of this pious and excellent Person towards Almighty God: And as for his *Carriage among Men*, it was such as became a Heart so piously and devoutly affected.

He was a Person remarkably *Temperate*. His Quality and Fortune would have supplied him with any thing to gratify and caress any Sense and Appetite; but in the midst of all these, he chose rather to deny himself, and triumph over them. The Power of abstaining from what Meat and sensual Delight he pleased, was a Point of Virtue he particularly affected; and this made him so far from indulging the Body, that he burden'd it with more Severity than his Friends thought it could well bear. And as for his *Sobriety* in a temperate Use of Drink, to say he would not exceed himself, is but a small Part of his Praise, who, so far as he could help it, would by no Means suffer it in others. He would lay no Snares to draw in others to Excess, nor suffer it to be done by those that depended on him: Nay, if any Persons were inclinable to overload themselves, his Conscience would not allow him to seek the Reputation of being hospitable, by ministering to their Excess; for he thought, and he thought truly, that to minister to any Vice is to partake in other Men's Sins; and that a Man may as innocently furnish out Opportunities and Supplies to those who are seeking to gratify their unclean Lusts or greedy Rapine, as set out excessive Stores of Wine to those who are playing Prizes in Excess, and contest like profess'd Champions in Debauchery.

He was very *sincere* and *plain-hearted* in his *Speeches and Professions*, making this his Rule, *never to promise any thing but what he intended exactly to keep*, and to mark down what he had promised lest he should forget it; nay, even in Civilities and ceremonious Addresses, wherein the World are most subject to transgress, the Measure whereby he governed himself was, that *he might safely speak less, but never profess more than he meant, nor tell a Lie even in Compliment*.

In his *Dealings* he would be *just*, not daring, I will not say to cozen by *downright Fraud* and *Falseness*, but even to prey on others by *Over-reach of Wit and Skill*, in *Play or Business*: Or if at any time he forgot himself in this Point, he durst not rest without finding out some way to make *Restitution* of it. Nay, in his Pastimes, he was conscientiously careful, not only of the Honesty and Fairness of his getting, but also of the Ability of others losing to him: And some Men of mean Estates being forward to mix themselves with Persons of Quality in their Diversions, when, by their Forwardness to wage with him, he has fairly won what he thought their Family at home would find a Want of, he has taken care secretly to convey it back to the Wife and Children, without the profuse Husband's knowing any thing of it. This charitable Care and Christian Tenderness was very agreeable with that Rule he had set himself in his Diversions, which was *to be no Gainer by any Games, but what he lost should go as the Price of his own Pleasure; but what he won should accrue to the Poor, and the Needy should be his Receivers*.

As his Justice was exemplary and great, so his *Charity* was *noble and eminent*. He would do generous and noble Things; and these he loved, so far as he could, to steal in upon the World, and carry so private, that unless the Deed proclaimed itself, there should be no Expectation raised, nor Noise made of it; hoping thereby to secure a greater Purity of Intention in

the Good he did, and intitle it the more to his Reward who sees what is done in secret. In distributing his Alms, his Rule was first *to distinguish between Objects*, that he might give wisely, to supply real Wants, not to support Idleness; and then *to give freely and liberally, with all Secrecy*. In pursuance of his compassionate Sense of poor People's Necessities, he would sometimes take Occasion privately to visit them, and give them Relief: And being more especially sensible of the great Miseries they suffer in Sickness, which by a little Physick seasonably administer'd would oftentimes soon be ended, and thereby they be both eased of their uncomfortable Distempers, and enabled more speedily to return to their Employments, to maintain themselves and their Families; he agreed with a Physician for a yearly Pension to take care of all the sick Poor of his own Parish, and ply them with Remedies proper for their Distempers, requiring him to say nothing of this his exemplary and wisely chosen, because most wanted, Charity; being careful only to secure to himself the Virtue of the Act, and then let who would have the Praise and Honour of it. Out of his sincere Zeal for the Honour of God, and the Beauty of his House and Worship, he has adorned the Quire of his own Church,ⁱ and nobly augmented the Furniture of Communion-plate. Upon the Death of his excellent Lady,^k besides his Liberality to every adjacent Parish for a present Distribution, he allotted a considerable Sum to the Use of the Poor for a perpetual Settlement; and now at his own Death he has given a much greater for the Use of the Poor of his Parish, and restored two Improvements, one whereof is very considerable, to the Church, *viz.* the impropriate Tithes of his Parish of *Coles-Hill*, and of the Parish of *Upper Whitacre*, to those two respective Churches. The bestowing of the two *Improvements* was a thing he had fully designed in the Time of his Health: For as for *Upper Whitacre*, he had purchased it with a Design of annexing it the Summer before he died; and as for *Coles-Hill*, by a solemn Paper left signed with his own Hand, to provide against all Casualties, lest he should die before he had accomplish'd what he intended, he took care to tell his surviving Relations how, upon mature Study and Deliberation, he was also fully and religiously resolved to restore it, *which, as he words it, belonging to the Church by several Titles, ought not to be with-held*. These are noble Instances of an extraordinary Piety towards God, and generous Affection to the Church of *England*, for whose Encouragement he designed them; for which God, I doubt not, has rewarded him; and all future Ages shall celebrate his Memory, and call him Blessed, whilst this Church and State shall stand.

As for all the other Instances of Charity in Conversation, as *Long-suffering, Civility in Carriage, Mercifulness, Candour in passing Interpretations, Patience upon Indignities*, and the like; without which, as *St. Paul* says, *giving all our Goods to feed the Poor will signify nothing*;^l he had an equal Regard and conscientious Care of them too. His Religion did not sour into Moroseness, nor his Severities to himself render him peevish and uneasy towards others. Not to enter into all the Particulars of his Carriage, it may be sufficient to set down the Rules whereby he governed himself, as they appear in his own Papers, *viz. to cross himself in any eager Desire, and in Things most to his own Humour; to prefer others Ease before his own; not to neglect or overlook the meanest Person; to stoop to the meanest Offices to do others Kindnesses; not to be high in his Expectations from others; to own the least Kindness he had received, and be really inclined to return it; to forget all Injuries done to him, and stifle all Thoughts of resenting them; not to speak at a venture without thinking; whensoever he proposed any Reasons to do it with a modest Deference; not to mention any thing to his own Praise; nor to commend others; nor to strive to out-do or vie in the least Matters*. These, and such like, were the Maxims he proposed to live by in conversing with others, and whereby he judged himself in his Retirements and Self-Examinations; and the Effect of them was answerable in a truly humble, courteous, and obliging Carriage. He was careful not to pass *unjust Censures*, nor shew any *unchristian Violence*, which might cause just Offence, even to his Enemies, and to those he most opposed in Interests and Opinions; making it his frequent Prayer, to help it the better in his daily Practice, that, with *just Zeal* against their *Errors*, he might still preserve all *due Charity* for their *Persons*, and never use any sinful Means and unlawful Expedients in opposing the worst Things, or pursuing the most pious, publick, and generous Ends in the World.

As he was thus careful to practise this excellent Virtue of Charity himself, so was he very studious to *maintain it among others*. He sought to deserve the Title of a *Peace-maker*; and when he heard of Differences ready to flame out, would interpose himself a Protector of the oppressed Parties, and hear Complaints and Pleadings, and compose and adjust Differences; and if the Authority of Reason and Religion would not do, would make use of the Power he had over his *Tenants* and *Dependants*, not allowing them to commence Suits for Redress till they had first complained to him, and seen what Redress he could make them.

ⁱ *Coles-Hill* in *Warwickshire*.
Number,

^l *1 Cor. xiii. 3.*

^k The Lady *Frances Digby*, whose Character will be inserted in the next

In sum, he was a well-studied and improved Christian; able to plead for Virtue and Goodness with such Reason and Argument as might become a *Preacher*, and careful to practise it with such Exactness as might adorn a *Cloister*. He was a Person of very sincere and warm Devotion; a most Religious Honourer of God, and of the Clergy for God's and their Function's Sake; an affectionate Admirer of true Virtue and Worth wheresoever he found it; a sincere and zealous Son of the *Church of England*, in whose Communion he lived and died, desiring above all Things, in his last Extremities, to receive the Holy Sacrament and Priestly Absolution according to its Order and Appointment; and a faithful and serviceable Subject to the King. He was strict in his Trusts; faithful and active in his Friendships; a dutiful Son; a discreet and loving Husband; a good and careful Master to his Servants; and, in the Inclination of his Mind, and according to the Opportunities of his Life, an universal Friend and Benefactor unto all.

This is such an Account as I thought fit to give you of this truly pious and exemplary Soul: And I have chose to give it, not so much from general Characters of his Person, as particular Relations of his Practice; both because this is most honourable to him, there being no way so advantageous of drawing out excellent Persons, as by shewing the Draught they have made of themselves, their own Praise-worthy Deeds making them more truly illustrious than all the Paint and Varnish of abstracted Eloquence; and especially because this is of more Use and a better Help to Imitation: For however some Persons may hear general Characters with more Approbation and Applause, as thinking they shew more of Fancy and Wit than plain Narratives of Fact; yet the exposing of their particular Performances, of the Rules they observed in governing themselves, and of their wise and worthy Actions, is that which is like to gain most Followers, and turns most to Profit in all great Examples. This goes before Men in the Way, and marks out the very Steps they have trodden, and so plainly shews and assures the Path to all that have a mind to follow after them. God grant us all the Grace to imitate these and other his Virtues after his Death, which we had so just Reason to admire, and bless God for in his Life; and then we need not fear at last to inherit those great Rewards and glorious Promises which we have reasonable Grounds to believe he is now an happy Sharer of.

I am conscious that the Draught I have made of him is very imperfect; but such as it is, it sets out many Things most worthy to be imitated, which may render it no lost Labour to the World. To do Right indeed to the Subject, I should speak in Proportion to what he deserved; but to do Service among those that survive, the saying of any thing almost of him is sufficient, since it must needs be worth Mens while to hear any Particulars remarked upon, where almost all are excellent.

Died at Coles-Hall, Jan. 19, 1685, and Buried at Coles-Hill the 24th of the same Month.

*The CHARACTER of the R^t Hon^{ble} the LADY MARGARET MAINARD, by the R^t Rev^d Father in God, Dr. THOMAS KENN, Lord Bishop of Bath and Wells.**

 HE was a *gracious Woman*, and Honour is her Due: Her good Name, like a precious Ointment poured forth, has perfumed the whole Sphere in which she moved. To paint her fully to the Life I dare not undertake; she had a *Graciousness* in all her Conversation that cannot be express'd, and should I endeavour to do it, I must run over all the whole Catalogue of Evangelical Graces, which do all concenter in her Character: I must tell you, how enflamed she was with heavenly Love; how well-guided a Zeal she had for God's Glory; how particular a Reverence she paid to all Things and to all Persons that were dedicated to his Service; how God was always in her Thoughts; how great a Tenderneſs she had to offend her heavenly Father; how great a Delight to please him: But you must be content with some rude Strokes only, for such Particulars would be endless; all my Fear is that I shall speak too little, but I am sure I can hardly speak too much.

Say, all you who have been Eye-witnesses of her Life, did you from her very Cradle ever know her any other than a *gracious Woman*? As to myself, I have had the Honour to know her near twenty Years, and to be admitted to her most intimate Thoughts; and I cannot but think, upon the utmost of my Observation, that she always preserved her baptismal Innocence; that she never committed any one mortal Sin which put her out of the State of Grace; in-

* From the Sermon preach'd at Little Easton in Essex, June 30, 1682.

so much, that after all the frequent and severe Examinations she made of her own Conscience, her Confessions were made up of no other than Sins of Infirmary; and yet even for them she had as deep Humiliation, as penitential a Sorrow, as high a Sense of the Divine Forgiveness, and loved as much, as if she had had *much to be forgiven*. So that after a Life of above forty Years, nine of which were spent in the Court, bating her involuntary Failings, which are unavoidable, and for which Allowances are made in the Covenant of Grace, she *kept herself unspotted from the World*;^m and if it may be affirmed of any, I dare venture to affirm it of this *gracious Woman*, that, by the peculiar Favour of Heaven, she past from the Font unsullied to her Grave.

Her Understanding was admirable, and she daily improved it by reading, in which she employ'd most of her Time, and the Books she chose were only serious and devout, and her Memory was faithful to retain what she read. She took not up her Religion on an implicit Faith, or from Education only, but from a well-studied Choice, directed by God's Holy Spirit, whose Guidance she daily invoked; and when once she had made that Choice, she was immoveable as a Rock, and so well satisfied in the Catholick Faith profess'd in the Church of *England*, that I make no doubt but that she always lived, not only with the Strictness of a primitive Saint, but with the Resolution also of a Martyr. It was strange to hear, how strongly she would argue, how clearly she understood the Force of a Consequence, and how ready at all times she was *to give a Reason of the Hope that was in her with Meekness and Fear*.ⁿ Her Letters which were found in her Cabinet, not to be delivered till after her Death, and very many others in the Hands of her Relations, sufficiently shew how good and how great she was: In them this humble Saint, before she was aware, has herself made an exact Impression of her own *Graciousness*: They are penned in so proper and unaffected a Style, and animated throughout with so divine a Spirit, with such Ardour of Devotion and Charity, as might have become a *Proba*, a *Monica*, or the most eminent of her Sex; insomuch, that her very Absence was the more supportable to her Friends, in regard she compensated the Want of her Presence by Writing, and sent them a Blessing by every Return.

I cannot tell what one Help she neglected to secure her Perseverance, and to heighten her Graces, *that she might shine more and more to a perfect Day*.^o Her Oratory was the Place where she principally resided, and where she was most at home; and her chief Employment was Prayer and Praise. Out of several Authors, she, for her own Use, transcribed many excellent Forms; the very Choice of which does argue a most experienced Piety. She had Devotions suited to all the primitive Hours of Prayer, which she used as far as her bodily Infirmities and necessary Avocations would permit, and with *David*, *praised God seven times a Day*, or supplied the Want of those solemn Hours by a kind of Perpetuity of Ejaculations, which she had ready, to answer all Occasions, and to fill up all vacant Intervals; and if she happen'd to wake in the Night, of proper Prayers, even for Midnight, she was never unprovided. Thus did this gracious Soul, having been enkindled by Fire from Heaven in her Baptism, live a continual Sacrifice, and kept the Fire always burning, always in Ascension, always aspiring towards Heaven, from whence it fell. Besides her own private Prayers, she Morning and Evening offer'd up to God the publick Offices; and when she was not able to go to the House of Prayer, she had it read to her in her Chamber.

To Prayers she added Fasting, till her Weakness had made it impossible to her Constitution; and yet even then, on Days of Abstinence, she made amends for the Omission, by other supplemental Mortifications. Her Devotions she enlarged on the Fasts and Festivals of the Church, but especially on the Lord's Days, dividing the Hours between the Church and her Closet.

She never failed, on all Opportunities, to approach the Holy Altar; came with spiritual Hunger and Thirst to that heavenly Feast, and communicated with a lively, with a crucifying, but yet endearing Remembrance of her crucified *Saviour*.

The Sermons she heard when she came home she recollected, and wrote down out of her Memory Abstracts of them all, which are in a great Number among her Papers, that she might be *not only a Hearer of the Word, but a Doer also*.

The Holy Scripture she attentively read, and on what she read she did devoutly meditate, and did by Meditation appropriate to herself; it was her Soul's daily Bread, it was *her Delight and her Counsellor*, and, like the most blessed Virgin Mother, *she kept all Things she read, and ponder'd them in her Heart*.

Who is there can say they ever saw her idle? No, she had always Affairs to transact with Heaven; she was all her Life long *numbering her Days, and applying her Heart to Wisdom*; or, to describe her with her own Pen, she was *making it her Business to fit herself for her*

^m James i. 27.ⁿ 1 Pet. iii. 15.^o Prov. iv. 18.

Change, knowing the Moment of it to be uncertain, and having no Assurance that her Warning would be great. Oh! happy Soul, that was thus wise, in a timely Consideration of that which, of all Things in the World, is of greatest Importance to us to be consider'd, namely, our latter End!

You may easily conclude, that a Saint, who was always thus conversant with her Grave, and had Heaven always in her View, must have little or no Value for Things below, as indeed she had not; she did not only conquer the World, but she triumph'd over it; had a noble Contempt of secular Greatness, lived several Years in the very Court with the Abstraction of a Recluse, and was so far from being *solicitous for Riches for herself or her Children*, that, to use her own Words, she looked on them *as dangerous Things, which did only clog and press down our Souls to this Earth*, and judged *a Competency to be certainly the best*.

All the temporal Blessings the Divine Goodness was pleased to vouchsafe her, she received with an over-flowing Thankfulness; yet her Affections were so disengaged, her Temperance and Moderation so habitual, that she did rather use than enjoy them, and was always ready to restore them to the same gracious Hand that gave them: But no one can express her Thoughts so pathetically as her own self; O, says that blessed Saint, *since God gives us all, let us not be sorrowful tho' we are to part with all; the Kingdom of Heaven is a Prize that is worth striving for, tho' it costs us dear: Alas! what is there in this World that links our Hearts so close to it!* And elsewhere she affirms, that *all Blessings are given on this Condition, that either they must be taken from us, or we from them; if then we lose any thing which we esteem a Blessing, we are to give God the Glory, and to resign it freely*.

She was a perfect Despiser of all those Vanities and Divertisements which most of her Sex do usually admire; her chief, and, in a manner, sole Recreation was to do Good and to oblige; and if we will be advised by one so wise to Salvation, *we are to seek for Comfort and Joy from God's Ordinances, and the Converse of pious Christians, and not to take the usual Course of the World to drive away Melancholy, by exposing ourselves to Temptations*: And this was really her Practice; inasmuch that, next to the Service of the Temple, which she daily frequented, there was no Entertainment in the whole World so pleasing to her as the Discourse of heavenly Things; and those she spake of with such a spiritual Relish, that at first Hearing you might perceive she was in earnest, that she really *tasted that the LORD was good*, and felt all she spake.

Amidst all her Pains and her Sickneses, which were sharp and many, who ever saw her shew any one Symptom of Impatience? So far was she from it, that she laments when she reflects, *how apt we are to abuse Prosperity*; demands *where our Conformity is to the great Captain of our Salvation, if we have no Sufferings*; professes that God, *by suffering our Conditions to be uneasy, by that gentle Way, invites us to higher Satisfaction than are to be met with here*; and with a prostrate Spirit acknowledges, that God was most righteous in all that had befallen her, and that there had been so much Mercy mix'd with his chastising, that she had been but too happy. Thus humble, thus content, thus thankful was this gracious Woman amidst her very Afflictions. Her Soul always rested on God's paternal Mercy, and on all his exceeding great and precious Promises, as on a sure and steadfast Anchor, which she knew would secure her in the most tempestuous Calamities: To his blessed Will she hourly offered up her own, and knew it was as much her Duty to suffer his fatherly Inflictions as to obey his Commands. Her Charity made her sympathize with all in Misery; and besides her private Alms, wherein her left Hand was not conscious to her right, she was a common Patroness to the Poor and Needy, and a common Physician to her sick Neighbours; and would often with her own Hands dress their most loathsome Sores, and sometimes keep them in her Family, and would give them both Diet and Lodging till they were cured, and then cloath them and send them home to give God Thanks for their Recovery; and if they died, her Charity accompanied them sometimes to the very Grave, and she took care even of their Burial. She would by no Means endure, *that by the Care of plentifully providing for her Children, the Wants and Necessities of any poor Christian should be over-look'd*; and desired it might be remember'd, *that Alms and the Pours Prayers will bring a greater Blessing to them than Thousands a Year*. Look abroad now in the World, and see how rarely you shall meet with a Charity like that of this gracious Woman, who next to her own Flesh and Blood was tender of the Poor, and thought an Alms as much due to them as Portions to her Children.

To corporal Alms, as often as she saw Occasion, she joined spiritual; and she had a singular Talent in dispensing that Alms to Souls: She had a masculine Reason to persuade; a steady Wisdom to advise; a Perspicuity both of Thought and Language to instruct; a Mildness that endeared a Reproof; and could comfort the Afflicted from her own manifold Experience of the Divine Goodness, and with so condoling a Tenderness, that she seemed to translate their Anguish on herself.

And happy was it for others that her Charity was so comprehensive, for she often met with Objects so deplorable as to want Relief in all these Capacities; so that she was fain to become their Benefactress, their Physician, and their Divine altogether; or, if Need were, she bid them *shew themselves to the Priest*, or else took care to send the Priest to them. Thus was it visibly her constant Endeavour to be in all Respects *merciful, as her Father in Heaven is merciful*.

She could bear long, and most easily forgive; and no one ever injured her but she would heap Coals of Fire on his Head to melt him into a charitable Temper, and would often repay the Injury with a Kindness so surprising, that if the injurious Person were not wholly obdurate and brutish, must needs affect him. But if any one did her the least good Office, none could be more grateful; she would, if possible, return it a hundred-fold; if she could not in kind, she would at least do it in her Prayers to God, that out of his inexhaustible Goodness he would reward him.

Her Soul seemed to possess a continued Serenity; at Peace with herself, at Peace with God, and at Peace with all the World: Her Study was to give All their Due, and she was exactly sincere and faithful to all her Obligations; she kept her Heart always with all Diligence; was watchful against all Temptations, and naturally considerate in all her Actions; her Disposition was peaceful and inoffensive; she looked always pleased rather than chearful; her Converse was even and serious, but yet easy and affable; her Interpretations of what others did or said were always candid and charitable; you should never see her indecently angry, or out of humour; never hear her give an ill Character, or pass an hard Censure, or speak an idle Word; but *she opened her Mouth in Wisdom, and in her Tongue was the Law of Kindness*.^p

If you look on her in her several Relations; in her Childhood (her Father the Right Honourable the Earl of *Dyzzart* being banish'd for his Loyalty) she was under the Breeding of the excellent Lady her Mother, to whom she was in all Respects so dutiful a Child, that she protested her Daughter had never in any one Instance offended her. By that time the young Lady was about eleven or twelve Years old, God was pleased to take her good Mother to himself; and from that Time to her Marriage, this *gracious Woman* lived with a Discretion so much above her Years, with so conspicuous a Virtue, and so constant a Wariness, that she always *retained Honour*; such an *Honour*, as never had the least Mote in it: And to her *Honour* be it spoken, that in an Age, when the Generality of the Nation *were like Children tost to and fro with every Wind of Doctrine*, she still continued steadfast in the Communion of the Church of England; and when the Priests and Service of God were driven into Corners, she daily resorted, tho' with great Difficulty, to the publick Prayers; and was remarkably charitable to all the suffering Royalists, whom she visited, relieved, fed, cloathed, and condoled, with a Zeal like that which the ancient Christians shewed to the primitive Martyrs.

The silenced, plunder'd, and persecuted Clergy she thought worthy of double Honour; and did vow a certain Sum yearly out of her Income, which she laid aside only to succour them. The Congregations where she then usually communicated, were those of the reverend and pious Dr. *Thruscross* and Dr. *Mossom*, both now in Heaven; and that of the then Mr. *Gunning*, the now most worthy Bishop of *Ely*, for whom she ever after had a peculiar Veneration.

But I must by no Means pass by the Right Reverend Father in God Bishop *Duppa*, then of *Salisbury*, afterwards of *Winchester*, but now with God, who was then put out of all, and an exemplary Confessor for the King and the Church: This holy Man, when she resided in the Country, lived in the Neighbourhood, and she often visited him; and he seemed to be designed on purpose, by God's most gracious Direction, to be her spiritual Guide, to confirm her in all her holy Resolutions, to satisfy all those Scruples, to becalm all those Fears, and regulate all those Fervours which are incident to an early and tender Piety; and God's Goodness render'd him so successful, that she retained the happy Influence of his ghostly Advice to her Dying-day.

Before the Age of Twenty she was married to the Right Honourable *William Lord Mainard*, to whom in her Letters she often gives the most affectionate Thanks imaginable for *his unvaluable and unparallel'd Kindness towards her*, as she herself terms it; and most fervently prays, *that the Lord JESUS CHRIST would be his exceeding great Reward, and his Portion for ever*. But I forbear to offer Violence to the Modesty of the Survivor, and will content myself to say only in general, that when she was a Wife she still retained her accustomed Devotion which she practised when a Virgin; and her greatest Concern was *for the Things of the LORD, how she might please the LORD; how, in a Marriage honourable, and a Bed undefiled, she might be holy both in Body and Spirit, and attend upon the LORD without Distraction*.^q And since, as *Solomon* affirms, *a prudent Wife is from the LORD*,^r she was certainly the immediate Gift of God, and sent by propitious Heaven for a good Angel as well as for a Wife.

^p Prov. xxxi. 36.^q 1 Cor. vii. 32.^r Prov. xix. 14.

As a Mother, she was unspeakably tender and careful of the two Children with which God had bless'd her; but her Zeal for their eternal Welfare was predominant, and she made it her dying Request, that in their Education their Piety should be principally regarded, or, to speak her own Words, *that the chief Care should be to make them pious Christians, which would be the best Provision that could be made for them.*

In reference to her Son, it was her express Desire that he should be good, rather than either rich or great; *that he should be bred in the strictest Principles of Sobriety, Piety and Charity, of Temperance and Innocency of Life that could be; that he should never be indulged in the least Sin; that he should never be that which these corrupt Days call a Wit, or a fine Gentleman; but an honest and sincere Christian she desired he might be.*

She profess'd, *there was nothing hard to be parted with but her Lord and her dear Children;* but tho' her Passion for them was as intense as can well be imagined, yet for the Sake of God, whom she loved infinitely better, she was willing to part with them also; had long foreseen the Parting, and prepared for it; and *humbly begged of her heavenly Father to take them into his Protection:* She took care of their Souls, even after her Death, in the Letters she left behind; and comforted herself with an entire Acquiescence in the good Pleasure of her Beloved, with Hopes that she should still pray for them in Heaven, and that she should e're long meet them there; and this Consideration of meeting above put her into a Transport, which makes her in one of her Letters cry out, *O how joyful shall we be to meet at CHRIST's Right-hand, if we may be admitted into that Elect Number!*

In her Family she always united *Martha and Mary* together, took a due Care of all her domestick Affairs, and managed them with a wise Frugality, with a constant Deference to God's merciful Providence, and without either covetous Fears or a restless Anxiety; but withal, *she sat at the Feet of JESUS, and heard his Word; and of the two, was still most intent on the better Part.*^f

She studiously endeavoured, by private, particular, and warm Applications, to make all that attended her more God's Servants than her own; and treated them with a Meekness, Indulgence, and Condescension, like one who was always mindful *that she herself had a Master in Heaven.*^g

Her near Relations, and all that were blest with her Friendship, had a daily Share in her Intercessions; all their Concerns, all their Afflictions were really her own; her chief Kindness was for their Souls, and she loved them with a Charity like that which the Blessed shew to one another in Heaven, in their reciprocal Complacency at each other's Happiness, and mutual Incitements to Devotion.

In respect of the Publick, which she often laid sadly to her Heart, *her Eyes ran down in secret* for all our National Provocations, and she had a particular Office on Fasting-days for that Purpose; which shews how importunate she was at the Throne of Grace, to avert God's Judgments, and to implore his Blessing on the Land.

And now, after all these great Truths which I have said of this excellent Lady, one Grace I must add, greater than all I have hitherto mentioned; and that is, her Humility: She was so little given to talk, and had that Art to conceal her Goodness, that it did not appear at first Sight; but after some time, her Virtue would break out whether she would or no: She seemed to be wholly ignorant of her own Graces, and had as mean an Opinion of herself as if she had had no Excellence at all; like *Moses*, her *Face shined and she did not know it;*^h others she esteemed so much the better; and had that abasing Sense of her own Infirmities, and that profound Awe of the Divine Majesty, that tho' she was great in God's Eyes, she was always little in her own.

After the *Whitsun-week* was over, she removed from *Whitehall* to *Easton-lodge* in *Essex*, not out of any Hopes of Recovery, but only that she might have some little present Relief from the Air, or that she might die in a Place which she loved, in which God had made her an Instrument of so great Good to the Country, and which was near her Grave; and you may easily imagine, that after a Life so holy, the Death of this *gracious Woman* must needs be signally happy; and so it was, not but that during her Pains she had often Doubts and Fears that afflicted her, with which in her Health she was unmolested, and which did manifestly arise from her Distemper, and did cease as that intermitted; but the Day before she died, God was pleased to vouchsafe her some clearer Manifestations of his Mercy, which in the Tenderness of his Compassion he sent her, as Preparatives of her last Conflicts, and as Earnests of Heaven, whither he intended the Day following to translate her.

How she behaved herself in her Sickness, I cannot better express, than by saying that she *prayed continually*; and when the Prayers of the Church were read by her, or the Hour of her own private Prayer came, tho' she was not able to stand, or to help herself, she would

^f Luke x. 41, 42.^g Eph. vi. 9.^h Exod. xxxiv. 29.

yet be placed on her Knees; and when her Knees were no longer able to support her, she would be put into the humblest Posture she could possibly endure; not being satisfied unless she gave God his entire Oblation, and *glorified him in her Body as well as in her Spirit, which were both God's own* by Purchase here,^w and were both to be united in Bliss hereafter.

On *Whitsunday* she received her *Viaticum*, the most holy Body and Blood of her Saviour, and had received it again had not her Death surpris'd us; yet, in the Strength of that immortal Food, she was enabled to go out her Journey, and seem'd to have a new Transfusion of Grace from it; infomuch, that tho' her Limbs were all convuls'd, her Pains great, and without Intermiſſion, her Strength quite exhausted, and her Head disturbed with a perpetual Drowſineſs, yet above and beyond all ſeeming Poſſibility, ſhe would uſe Force to herſelf to keep herſelf waking, to offer to God her cuſtomary Sacrifice to the full, to recollect her Thoughts, and to lodge them in Heaven, where her Heart and her Treſure was, as if ſhe had already taken poſſeſſion of her Manſion there, or as if ſhe was teaching her Soul to act independently from the Body, and practiſing before-hand the State of Separation, in which, having received Abſolution, ſhe in a ſhort time happily launched; for, all the Bands of Union being untied, her Soul was ſet at liberty, and on the Wings of Angels took a direct and vigorous Flight to its native Country Heaven, from whence it firſt flew down.^x

There then we muſt leave her, in the Boſom of her heavenly Bridegroom; where, how radiant her Crown is, how ecſtatick her Joy, how high exalted ſhe is in Degrees of Glory, is impoſſible to be deſcribed; for *neither Eye hath ſeen, nor Ear heard, nor has it enter'd into the Heart of Man to conceive the good Things which God hath prepared for thoſe that love him*; ^y of all which ſhe is now Partaker.

Died in June 1682, and Buried the 30th of the ſame Month at Little Eaſton in Eſſex.

*The CHARACTER of the Rev^d JOHN SCOTT, D. D.
Reſtor of St. Giles in the Fields, by Z. ISHAM, D. D. Reſtor
of St. Botolph Biſhopsgate, London.**



SHALL briefly conſider him in theſe two Heads; his *private Virtues*, and his *Services* for the Church. He had many Virtues of no ordinary Growth; and we may call them to mind by reviewing his much-applauded Work of the *Chriſtian Life*; which he intended to continue and perfect, if Providence had not put a Stop to his uſeful Deſign, firſt by a long Craziſneſs, and then by taking him ſuddenly from us. Next to his Piety towards God, his *ſocial Virtues* (as his own Diſtinction is) were thoſe for which we ſhall be moſt ſenſible of our Loſs in him; for his Kindneſs, Humanity, amicable Diſpoſition, Affability, Pleaſantneſs of Temper, Condeſcenſion, Sincerity, and Readineſs to do all good Offices for any that had recourſe to him. In helping others, and laying out for their Advantage the Authority which he had gain'd; in giving Counſel and Directions, and in cementing Amity and Peace, he exhausted much of his Time; and delighted as much in doing any friendly Turn, as if the Profit had redounded to himſelf. In Works of Mercy he took a peculiar Pleaſure, and did as zealouſly promote them as if he had relieved himſelf by ſupporting the Poor. He was a common Father to the Perſecuted and Afflicted; and the *Brethren* and *Strangers*, whoſe Bowels he hath reſreſhed, *will bear Witneſs of his Charity before the Church.*^a Friendſhip is one of the nobleſt Ornaments of human Nature; and if God himſelf is *Love*,^b 'tis the Portraiture of God drawn upon the Soul; and for this Virtue he was exceedingly valued by thoſe that were intimate with him; he was not infected with any of thoſe Vices which blaſt it, with Pride, Morofeneſs, Envy, or Selfiſhneſs; his Inclinations were to reſreſh and cheriſh all Men, and only to neglect himſelf; his Doors and his Heart were open to all; and he hath left behind him the indelible Commendation of a true, ſtedfaſt, and faithful Friend.

Again, let us look upon him in his publick Character; and if *they that be wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for*

^w 1 Cor. vi. 20.

^x See Luke xvi. 22.
St. Giles's in the Fields, March 15, 1694-5.

^y 1 Cor. ii. 9.

^a 3 John v. 6.

^{*} From the Sermon preach'd at

^b 1 John iv. 16.

ever and ever; ^c we may be humbly confident of his having a proportionable Reward. His Education happen'd to be in the Times of Confusion, and yet without any Detriment to him; for he imbibed the Principles of that renown'd *University*^d in which he was bred, and not of the Men who then governed it; the same good Spirit that called him thither from another Employment directing him what to do: And when the Church was covered in Ruins, he discerned her Beauty, and received Holy Orders from one of those ejected *Confessors* who during the Devastation did secretly preserve the Apostolical Discipline. His Appearance in the World was early; and as God had furnished him with extraordinary Talents, and had enabled him to improve them well, and to possess Abilities equal to his high Profession, the same Divine Goodness chose a fitting Theatre for them to be manifested upon. His eloquent, solid, and fervent preaching commanded the Applauses of Men; and his Constancy in it procured their Love; And tho' his Frequency in this Work, his Diligence in his Pastoral Charge, his Industry in resolving Cases of Conscience, and his restless Application to the Labours of his Calling, wasted him by Degrees; yet he could not be satisfied without doing his Duty: And that which sent him the sooner to God will enlarge his Recompence from him. He ran his Course in Times of great Trial and Discrimination, and in all of them he approved his inflexible and uncorrupted Integrity, and adhered stedfastly to the Principles of our Church; and they will carry a Man safely through all Difficulties and all Revolutions; and tho' it should be his Lot to be reviled and oppressed by Men, yet he cannot be dejected in Conscience, nor forsaken by God. He owned it for his Rule, in all Vicissitudes, *to keep a clean and quiet Conscience*; as knowing that this would be a Sanctuary when all earthly Comforts should fail: And he remember'd the wise Maxim, *He that observeth the Wind shall not sow, and he that regardeth the Clouds shall not reap*; ^e and therefore, without minding the Weather, or taking Directions from the Sky, he went on directly in his Calling, and made it his Business to *sow to the Spirit*, that he might *of the Spirit reap Life everlasting*.^f When Popery invaded our establish'd Religion, he was one of those worthy Champions that defended it with an upright Zeal; they held up their Shields together, and united their Counsels and Endeavours as one Man; they saw their *Diocesan* (whom they mightily honoured) singled out for the first Sacrifice, because he would not surrender them; they saw the *Roman Eagle* advancing every Day, and fresh Attempts made to demolish our Church; and then it was that by preaching, praying, and writing they gained an universal Esteem, and supported our Holy Religion. In this Cause our Friend, whom we are waiting upon, did cordially concur with his Brethren, and was prepared to suffer as much as any of them. He understood our *Constitution* entirely, and that made him the more hearty in asserting it upon all Occasions; and (I trust) there is no Man but honours his Memory the more for being so. If a resolute Adherence to well-chosen Principles; if to defend that *Liturgy*, which we have solemnly testified our Approbation of in the Presence of God; if to be firm to our *Subscriptions*, and to our *Vows of Ordination*; if to contend for the *Faith once deliver'd unto the Saints*,^g and for that *Government* by which we were consecrated to the Service of the Church, and which we believe to have been transmitted down to us from the Apostles; if this be a Reproach, I fear, it will soon be counted a Reproach to be a *Christian*. Our deceased Brother did therefore, upon all Emergencies, maintain an unspotted Fidelity to the Church, and acted consonantly to what he had profess'd concerning it in these Words: *Whatsoever her Fate may be, I am chained to her Fortunes by my Reason and Conscience; and shall ever esteem it more eligible to be crush'd in pieces by her Fall, which God avert, than to flourish and triumph on her Ruins*.^h This Resolution he kept to the last, and still with a peaceful and charitable Spirit, and without aiming at his own Interest through that of the Church; for when Offers were made to him of higher Stations in the Church, he declined them upon the Sense of Decays creeping upon him; and he rejoiced more in the Advancement of other worthy Men, than he would have done in his own. His inherent Greatness wanted no outward Accessions, and the Preferment he was ambitious of was to go from his Flock *unto the Shepherd and Bishop of our Souls*.ⁱ

Died March 10, 1694-5, and buried the 15th of the same Month at St. Giles's in the Fields.

^c Dan. xii. 3.

^d Oxon.

^e Eccl. xi. 4.

^f Gal. vi. 8.

^g Jude iii.

^h See Epist. Ded. to the Bishop of London.

ⁱ 1 Pet. ii. 25.

*The CHARACTER of ROBERT NELSON, Esq; by
J. MARSHALL, L. L. D. Morning-Preacher at the Chappel
in Ormond-Street. **



NOTHING would prevail with me to undertake the unequal Task upon which I am entering, but that which I hope shall ever be superior with me to all other Regards, even *the provoking you to Love and to good Works*, and to an Imitation of every thing *which is lovely and of good Report*.

From this single Motive I enter upon the Province unask'd and uninvited. The *Modesty* of our departed Friend, which cast a *distinguish'd* Lustre upon numberless other Virtues, carried him to his Grave in Privacy and Silence; nor were the Persons intrusted with the Care of his Obsequies at liberty to adorn them with proper Honours. They have performed the Part incumbent on them, and have consigned his mortal Remains to the *Place*^k whereunto he bequeathed them, and in the Manner which he had requested of them.

Yet I may well presume, that even his *Modesty* itself would here give way, upon the Suggestion that *any Good* would probably be done by the blazoning his Virtues; since *this* was a Motive which he never could withstand; it was equally the *Business* and *Pleasure* of his Life, and is therefore the fitter to attend him at his *Death*. But here our *departed Friend*, being *dead*, yet *speaks* what, *living*, his *Modesty* would not suffer him to *think*.

I can have no End to serve by *flattering his Memory*; nor do I fear the *Imputation* of it, in a Case where all the Difficulty will be to say *enough*. For

1. In the Duties of *Godliness*, how assiduous he was and fervent, how uniform and constant, how serious and unaffected, you^l are all my Witnesses, and will join with me in this Testimony of him, that we know not where either our *Religion* or our *Place of Worship* hath a brighter Ornament left to *either*.

His constant Attendance at the *Eucharistical Sacrifice*, his exemplary and reverend Behaviour there, was so very edifying and conspicuous, as helped to warm many cold and lukewarm Hearts, and to inflame them with a like Spirit of true and fervent Piety.

Such regular and orderly *Devotion*, such a pure and holy *Flame*, an Heart so *zealously affected*, with an Head to govern it so cool and temperate, how beautiful, how engaging was the goodly Pattern!

Was it, did I say? I hope, I believe, I may say, *it is so still* in manifold *other* Instances; *some* of them doubtless formed upon the Model of *his Example*; which, I trust, will spread yet *more and further*, and go on to *make*, where it does not *find*, many ready Followers.

Religion *seemed* indeed, and doubtless was, the Care of his Life; it grew, it flourish'd observably, under the happy Influence of *his pious Endeavours*, and his engaging *Practice*.

His *Learning*, large as it was and various, was set apart for the Service of the *Altar*, and sanctified to *religious Uses*; and many a pious Soul breathes daily to God it's holy Aspirations of Prayer and Praise, in the Language of *his Heart and Tongue*: For such holy Purposes, his *Tongue* was the *Pen of a ready Writer* to what his *Heart indited*. His Works^m in this kind will live, I dare foretell, as long as our Language, and even *then* will deserve to have a *new* Language given them.

His *Zeal* and his *Knowledge* served each other so mutually, with such reciprocal Kindness, that the *one* was neither *barren* nor *unfruitful*, nor the *other giddy* nor *excessive*. His Light and his Heat were so justly proportioned, corresponded so *well* and so *aptly* together, and his Will was so duly subordinate to his *Understanding*, that his *Religion* sat upon him with all the Graces of *outward Decency*, as well as with all the *intrinsic Beauties of Holiness*.

He was *zealous for his God*, and for the *Honour* of his *Service*; and therefore only preferred, above others, the *Church of England*, because *here*, he thought, that Honour best consulted. He understood, by due Inquiry, that she was the most conformable, both in *Doctrine*

* From the Sermon preach'd there Feb. 6, 1714.
and then first consecrated on that Occasion.

^k In the Cœmetary purchased for St. George's Chappel, The Trustees of the Chappel in Ormond-street, Anno 1714, now by Act of Parliament made a Parochial Church, by the Name of St. George's, Queen Square. ^m The Companion for the Festivals and Fasts of the Church of England; The Practice of true Devotion; Whole Duty of a Christian; The Great Duty of frequenting the Christian Sacrifice, &c.

and Government; to the Model *once and first deliver'd to the Saints*; for neither his *Faith* nor his *Practice* proceeded upon *Trust*, but upon a *reasonable Choice*. He had, as much as any, *proved*, examined, considered *all Things*; was able to satisfy *himself*, and to give a *Reason to others*, of the *Hope which was in him*; and where once he *fixed*, he fixed upon so good a Foundation, that he was not easily removed from it by any *Wind of Doctrine*; but having rightly apprehended, he ever held fast that which was good.

Nor was he, in the second Place, at all deficient in the *social Virtues*. Not deficient, did I say? Nay, he *abounded in Love and in good Works*.

Either *Nature* or *Grace* had blessed him with such a flowing *Courtesy* of Mind and Manners, that few Provocations could break in upon or disconcert it. Zealous as he was (and surely no Man was more, or more truly so) for the Honour of his God, he was never thence transported to any undue Excursions against *Man*.

No Man conversed more *generally* than he with all Persuasions, and no Man more *inoffensively*, nor therefore with more Likelihood of recommending to all Men the *Doctrine of his God and Saviour*. Whenever the Assaults of *Heresy* obliged him to appear in Defence of the *Faith*, and to contend for the *Truth as it is in Jesus*, as *personal Respects* were beside the Question, he candidly threw them out of it, happily distinguishing between the *Person* and the *Error*.

Nor may his *Gratitude* pass here unmentioned, nor his pious Regard to the Memory of that excellent Prelate,^a who formed his tender Mind, and sowed in it those Seeds of Knowledge and Virtue which spread afterwards such numerous and goodly Branches. This, he was sensible, was a Benefit never enough to be acknowledged nor requited. The *Bishop's* own Works have spoke his Praise; but the grateful *Pupil* was desirous of adding his own *Eulogies*, which he hath done effectually, by leaving it inscribed upon a lasting Monument,^o that *such a Master had such a Scholar*.

But, above all, his Works of *Mercy*, his Labours of Love (these) were his *Darling*, his *best beloved* Employments. The *Poor*, the *Fatherless*, and the *Widow*, will never enough lament his irreparable Loss: The *Societies*,^p which have been lately formed for various Purposes of Piety and Charity, will miss in him a faithful *Counsellor*, a prudent *Director*, an able *Manager*, and every way accomplish'd for the glorious and god-like Work of *doing Good*.

Many Expences in Life, which feed the Vices and Vanities of others, he prudently cut off as superfluous, that he might have the *more to give to such as needed*.

His Frugality was no Cover to avaritious Purposes, but all his *Oeconomy* was designed to make room for *Charity*; which he did not so much reserve for Bequests at his Death,^q as, like a *wise* and a *good Steward*, he was a liberal Dispenser of it in his *Life*. *Pompous* he would be in *neither*, that in *both* he might be more *useful*.

In the last place, for the *personal Virtues*, they were no less cultivated, no less recommended by the Advantage of *his Practice*, than were the Offices of *Piety* and the *social Duties*.

No Man ever advanced the Character of a private Gentleman to a more elevated Pitch than he; in *him* the *Gentleman* and the *Christian* were so happily united, he *did* so adorn Religion, and *was* so adorned by it, that the rising Generation may hence with great Advantage observe, how perfectly consistent these Characters are, and how much they may *both* be depreciated by a Neglect of their common Duties. To separate the one from the other is indeed to *spoil* them *both*, or at least very much to disparage and discommend them. *Meekness* will appear no such mean, low-spirited Principle, when it shines in a Form like *his*; and instead of raising your *Contempt*, engages your *Esteem* and *Reverence*.

He had studied both *Books* and *Men*; knew the Fallacies of the *one*, and the Follies of the *other*; yet was ever more ready to discern a *Merit* or a *Virtue*, than a *Weakness* or a *Vice* in *either*.

Hence, that unpassionate, equal, and candid Frame of Mind (which shone in *him* with peculiar Graces) took its *Rise* and its *Establishment*.

Self-love had on *him* no other Influence than what is its only *proper* one, the Direction of all his Aims and Purposes to the supreme Good of Man, which is the *Glory of God*, and the *Salvation* of his *own Soul*.

Hence he derived that admirable Calm and Patience, that firm Affiance in the Mercies of God through CHRIST JESUS, that *full Assurance of Hope* in his Promises, which supported

^a Bishop Bull.

^o Mr. Nelson's Life of Bishop Bull.

^p More particularly for promoting *Christian Knowledge* at home, and for *propagating the Gospel in foreign Parts*; and for educating our Youth in the Principles and Practice of true Religion and Piety, according to the Doctrine and Discipline of the Church of *England*; of all which he was an useful and zealous Member. To the Charity-School erected in this Neighbourhood he bequeathed at his Death a generous Benefaction of 50 *l.* as he had all along in his Life assisted it by liberal Contributions, and by all good Offices.

^q Yet the residuary Part of his whole Estate he hath left to pious and charitable Uses.

him under the Weakness and Pressures of a lingering obstinate Distemper, and sweeten'd to him at last the very *Bitterness of Death itself*.

Thus he *ended*, as he had all along *spent* his Days; was the same Person still, maintaining the same Character, and carrying it with him to the *Place of Refreshment*.

He *died*, as he had *lived*, like a Lamb, without Commotion or Struggle; submissive to the Will of God, and entirely resign'd to his holy Providence; and, having borne the *Character* of a *righteous and merciful* Man in his *Life*, he hath, I doubt not, the *Blessing* also assigned by the Prophet to such, that he is *enter'd into Peace*, that he *rests in his Bed*, and *walks in his own Uprightness*: And them *who thus sleep in Jesus*, will God *bring again with him*.

Died Jan. 16, 1714, and buried the 6th of February following in the *Cæmety* (in Lamb's-Conduit-Fields) *belonging to St. George's Church*.

The CHARACTER of the LADY KATHARINE NEVILE,†
by W. MALTON, M. A. Rector of South-Collingham,
Nottinghamshire.*



HE descended from two Families truly *honourable*, as *illustrious* for their *Virtues*, as they were for their *Antiquity*; Sir *Arthur Ingram* of *Temple-Nusome* in *Yorkshire* being her Father, and her Mother eldest Daughter to the Lord *Fairfax* of *Guillin*, whose Family was an Ornament to the Doctrine of the Church of *England*.

After her Mother's Decease, who departed this Life during her Minority, she was committed to the Care of an Aunt, a rigid *Independent*, and tho' daily solicited, yet she would never join in Communion with them; but, through all those Clouds of *Ignorance and Enthusiasm*, she happily discerned the *Beauties*, and faithfully and heartily, to her Dying-day, adhered to the Interests of the Church of *England*, the *Glory* and *Bulwark* of the *Reformation*.

Give me Leave therefore to consider her in these two Respects: 1st, In respect of her Duty, Fidelity and Obedience to God. 2^{dly}, In respect of her Carriage and Deportment to her Fellow-Christians.

I hope I may have Liberty to speak of her Ladyship in this double Relation without Offence. Tho' I am no Friend to Funeral Panegyrics, where there is nothing of extraordinary Worth and Merit in the Person commended to give Occasion or Foundation for them; yet the good Providence of God having allotted me that Happiness and Honour of living upwards of ten Years under her Roof in Quality of her Chaplain, which has given me an Opportunity of being acquainted with her extraordinary Virtues during the *State of her Health*, as well as in her *last lingering and painful Sickness*; therefore whatever I shall say of her by way of Commendation, will (I humbly hope) be thought as far from the least *Suspicion of Flattery*, as it is of *Falseness*.

First, Then let us consider her in respect of her Duty, Fidelity, and Obedience to God.

She was ever very constant, sincere, and devout in his Service; few, if any, were so strict, regular, and frequent in their *private Devotions*; and none more constant in giving Attendance to the *publick Service* of the Church; for when God Almighty was pleased to lay so heavy a Burden upon her, as to disable her from walking, yet she would not be satisfied unless she was carried in a Chair to the Church, and supported by two to her Seat. Nay! when the God of infinite Wisdom was pleased to afflict her after a more *calamitous* Manner, when she was wholly deprived of the Use of one *whole Side*, yet she constantly had the Service of the Church read to her, and usually a Repetition of the *Sermon*.

She put not off her great Work till she came to die, which made her depart this mortal State in *sure and certain Hope* of a glorious Resurrection to Life eternal. She stedfastly believed the precious Promises of God, the Immortality of the *Soul*, and the eternal Glory of the World to come; which spoke great Comfort and Consolation to her Mind in the midst of all her Sufferings.

During her whole Sickness she had a constant Calmness and Serenity of Mind, and under all the grievous Tortures and Afflictions of her Body she happily possessed her Soul in great *Patience*.

† Relict of Sir *Christopher Nevile*, Knt.

* From the Sermon preach'd at *Auburgh*, *Lincolnshire*, April 10, 1715.

She ever looked upon *Religion* as a Matter of that Weight and Consequence whereon the eternal Welfare and Happiness of precious *Souls* did depend; and therefore no Occasion or Company (tho' otherwise never so acceptable and pleasing) were thought by her a sufficient Excuse to neglect her daily and solemn Addresses to the *Throne of Grace*: And had it happen'd (as it too often did) that she was interrupted in her ordinary Course of Meditation and Prayer, yet she never would *suffer her Eyes to sleep, nor her Eye-lids to slumber, neither the Temples of her Head to take any rest, until she found out a Place for the Temple of the LORD, an Habitation for the mighty GOD of Jacob*;† and therefore was resolved to finish her pious Course, tho' never so unseasonable and late, to the great Prejudice of her *bodily Health*, and Decay of that *excellent Constitution* with which she was bless'd; not regarding what became of her worser Part, her *Body*, that so she might eternally preserve her *better Part*, her precious and immortalized *Soul, alive in the Day of the LORD*.

GOD was pleased to try the Greatness of her Mind, and the Sincerity of her Conscience, by a most *acute, lasting, and shocking Distemper*. A *Cancer*, affecting the tenderest and most sensible Part of human Bodies, *the Breast*, will make the stoutest Heart to shrink and tremble; yet, in the midst of these *tormenting Pains*, no one ever *heard the Voice of Murmur*; those Severities that would make Beholders *to shiver*, and move them to Pity, did never make her *repine against*, and complain of, the Almighty's Proceedings.

She was a constant Attendant at the LORD's Table, where she always received the Body and Blood of our dearest Redeemer whenever administer'd; against which her Preparation was so *great and solemn*, and her Behaviour so *unaffected and devout*, as became a true Disciple of our LORD, and a *faithful Follower of the Lamb that was slain*; being highly sensible of those unspeakable Advantages that attend those who are worthy Partakers of so sublime and heavenly a *Mystery*.

Tho' she received it last *Christmas*, yet about two Months before her Dissolution, fearing a sudden Change, she received it again; being well assured, that the Application of the Body and Blood of our dearest Redeemer to the Consciences of *dying Persons*, is the surest *Viaticum* to a truly christian and penitent *Soul*.

GOD was pleased to continue her so long amongst us, as to convince a wicked, distrustful World, by her great and glorious Example, with how unparallel'd a Resignation her pious *Soul* could bear the severest Strokes of Fortune; that in all the Time of her *Tribulation*, which continued upwards of *six Months*, as well as in all the *Time of her Wealth*, amidst the *ghastly Horrors of Death*, as well as in the greatest *Affluence and Plenty of Life*, *her Heart was surely fixed where the most sincere and purest Joys are ever to be found*.

2dly, We now come to consider her in respect of her Carriage and Deportment towards her Fellow-Christians; but more particularly with relation to those Dependants and Servants committed to her Care and Trust.

She had not only a singular Regard to the Salvation and Happiness of her own *Soul*, but consulted also the *Glory of GOD*, and the eternal *Safety and Preservation* of all those about her.

Every Morning and Evening she had the Service of the Church in her Family, where she constantly observed to have all her Domesticks and Servants attend, especially before the *Confession*; and was never moved at any thing more than when they were negligent in paying their *early Tribute* of Adoration and Praise to the great GOD of their Salvation.

She never thought she had sufficiently discharged her Duty on the *Lord's-Day*, unless she had before Morning-Service assembled her whole Family together, to return most sincere and humble Acknowledgments to the Father of Mercies for all his Favours and loving Kindnesses bestowed upon her and her's, especially for bringing them safe to the Beginning of that Day, and giving them that happy Opportunity of *glorifying his holy Name* once more in his *Assembly of Saints upon Earth*, and to recommend their Thoughts, their Words and their Actions, and their *Souls* and their Bodies to the blessed Influence and Protection of *GOD's Holy Spirit* the remaining Part of the Day.

She ever writ down the *Sermon*, and constantly made a Repetition of it to her Family, and oftentimes to her poor Neighbours, who could not attend the publick Service through Sickness or other bodily Infirmities.

When I had the Care of two Churches, she for the most part was attended with as many of her Family as were able to the Morning or Evening-Service of a neighbouring Parish, to reap the Fruits of the Labours of a reverend and worthy *Gentleman*,‡ a Person as eminent for his Piety and Goodness as for his profound and universal Learning.

† *Psal.* cxxxii. 4, 5.

‡ *Mr. Metford.*

After the publick Service of the Day was over, her constant Practice was to hear her Servants read some Part of the holy Scriptures, or other Books of Piety, and instruct them in their Catechism; and the Close of the Day was crowned with the *Prayers* of the Church, and a *Psalm* of Praise and Thanksgiving to advance the Honour and Glory of GOD.

But especially the Week before the Administration of the Sacrament of the Body and Blood of our dearest LORD, that Symbol of *Love* and *Affection*, she was more strict and rigorous, Morning and Evening, reading and praying with her Family, instructing the Ignorant, and confirming the more knowing in the Paths of Holiness and Virtue; not regarding what Austerities she used to her own Body, that so she might more eminently set forth the Glory of GOD, express her unfeigned Thankfulness to the blessed Redeemer of Mankind, and at last happily advance the Benefit of her *own Soul*, and *those* of her *Domesticks*, at the great Day of Recompence; being well assured, that *that* one single Reflection of St. Paul's is capable of working in a pious *Soul* more *Joy* and *Satisfaction* than all the Severities and Mortifications of this Life *can* of *Trouble* and *Torment*, viz. *That the Sufferings of this present Life are not worthy to be compared with the Glory which shall one Day be revealed in us.*^t

Her *Charity* did not only extend to the Benefiting and Improvement of the *Soul*, which is indeed the most exalted kind of Charity, but also to the Relief of their bodily Wants and Necessities; which was often mingled with spiritual Advice, if possible, with a greater Tenderness and Compassion for their *Souls* than their *Bodies*, thinking it very probable that they might follow her spiritual Admonitions, when she *actually* gave them so sensible a Pledge of her compassionate Concern for their temporal Welfare and Happiness.

She literally answered the Apostle's Character of *being poor enough to herself, yet making many rich;*^u to my certain Knowledge always sparing and mean in her own *Dress*, that so she might cover their *Nakedness*; and laid out yearly considerable Sums in *Physick*, to administer not only to the Poor and Needy of her own Parish, but to the whole *Neighbourhood*, if applied to, *when visited with Sickness, and in a State of Affliction*.

She constantly relieved the Poor of her Parish *thrice* a Week, and *daily* those necessitous *Strangers* that plied at her Door, *never* turning any away empty-handed.

She knew no other considerable Use of an Estate than to be hospitable, entertain her Friends generously, and to disperse and *liberally give unto the Poor*. Thus did she *shew her Religion to be pure and undefiled, not only by keeping herself free from the least Suspicion of the Pollution of this wicked World, but chiefly by visiting the Fatherless and Widows in their Afflictions.*^w

It was the Admiration of all her Acquaintance, to consider whence she had so great a Fund, ever entertaining so many *Visitors*, I had almost said *Families*, and daily expending so much in Alms; but that she *lent to the LORD, who always richly repays; she gave it, and it was given to her again good Measure, pressed down, and running over.*^x

When she lay upon her last languishing Bed, she had little of worldly Affairs to settle; she wisely *remitted her Treasure* during the State of her Health to another World, and happily secured a glorious and everlasting *Reversion there*; and how comfortable and ravishing must it be to her penitent *Soul*, at that solemn and general *Audit*, when our Saviour and our Judge shall pronounce her *everlastingly blessed, for feeding, cloathing, and daily administering to his indigent Servants; when there shall appear so great a Cloud of Witnesses to attest her good Deeds, and to rejoice at the glorious Recompence of her just Reward*.

This Charity was done after a publick Manner; but, to my certain Knowledge, she gave away several Pounds *privately* and yearly; yea, so very privately, that she scarcely let her *Left-hand know what her Right-hand did*.

Her *Justice* was no less conspicuous and ornamental than the other mentioned Virtues and Embellishments of her Life. One particular Instance I cannot forbear mentioning: The World happen'd to frown upon one of her Tenants of late Years; and tho' she, as Landlady, was so much befriended by the Law, as to recover her whole Rent, having seized of his Stock at his own Request, yet her Conscience would not suffer her to take it, but generously compounded for Nine Shillings in the Pound; by which Condescension the rest of his Creditors had a proportionable Share with her Ladyship, who otherwise must necessarily have lost their whole Debts.

If ever she transgressed that golden Rule of *doing to others as they ought to do to her*, it was to her *own Prejudice* alone, but never to *that* of her *Neighbours*: And if ever that glorious Character of a perfect and righteous Man, which the Royal *Psalmist* describes,^y might be literally applied to any Person, it may very properly belong to her. *She certainly led as uncorrupt a Life as this imperfect State would admit of.*

^t Rom. viii. 18.^u 1 Cor. iv. 10.^w James i. 27.^x Luke vi. 38.^y Psalm xv.

As she was Flesh and Blood, she was often imposed upon by a wicked and ungenerous World. Failings, 'tis true, she must necessarily have labour'd under, so long as she continued in this mortal State; but they were *fewer* in Number, and of a differing *Nature*, than those of any Person I was ever acquainted with. They were Infirmities, but not Presumptions; not in the least proceeding from evil Inclinations, much less from vicious Habits, but from an Easiness of Nature, from a gracious and tender Disposition of Soul. *She ever did the Thing she thought was right*, and was ever so sincere in her Professions, that *she always spoke the Truth from her Heart, she used no Deceit in her Tongue, neither did she Evil to her Neighbour*, and was so far from *slandering her Neighbour*, that she ever put the most candid, I had almost said forced, Constructions upon their Actions, lest she should be guilty of a Breach of *Charity, the very Bond and Perfection of all Virtues*. *She was lowly in her own Eyes, and always made much of them that fear'd the LORD*; and whenever she promised any Courtesy to her Neighbour, *she did never disappoint him, tho' it visibly tended to her own Hindrance and most apparent Prejudice*.

If these be Characteristicks whereby to distinguish a true and faithful Disciple of our blessed Saviour, as holy *David* assures us they are, *then may we be confident that she rests upon God's holy Hill of Sion*; for, saith he, *who so doth these Things, shall never fall short of the Mercy and Loving-kindness of the LORD*.

Lastly, *She was clothed with Humility*, and had in a most eminent Degree *that Ornament of a meek and quiet Spirit* which, St. Peter assures us, *is in the Sight of God of so great Price*. I never met with one who had a truer Understanding of Matters of the greatest Consequence, even of *those that accompany Salvation*; and yet no one could have a meaner Apprehension of her own Worth and Merit than she had; tho' she had the *fewest Faults*, yet she humbly implored God's pardoning Mercy as if she had the *most*, and even they of the *most crimson Dye*. Her Conversation was ever affable and obliging, her Countenance always serene and gracious, *never returning Injury for Injury, or Railing for Railing, but contrariwise*.

Thus conscientiously did she perform her Duty to God and Man; she was an Ornament and Glory to the Religion she professed, and departed this Life full of *Years* and full of *Honour*.

All these were bright and shining Ornaments through the whole Conduct of her Ladyship's Life. Thus eminently pious was she during her Pilgrimage here; very submissive during her greatest bodily lingering Torments, and most patiently resigned both Soul and Body to the wise Disposal of an all-gracious God, and most merciful Redeemer.

To finish her Ladyship's truly *noble*, and withal *just* Character, requires a stronger Genius and more able Pen than I can pretend to be Master of: However, this small Draft of her extraordinary Virtues will be a grateful Remembrance of her exalted Piety and Charity, since God of his infinite Mercy has been pleased to embrace her *Soul* with the Arms of his everlasting Mercy, by releasing her from the Pains and Miseries of this perishing, sinful State.

Few, if any, lived with such Demonstrations of *daily Piety* to the God of their Salvation; and none abounded with greater *Charity* to their suffering Brother: And tho' her Character seems to rise very high, yet I am satisfied in my Conscience I have not asserted one Falshood.

Died in April 1715, and buried the same Month at Auburgh in Lincolnshire.

*The CHARACTER of the R^t Rev^d Dr. JEREMY TAYLOR,
Lord Bishop of Down and Connor, by Dr. G. RUST, Dean
of Connor. **



HE Fame of the great Person, whose Obsequies we here come to celebrate, is so great throughout the World, that he stands in no need of an *Encomium*; and yet his *Worth* is much greater than his *Fame*: It is impossible not to speak great Things of him, and yet it is impossible to speak what he deserves.

He was born at *Cambridge*, and brought up in the Free-School there, and was ripe for the University before Custom would allow of his Admittance; but by that time he was thirteen Years old, he was enter'd into *Caius-College*; and as soon as he was Graduate, he was chosen

* From the Sermon preach'd at *Lisburne*, Aug. 13, 1667.

Fellow. Had he lived amongst the ancient *Pagans*, he had been usher'd into the World with a Miracle, and Swans must have danced and sung at his Birth; and he must have been a great *Hero*, and no less than the Son of *Apollo*, the God of Wisdom and Eloquence.

He was a Man long before he was of Age, and knew little more of the State of Childhood than its Innocency and Pleasantness. From the University, by that time he was Master of Arts, he removed to *London*, and became publick Lecturer in the Church of *St. Paul's*, where he preached to the Admiration and Astonishment of his Auditory; and, by his florid and youthful Beauty, sweet and pleasant Air, sublime and raised Discourses, he made his Hearers take him for some young Angel newly descended from the Visions of Glory. The Fame of this new Star, that out-shone all the rest of the Firmament, quickly came to the Notice of the great Archbishop of *Canterbury*,^a who would needs have him preach before him; which he performed not less to his Wonder than Satisfaction: His Discourse was beyond Exception, and beyond Imitation; yet the wise Prelate thought him too young; but the great Youth humbly begged his Grace to pardon that Fault; and promised, *if he lived, he would mend it*. However, the grand Patron of Learning and Ingenuity thought it for the Advantage of the World, that such mighty Parts should be afforded better Opportunities of Study and Improvement, than a Course of constant Preaching would allow of; and to that purpose he placed him in his own College of *All-Souls* in *Oxford*, where Love and Admiration still waited upon him; which, so long as there is any Spark of Ingenuity in the Breasts of Men, must needs be the inseparable Attendants of so extraordinary a Worth and Sweetness. He had not long been here before my Lord of *Canterbury* bestowed upon him the Rectory of *Uppingham* in *Rutlandshire*, and soon after preferred him to be Chaplain to King *Charles* the Martyr, of blessed and immortal Memory. Thus were Preferments heaped upon him, but still less than his Deserts; and that not through the Fault of his great Masters, but because the amplest Honours and Rewards were poor and inconsiderable, compared with the Greatness of his Worth and Merit.

This great Man had no sooner launched into the World but a fearful Tempest arose, and a barbarous and unnatural War disturbed a long and uninterrupted Peace and Tranquillity, and brought all Things into Disorder and Confusion; but his Religion taught him to be Loyal, and engaged him on his *Prince's* Side, whose Cause and Quarrel he always owned and maintained with a great Courage and Constancy; till at last he and his little Fortune were shipwreck'd in that great *Hurricane*^b that overturn'd both Church and State. This fatal Storm cast him ashore in a private Corner of the World, and a tender Providence shrowded him under her Wings, and the Prophet was fed in the Wilderness, and his great Worthiness procured him Friends that supplied him with Bread and Necessaries. In this Solitude he began to write those excellent Discourses which are enough of themselves to furnish a Library, and will be famous to all succeeding Generations for their Greatness of Wit, Profoundness of Judgment, Richness of Fancy, Clearness of Expression, Copiousness of Invention, and general Usefulness to all the Purposes of a Christian: And by these he soon got a great Reputation among all Persons of Judgment and Indifferency, and his Name will grow greater still, as the World grows better and wiser.

When he had spent some Years in this Retirement, it pleased God to visit his Family with Sickness, and to take to himself the dear Pledges of his Favour, three Sons, of great Hopes and Expectations, within the Space of two or three Months; and tho' he had learned a quiet Submission unto the Divine Will, yet the Affliction touched him so sensibly, that it made him desirous to leave the Country; and going to *London*, he there met my Lord *Conway*, a Person of great Honour and Generosity; who making him a kind Proffer, the good Man embraced it, and that brought him over into *Ireland*, and settled him at *Portmore*, a Place made for Study and Contemplation, which he therefore dearly loved; and here he wrote his *Cases of Conscience*, a Book that is able alone to give its Author Immortality.

By this time the Wheel of Providence brought about the King's happy Restoration, and there began a New World; and the Spirit of God moved upon the Face of the Waters, and out of a confused *Chaos* brought forth Beauty and Order; and all the three Nations were inspired with a new Life, and became drunk with an Excess of Joy; among the rest this loyal Subject went over to congratulate the Prince and People's Happiness, and bear a Part in the universal Triumph.

It was not long before his sacred Majesty^c began the Settlement of the Church, and the great Dr. *Jeremy Taylor* was resolved upon for the Bishoprick of *Down and Connor*; and not long after *Dromore* was added to it; and it was but reasonable that the King and Church should consider their Champion, and reward the Pains and Sufferings he underwent in the Defence

^a Dr. *Laud*.

^b The Grand Rebellion which began in 1641.

^c King *Charles II*.

of their Cause and Honour. With what Care and Faithfulness he discharged his Office we are all his Witnesses; what good Rules and Directions he gave his Clergy, and how he taught us the Practice of them by his own Example. Upon his coming over Bishop, he was made a Privy-Counsellor; and the University of *Dublin* gave him their Testimony, by recommending him for their Vice-Chancellor; which honourable Office he kept to his Dying-day.

During his being in this See he wrote several excellent Discourses, particularly his *Dissuasive from Popery* (which was received by a general Approbation) and a *Vindication* of it (now^d in the Press) from some impertinent Cavillers that pretend to answer Books, when there is nothing towards it more than the very *Title-page*. This great Prelate improved his Talent with a mighty Industry, and managed his Stewardship rarely well; and his Master, when he called for his Accounts, found him busy and at his Work, and employ'd upon an excellent Subject, *A Discourse upon the Beatitudes*; which, if finished, would have been of great Use to the World, and solved most of the Cases of Conscience that occur to a Christian in all the Varieties of States and Conditions: But the All-wise God hath ordained it otherwise, and hath called home his good Servant, to give him a Portion in that Blessedness that JESUS CHRIST hath promised to all his faithful Disciples and Followers.

Thus having given you a brief Account of his Life, I know you will now expect a Character of his Person; but I foresee it will befall him, as it does all glorious Subjects, that are but disparaged by a Commendation: One thing I am secure of, that I shall not be thought to speak *Hyperbolies*; for the Subject can hardly be reach'd by any Expressions: for he was none of God's ordinary Works, but his Endowments were so many, and so great, as really made him a Miracle.

Nature had befriended him much in his Constitution; for he was a Person of a most sweet and obliging Humour, of great Candour and Ingenuity; and there was so much of Salt and Fineness of Wit, and Prettiness of Address in his familiar Discourses, as made his Conversation have all the Pleasantness of a Comedy, and all the Usefulness of a Sermon: His Soul was made up of Harmony, and he never spake but he charm'd his Hearer, not only with the Clearness of his Reason, but all his Words, and his very Tone and Cadencies, were strangely musical.

But that which did most of all captivate and enravish was, the Gaiety and Richness of his Fancy; for he had much in him of that natural Enthusiasm that inspires all great Poets and Orators; and there was a generous Ferment in his Blood and Spirit, that set his Fancy bravely on work, and made it swell, teem, and become pregnant to such Degrees of Luxuriancy, as nothing but the Greatness of his Wit and Judgment could have kept it within due Bounds and Measures.

And indeed it was a rare Mixture, and a single Instance hardly to be found in an Age; for the great Trier of Wits has told us, that there is a peculiar and several *Complexion* required for *Wit*, *Judgment*, and *Fancy*; and yet you might have found all these, in this great Personage, in their Eminency and Perfection. But that which made his Wit and Judgment so considerable was the Largeness and Freedom of his Spirit; for Truth is plain and easy to a Mind disintangled from Superstition and Prejudice. He was one of the *ἑκλεκτικοί*, a sort of brave Philosophers that *Laertius* speaks of, that did not addict themselves to any particular Sect, but ingenuously sought for Truth among all the wrangling Schools; and they found her miserably torn and rent to pieces, and parcelled into Rags, by the several contending Parties; and so disfigured and misshapen, that it was hard to know her; but they made a Shift to gather up her scatter'd Limbs, which, as soon as they came together, by a strange Sympathy and Connaturalness, presently united into a lovely and beautiful Body. This was the Spirit of this great Man; he weigh'd Men's Reasons, and not their Names, and was not scared with the ugly Vizars Men usually put upon Persons they hate, and Opinions they dislike; nor affrighted with the Anathema's and Execrations of an infallible Chair, which he look'd upon only as Bug-bears to terrify weak and childish Minds. He consider'd, that it is not likely any one Party should wholly engross Truth to themselves; that Obedience is the only Way to true Knowledge (which is an Argument that he has managed rarely well in that excellent Sermon of his which he calls *Via Intelligentiæ*) that God always, and only, teaches docible and ingenuous Minds, that are willing to hear, and ready to obey according to their Light; that it is impossible a pure, humble, resigned God-like Soul should be kept out of Heaven, whatever Mistakes it might be subject to in this State of Mortality; that the Design of Heaven is not to fill Men's Heads and feed their Curiosities, but to better their Hearts and mend their Lives. Such Considerations as these made him impartial in his Disquisitions, give a due Allowance to the Reasons of his Adversary, and contend for Truth and not for Victory.

And now you will easily believe, that an ordinary Diligence would be able to make great Improvements upon such a Stock of Parts and Endowments; but to these Advantages of Na-

ture, and Excellency of his Spirit, he added an indefatigable Industry, and God gave a plentiful Benediction; for there were very few kinds of Learning but he was a *Myſtes*, and great Master in them. He was a rare Humanist,^d and hugely vers'd in all the polite Parts of Learning; and had thoroughly concocted all the ancient Moralists, (*Greek* and *Roman*) Poets, and Orators; and was not unacquainted with the refined Wits of the latter Ages, whether *French* or *Italian*. But he had not only the Accomplishments of a Gentleman, but so universal were his Parts, that they were proportion'd to every thing; and tho' his Spirit and Humour were made up for Smoothness and Gentleness, yet he could bear with the Harshness and Roughness of the Schools, and was not unseen in their Subtilties and Spinofities, and upon Occasion could make them serve his Purpose; and yet, I believe, he thought many of them very near a-kin to the famous Knight of the *Mancha*,^e and would make Sport sometimes with the Romantick Sophistry and fantastick Adventures of School-Errantry. His Skill was great, both in the Civil, Canon, and Casuistical Divinity; and he was a rare Conductor of Souls, and knew how to counsel and to advise; to solve Difficulties, determine Cases, and quiet Consciences. And he was no Novice in Mr. *J. S.*^f new Science of *Controversy*; but could manage an Argument and make Repartees with a strange Dexterity. He understood what the several Parties in Christendom have to say for themselves, and could plead their Cause to better Advantage than any Advocate of their Tribe; and when he had done, he could confute them too, and shew that better Arguments than ever they could produce for themselves would afford no sufficient Ground for their fond Opinions.

It would be too great a Task to pursue his Accomplishments through the various Kinds of Literature; I shall content myself to add only his great Acquaintance with the Fathers and Ecclesiastical Writers, and the Doctors of the first and purest Ages, both of the *Greek* and *Latin* Church; which he has made use of against the *Romanists*, to vindicate the Church of *England* from the Challenge of Innovation, and prove her to be truly *Ancient*, *Catholick*, and *Apostolical*.

But Religion and Virtue is the Crown of all other Accomplishments, and it was the Glory of this great Man to be thought a Christian; and whatever you added to it, he look'd upon as a Term of Diminution; and yet he was a zealous Son of the Church of *England*, but that was because he judg'd her (and with great Reason) a Church the most purely Christian of any in the World. In his younger Years he met with some Assaults from Popery, and the high Pretensions of their Religious Orders were very accommodate to his devotional Temper; but he was always so much Master of himself, that he would never be govern'd by any thing but Reason and the Evidence of Truth, which engaged him in the Study of those Controversies; and to how good Purpose the World is by this time a sufficient Witness: But the longer and the more he consider'd, the worse he lik'd the *Roman* Cause, and became at last to censure them with some Severity; but, I confess, I have so great an Opinion of his Judgment, and the Charitableness of his Spirit, that I am afraid he did not think worse of them than they deserve.

But Religion is not a Matter of Theory and Orthodox Notions; and it is not enough to believe aright, but we must practise accordingly; and to master our Passions, and to make a right Use of that *αυτεξουσία* and Power that God has given us over our own Actions, is a greater Glory than all other Accomplishments that can adorn the Mind of Man; and therefore I shall close my Character of this great Personage with a Touch upon some of those Virtues, for which his Memory will be precious to all *Posterity*. He was a Person of great Humility, and, notwithstanding his stupendous Parts, Learning, and Eminency of Place, he had nothing in him of Pride and Humour; but was courteous and affable, of easy Access, and would lend a ready Ear to the Complaints, yea to the Impertinencies, of the meanest Persons. His Humility was coupled with an extraordinary Piety; and, I believe, he spent the greatest Part of his Time in Heaven: His solemn Hours of *Prayer* took up a considerable Portion of his Life; and we are not to doubt but he had learn'd of *St. Paul* to pray continually; and that occasional Ejaculations, and frequent Aspirations and Emigrations of his *Soul* after God, made up the best Part of his Devotions. But he was not only a *good Man* God-ward, for he was come to the Top of *St. Peter's* Gradation, and to all his other Virtues added a large and diffusive Charity; and whoever compares his plentiful Incomes with the inconsiderable Estate he left at his Death, will be easily convinced that Charity was Steward for a great Proportion of his Revenue. But the Hungry that he fed, the Naked that he cloathed, the Distressed that he supplied, the Fatherless that he provided for, and the poor Children that he put out Apprentice, brought up at School, and maintained at the University, will now sound a Trumpet to that Charity which he dispersed with his Right-hand, but would not suffer his Left-hand to have any Knowledge of it.

^d Grammarian.^e Don *Quixote*.^f Or *John Sergeant's*.

To sum up all in a few Words. This great Prelate had the Good-humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteness of a Schoolman, the Profoundness of a Philosopher, the Wisdom of a Counsellor, the Sagacity of a Prophet, the Reason of an Angel, and the Piety of a Saint. He had Devotion enough for a Cloister, Learning enough for an University, and Wit enough for a College of *Virtuosi*; and, had his *Parts* and *Endowments* been parcel'd out among his poor *Clergy* that he left behind him, it would perhaps have made one of the best Dioceses in the World. But

Alas! *our Father, our Father! the Horses of our Israel, and the Chariot thereof*, he is gone, and has carried his Mantle and his Spirit along with him up to Heaven; and the Sons of the Prophets have lost all their Beauty and Lustre which they enjoy'd only from the Reflexion of his Excellencies, which were bright and radiant enough to cast a Glory upon the whole Order of Men. But the Sun of this our World, after many Attempts to break through the Crust of an earthly Body, is at last swallow'd up in the great *Vortex* of Eternity, and there all his *Maculae* are scattered and dissolved, and he is fixed in an Orb of Glory, and shines among his Brethren-Stars that in their several Ages gave Light to the World, and turned many Souls unto Righteousness; and we that are left behind, tho' we can never reach his Perfections, must study to imitate his Virtues, that we may at last come to sit at his Feet in the Mansions of Glory; which God grant for his infinite Mercies in JESUS CHRIST.

Died Aug. 13, 1667, and buried in a Chappel of his own erecting on the Ruins of the old Cathedral at Dromore.

The CHARACTER of the Hon^{ble} ALGERNON GREVIL, Esq; †
by EZEKIEL HOPKINS, M. A. late of Magdalen-College,
 Oxon. *



THE whole Life of this noble Person deceased was a more serious Preparation for Death than most Men's dying Thoughts. He well knew the Nobility of his Extraction would be no Excuse to him from the peremptory Summons of Death; neither did he make it any Excuse to him from an industrious and strict Preparation for it. This he testified by the Series of his whole Life, in which there evidently appeared such an Awe of God, and a real Sense of true Piety and Religion, as clearly evinced he had strong and habituated Meditations of that great levelling Day, wherein the Highest shall stand upon no higher Ground than the Meanest.

He did not think Religion any Stain to his Honour, nor minding Heaven to be the Employment of those only who have nothing on Earth. Indeed Irreligion and Atheism are now reckoned as a piece of good Breeding among the great ones of the World; 'tis now counted as a Sign of a degenerate and low-sunk Spirit to acknowledge even God himself for their Superior. Those are cried up as the Wits of the Time who can daringly dispute it against whatsoever is sacred in Christianity; yea, against the Being of God himself. 'Tis now become an Argument of a judicious and gallant Mind, to call into question the most fundamental Maxims of our Faith, and the Authority too of those holy Oracles that confirm them. Reason alone is extolled as the best and most sufficient Guide both in Matters of Belief and Practice; and they appeal to that for their Judge which commonly by their Debauches and Intemperancies they either so corrupt that it will not discern the Truth, or else so sot and stupify that it cannot. And thus as the Moon, when it is at the greatest Opposition to the Sun, so these think their Reason then shines brightest when it stands at the greatest Opposition to God.

This noble Person, whose Reason had as fleet a Wing, and could soar to as high a Pitch as any of theirs who pretend to nothing above it, yet saw it reasonable to give his Faith the Precedency, and always found more Acquiescence in a *thus saith the LORD*, than in the most critical Researches and positive Conclusions of his Reason. So reverend an Esteem had he for those sacred Dictates of Scripture, that tho' his Wit and Parts shone forth to Admiration, in whatsoever he pleased to employ them about, yet he never presumed to exercise them on that common Place of abusing Divine Verities: He was not ambitious to commence a Wit by Blasphemy, nor did he pretend to Ingenuity by being impious; but whereas too many use their

† Second Brother to the Right Honourable Robert Lord Brook, &c.

* From the Sermon preach'd at Warwick, August 6, 1662.

Wit in jesting at them, he shewed his holy Wisdom in believing and obeying. Other Books he made the Ornament of his Mind, this the Guide of his Life; he knew what others, but did what God, spake.

He was not made a Christian out of old Heathens, nor owed his Virtues to the sage Precepts of *Plutarch* or *Epietetus*. These are now become the Penmen and Evangelists of our young Gentry; *Seneca* is with them preferred before *St. Paul*, tho' his chiefest Credit be that he wrote so well that some have mistakingly thought him *Paul's* Disciple. The Virtue of this noble Person acknowledged a more Divine Original being formed in him by the same Spirit that gave him Rules to act it. This taught him to outstrip, in true Wisdom, Temperance, and Fortitude, not only whatsoever those starched and formal Moralists did, but whatsoever they wrote; and whereas they prescribed but the Exercise of Virtue, he sublimated it, and made it Grace.

Next to his absolute Subjection to God, was his Obedience unto his honourable, and now disconsolate Mother; wherein he was to such a Degree punctual, that as her Wisdom commanded nothing but what was fit, so his Duty disputed not the Fitness of Things beyond her Command. His Demeanour towards her was most submissive, towards all obliging, that it was but the same thing to know and admire him.

His Converse gave the World a singular Pattern of harmless and inoffensive Mirth, of a Gentility not made up of fine Cloaths and hypocritical Courtship; a Sweetness and Familiarity that at once gained Love and preserved Respect; a Grandeur and Nobility safe in its own Worth, not needing to maintain itself by a jealous and morose Distance.

Never did Vice in Youth find a more confirmed Goodness. So impregnable was he against the Temptations that gain an easy Access to those of his Rank and Quality, that they could neither insinuate into him by their Allurements, nor force him by their Importunities: Nor did he think it enough to secure his Mind from the Infection of Vice, unless also he secured his Fame from the Suspicion of it. Some indeed owe their Innocence to their Dulness and Stupidity, and are only not vicious, because not witty enough to be takingly and handsomely wicked. His Virtue was of Choice, and the severest Exercise of it mingled with such Charms from his Parts and Ingenuity, that his very Seriousness was more alluring than those light Diversions in others which intice only because they please. His Apprehension was quick and piercing, his Memory faithful and retentive, his Fancy sprightly and active, and his Judgment (over-ruling them all) neither prejudicated by vulgar Opinions, nor easily cosen'd by varnish'd and plausible Error.

After all this, there can be nothing wanting to make up a most compleat and absolute Person, but only Industry to quicken his Parts, and Time to ripen both to Perfection. His Industry was remarkable in the Assiduosity of his Studies, where he spent not his Hours in Plays or Romances, those Follies of good Wits, but in the Disquisition of solid and masculine Knowledge; in which he out-stripped even those who were to depend upon Learning for their Livelihood, and had no other Revenue than what arose out of their fruitful and well-cultivated Brains. And as for that other, I mean Time, to mature these growing Hopes, Providence hath denied, by a sudden and surprising Stroke cutting off his Days, and thereby rendering that Virtue, those Parts, that Industry, useless to us in any thing but the Example; and I should say unprofitable to him too, but only that which he never had Opportunity to employ in this World, hath, I doubt not, fitted him for a better.

Died at Magdalen-College, Oxon, July 21, 1662, and buried at Warwick the 6th of August following.

*The CHARACTER of the R^t Hon^{ble} the LADY FRANCES DIGBY, by the Rev^d Mr. JOHN KETTLEWELL, Minister of Coles-Hill in Warwickshire.**

 HE was a great Instance of many Virtues, nay, of some which are almost lost in Practice, which seem to reign scarce any where but upon Men's Tongues, as if they were impracticable Rules, that were never intended to be followed and performed, but only to be praised and talked of. And I cannot do more Right to those neglected Graces, than to shew the remiss and slothful World that they are more than Words, and are real live Things, made visible to all in the Excellency of her Practice.

* The Right Honourable the Lady Katharine Brook.

* From the Sermon preach'd at Coles-Hill in Warwickshire, Oct. 5, 1684.

GOD had endowed her with an *excellent Nature*, which prevented many of the great Self-denials in Religion, and made it to her a tolerable easy Thing. This is an invaluable Blessing which GOD bestows on some special Favourites, and it was eminent in her. To be universally kind and pleasing was one of the most natural Things in her Complexion, which made a Religion of Love to be imbraced without Opposition. And together with this Kindness of Nature, he had bless'd her with much Humbleness of Mind, and with a just Seriousness and Composure of Spirit; which made her apt for Devotion and wise Counsels, and easy to receive and retain any good Impressions which should be stamped upon her.

Together with this Goodness of Nature, as another Testimony of his singular Grace and Favour, he had provided for her an *excellently virtuous, wise, and careful Mother*; who begun early to cultivate this rich Soil, and plant the Seeds of Virtue in it, e're the Vices of the World could make their Attempts upon her. She taught her Goodness by plain Rules, and shew'd it to the Life in an admirable and brave Example; and her Pattern this prepared Soul knew so well how to prize, that she had chosen it for her own Imitation, resolving to govern herself by her Mother's Rules, and to fix her Eye upon her noble Virtues, and, as near as she could, to transform them into her own Practice.

And to compleat all, when she was deprived of this Blessing, his watchful Care provided a *Husband* for her, who, to the Intimacy of his Relation to her as a *Wife*, the Top of worldly Friendships, coveted to add a nobler Friendship still, that bottom'd upon Likeness of Souls and virtuous Grounds, and was designed to serve the most excellent Purposes of Religion, in making each other better and wiser, which is the Perfection of the wisest and most exalted Friendships betwixt the most endeared Persons.

Thus liberally had GOD endow'd this select Soul with Inclinations to Virtue and Goodness, and with Opportunities to ripen and improve them. And had he spared a longer Life, wherein to employ the Talents he had given, we may justly expect the Increase would have been in a greater Measure and Proportion. But tho' her Race was quickly done (for she died in the *Twenty-third* Year of her Age) yet she had run much in a little Time: In her green Years she had attained a Maturity in Goodness, and was grown ripe in the true Ends and Art of Living; and the Effect of these Advantages was visible in an exemplary and truly Christian Conversation. To recount all her Virtues is more than I can pretend to do; they were known only to GOD, who will reveal them at last to all the World; but for the Imitation of those whom she has left behind her, I shall observe these following:

Her *Piety* was great towards *Almighty* GOD. She knew what Honour and Homage we all owe to him, and was careful to lay out herself upon it. She would converse with him duly in her Closet-Retirements; and constantly make one to do him Service in the publick Assemblies, not allowing herself to neglect the Service of GOD for little Reasons and Inconveniences, which can keep none back but those who have too little Zeal for GOD, and too much Slothfulness or Delicacy of Spirit. And, which shewed how sincerely she resorted thither, not at all to set off herself, but purely for pious Ends, at Church she did affect Plainness of Dress, and would not seek there to recommend herself to others, no not in the most publick Places, by elaborate Attire and *outward Adorning*; but only to GOD by the Devotion of her Mind, and the Ornament of an *humble* and a *meek Spirit*, (Things wherein she was hardly to be equal'd) *which in the Sight of GOD, as St. Peter says, are of great Price.*^h She was in a constant Preparation, as all good Souls are, for the Holy Sacrament, and careful to embrace all Opportunities of joining in it: For since I had the Happiness to observe her, she never miss'd a Communion, but was always one in that highest Instance of Devotion, to offer up the Sacrifice of a devout Heart, and thankfully to acknowledge the stupendous Love of GOD, and of our dearest Saviour, to Mankind. Such was the *Devotion* of this fair Saint towards Almighty GOD, which did not come upon her by Fits, but was a settled Habit, that dwelt upon her Spirit. And in all this she shew'd an inward and hearty Piety, as one who plainly sought to be Good between herself and him that sees in secret. For her Religion did not seek to shew itself in an affected Outside, in studied Appearances, in Talk and Noise; but in all the Modesty, Silence and Gravity of an hearty and unaffected Godliness. She was good after the best Fashion, in an inward Religion; which, tho' it shew'd itself in such reverent and composed Mien, as naturally flow'd from, and testified a Spirit greatly affected; yet did not appear in any thing which could seem chosen for Shew or Ostentation.

And as she was thus careful to address to GOD, so, which is a more real Instance of a governing Piety, could she *quietly resign* herself to his Will in the hardest Providences, and *trust* him with any thing. The best Remedy in Afflictions, as she said, was *Prayer to GOD*; and when she was tried with them, she found the Effect of it in an humble, calm, and uncon-

^h 1 Pet. iii. 34.

testing Resignation. And to shew the firm and settled Confidence which she had fixed in his Care, when she was surpris'd with Death, she looked on the *sweet Babe* which she was to leave behind her, as so secure in the Custody of Almighty God, and under him in the Care of her dear Husband, that the Thoughts of it did not in the least trouble her.

As to the *Government of herself*, and those Virtues which were chiefly due to her own Person, she was endow'd with an *even Temper*, the *Command of her own Inclinations*, and *Contempt of the World*; with *Humility*, *Sincerity*, and other Virtues, and was a very great Example in them.

She was singularly happy in an *even Temper*, not violently transported, but only duly affected, whatever happen'd. No prosperous Accidents could over-joy, nor cross Events unmeasurably disturb her. Yea, even in her bodily Pains, she would keep her Evenness, and shew nothing of a disturbed Spirit, wherein Religion and the constant Goodness of her Inclination had lost the Reins; but was wont even then to be pleas'd with all that was done about her, and to be careful in what she did or said herself to please all.

She had a *strange Government of her own Desires and Inclinations*, and could command and restrain them almost in any thing. This is a notable Instance of Religion, the greatest Part and Hardship whereof lies in *denying of ourselves*, as Sin does in *self-pleasing*. And this the wisest and best Men have still thought, as the most difficult, so the bravest and most noble Undertaking. It is not so illustrious a Point of Mastery, and Part of Valour in any Man to conquer another, as to conquer his own Passion; and he shews a greater Height of Resolution and Bravery who overcomes himself, than he who subdues a City: And she was a noble Instance of this Mastery. Indeed, I think, she could deny herself what she pleas'd, and cross any Inclination for a good End, and not be troubled at it. She was devested of herself, and was another's Good, which is the Character of a good Person; ready to do any thing for another's, and to forego any thing which made for her own Satisfaction.

She had a *generous Contempt of the World*; and tho' she had ever been in the midst of all that could make her value and be in love with it, and was in the Spring of her Years, which is an Age most subject to admire it, yet she kept it still without her, and lived above it. She sprung from an illustrious, noble Stock; but she was not forward to make known the Honour of her Blood, nor seem'd to prize herself upon it. She shew'd the true Spirit of Nobility; which is, that when as all other Persons, to keep up Degrees and good Order in the World, do respect and honour Titles, yet they who wear them do overlook and despise them, and value themselves only upon what is their own, not what is derived from Ancestors. And as for all the Splendour and Gratifications of the World, she seem'd generally so indifferent in the Pursuit, and so unaffected in the Use of them, as plainly shew'd she sat loose from them. Had she lived always in the Eye of worldly Vanities, I think in some measure they would have taken off the Mind, either of her or any other, from God and better Things. But besides this, as for any other Effects, I doubt 'tis hard to find a Person that might be more safely trusted with them: For as their being otherwise a Snare, she was so indifferent, they could not much have tempted her: And having this Contempt of the World, she could easily part with it for good and wise Ends, but not for any other. For she was so much above Shew, and so inclined to solid Goodness, that her Generosity would not spend itself upon Vanity or Extravagance: But on any charitable or good Occasion she had a generous Soul, and would both readily and liberally contribute. That, indeed, was her Heart's Delight; and if she valued Money (whereof she shew'd a great Neglect) upon any Account, it was for the Opportunity and Satisfaction of doing Good with it.

Humility was her beloved Grace, which she sought of God with Earnestness, and which she had attained to Admiration. She had a strange Modesty in her Nature, which made her conceit meanly of herself, and render'd her very backward to believe that any thing in her could deserve Praise, and almost afraid to receive it. She saw too much of Emptiness in all those Things which puff us up to be proud of any of them. She might have been exalted in her own Mind, by reflecting upon her high Birth, and her great Advantages of Estate and Honour. But she had a just Estimate of all, and did not think herself the better, or more deserving, because she had them; nor others the worse because they wanted them. Nay, her great Virtues, which were solid Goods, did not exalt her in her own Opinion. I think she strove to conceal them from herself; and as for any Ostentation of them abroad, she was so (I had almost said) over-modest, and extremely nice in that, that one shall not ordinarily see more Care in others to shew forth their Goodness, than was in her to hide it.

Sincerity and an *undissembling Heart* were not only the Religion of her Choice, but the Virtue of her Nature. No Person need be more reserved in any thing that should be kept a Secret, and none more true and plain-hearted in what she spoke. She knew not how to act double in any thing, and, indeed, she needed not, having no Thoughts or Ends to conceal and
be

be ashamed of: For she was obliging without all Designs, and used to harbour no Thoughts of any but what were good, and pursue no Aims but what were honourable and just: So that whensoever she spoke, she might say the Truth, and had no great Temptation to disguise it.

These are some of those Excellences which did adorn herself, and were due unto her own Person.

And then as for her *Carriage towards all the World besides*, how truly Christian a Part did she act in that, in a constant *Kindness, Candour, and entire Easiness of Conversation!* In all which her Life was full of deserved Praise to herself, and very useful and instructive unto others, fit to direct the Lives, and to excite the Imitation of all those who had the Opportunity to behold it.

She was truly kind, and full of *Charity and Good-nature* to all who convers'd with her. Her singular Modesty was a great Restraint to her in taking Acquaintance; and this perhaps may be misconstrued by some, who have not either the Skill or Care to discern betwixt Distrust of one's self and Neglect of others. But in reality she had both an humble and a kind Heart, prepared to oblige and please all with whom she had to do. She thought no Person was too mean for her to know, and every one she knew, or indeed saw, she was naturally courteous and respectful to. Affable and easy of Access she was to all, and particularly to those who had any thing to ask of her. And when she was to dispense a Charity, she had, as a liberal, so a tender Hand; careful not only to supply the Necessity, but, what is a doubling of any Gift, to save the Modesty of the Receiver. For her Favours came so easily and freely from her, and she appear'd to be so pleased with them herself, as would not only encourage but invite a Beggar. She loved to see all Persons pleased, and so sparing was she of any thing that might trouble them, that tho' she would be compassionate, and bear a Part in their Sorrows, yet her own should be to herself, and if she could help it, they should seldom bear any in her's. Her Desire was to be easy and obliging unto all, and her Study, but indeed she needed not study it, was to offend none. And this Goodness was a settled Temper, so firmly rooted in her, that neither outward Occurrences, nor bodily Indispositions, (which are apt to prevail on others, and must needs tempt her) made her fretful and uneasy to those about her; and I think it may be as truly said of her, as it can well be of any, that she was always in Good-humour.

She was a Person of *extraordinary Candour*, in construing all that others did or said. Here, indeed, she excell'd; and, I doubt, is rarely to be parallel'd. She had the Wit to make Interpretations of all sorts, but her Goodness still determin'd them on the kind Side. So that the Good needed not to fear her Censure; and, if they must fall under any, the Faulty had much Reason to desire it. Nay, so Christianly nice was her Charity in this Point, that as she would not make Reflections on others Weaknesses, or say a severe thing herself; so, as has been several times observed, she could give no Approbation to it when others did it. If she did not become their Advocate, in suggesting something in their Excuse, she used to rebuke their Accusers by her Silence or her Countenance. For so truly did she make her Neighbours Concern her own, that she could not ordinarily lend so much as a Smile to any ridiculous or smart thing which was said against them.

Thus candid was she in judging, or speaking of what was done or said by others; and this she was, where one is tempted to be most suspicious, *viz. in Things which related to herself*. For even in them she could suspect no Hurt, because she meant none. She had such a native Simplicity, and generous Goodness in her own Breast, that she could not without great Proof, and hardly then too, suspect otherwise of any other Person. Scarce any where shall one find a Nature more slow to take Things ill, and resent Unkindnesses; or that has so great a Memory as hers in other Things, and yet is so very apt, as she was, to forget them.

She was *easy in all Converse*, not given, as I noted, to trouble any with her own Praise, or the Dispraise of others, and evidencing an Esteem of every Person but herself. She was too generous and good-natur'd to scorn any for their Meanness, or to deride them for their Folly and Impertinence. Wheresoever she went, her Custom was to take all Things kindly, finding no Faults, and much less speaking of them. She was a very desirable Person to be concerned withal, either in conferring or receiving Kindnesses: For when others did any thing for her, she thought it was too much; but what she could do for them she overlook'd, as if she had done nothing. She expected so little to herself, that she was never apt to take Exceptions; and was so humble, innocent, and obliging, that she was in little danger of doing any thing for others to except against. Scarce any thing could anger her that was done to her, and much less would any thing anger others that pass'd from her. So that every one was sure to be at ease, and have nothing that could reasonably provoke them, whilst they kept her Company.

She *spoke not much*, but was of few Words; a great Art of keeping Innocence (especially in an Age which abounds in Censure) under all the Temptations to Discourse, and of having little

to repent of. God had given her a solid Reason, and when she did speak, it was truly pertinent, and worth the hearing. And during all the Time I have had the Happiness to observe her, I do not remember what frivolous or fond thing I have heard come from her. She could not allow herself to say Ill of any, nor could lend a Word, or spare, as I said, so much as a Smile in Approbation when others did; and therefore, whensoever the Faults and Blemishes of Persons was the Topick of Discourse, it was little she had to speak. But tho' her Discourse was the less upon that Account, yet I am sure the Example is good, and it was the more innocent and profitable, which makes an abundant amends for it.

In a word, she was a truly *excellent* and *amiable Person*, plentifully endow'd with those Qualities that may gain Love, and with those Virtues which deserve Imitation. And she had this Testimony of her Worth, which shews not only the Reality, but the Greatness of it; she was not, as too many others are, liked best at first, but still grew higher in Esteem as she was longer and better known: For she had such a Stock of true and solid Goodness, as could not be discover'd (especially through the Veil which her Modesty cast before it) till Time drew it out, and still administer'd Matter to those who beheld her, for a new and growing Affection. She envied no Person's Condition, but was hugely pleased and contented in her own. She was a sincere Christian, an Ornament to her Husband, and an extraordinary Blessing to her Family.

And what is still the Crown and Glory of all these Perfections, amidst all this, she was, as I hinted, so *free from Ostentation*, and so *opposite to any thing* that look'd like *seeking Praise*, as nothing in this World ordinarily can be more. She was a Person, as of a very great, so, what makes it greater still, of a very concealed Goodness. She used Arts to hide her Virtues, and would hardly be brought to acknowledge any thing to her just Praise; and did as truly take pains to avoid the Opinion of being excellent in any Endowments, as others do to obtain it. So that she was like the Sun wrapt up in a Cloud, her Rays were cast all inward, and, so far as she could order it, shone only to herself and to Almighty God. She would, it seems, as far as she was able, be good altogether for his Sake, and seek no worldly Advantage by it: But at the same time she aspired to be great in Goodness, she shun'd the Reputation of being thought so.

Such were the Virtues, and so considerable were the Attainments of this pious Soul in Righteousness: And being so well stored in Goodness, it may well be expected that she should have her Share in Comforts, and, as *Solomon* says, have *Hope in Death*.¹ And so indeed it was. Her Death was very sudden, suspected by none, nor in all Appearance by herself, till she awaked in the Jaws of it, and said *she was a dying*. This was very short Warning. But tho' it may be sudden, it is never too soon to a good Christian. A well-spent Life is such a Preparation, that altho' it comes the most unexpected, it can never take them unprovided, but they may meet it upon any Intimation. But this Suddenness, tho' it could not endanger the Safety, yet was it a mighty Trial of the clear Conscience and firm Hopes of this excellent Person. If any thing had stuck upon her, or she had been conscious of any thing to affright her, then, no doubt, had been the Time to fear, when the Judge had sent the Summons, and called her in to come before him. But, whether from the Applause of a clear Conscience, which, having been hitherto a faithful Guide, proved now a Comfort to her; or whether from the Intimation of some good Angel, who was come to carry off his Charge (if Angels do then begin a Correspondence, and give kind Intimations when a Soul is just leaving the Body, and going to converse and be Fellow-Citizen with themselves): From which soever of these Causes, I say, it happen'd, thus it was, this happy Soul in that Surprise had a clear, chearful Confidence, and a Foretaste of that Joy and Peace which God was preparing for her.

Tho' she knew she was going in haste, she could take time, and spend some of those few Minutes she had still remaining to declare her Mind in some Things which she would have order'd. And observing her Nurse that was attending her to fall a weeping, with an even and undisturb'd Mind she rebuked her, and bid her not to weep for her, for she was going to be happy, and to be an Angel in Heaven.

And thus I have endeavour'd to give some Account of this excellent Person, and to lay out some of those Virtues in her which bring Honour to God, and the greatest Benefit to ourselves, by our godly Imitation of them. This, tho' to some who knew her not, or who looked not near or long enough upon her to discover a Goodness so silent and secret, it may seem an ample, yet to those who knew her best, perhaps will appear an imperfect Draught. But I pretend not to give a perfect Description of her. She was of such a modest Goodness, and her Virtues so industriously concealed, that I believe a just Account of them is only known to God, and must then only be laid out at large to all the World when he comes to reward

¹ Proverbs xiv. 32.

openly what was done in secret. I have only design'd to draw this fair Saint in such Virtues as I desire from her Copy to make live Things, and to translate into Others Practice. For nothing is more instructing to the World, and more like to bring Virtue into Practice, than to draw it out in the Lives and Acts of some pious Persons. This shews Men what they are to do in Religion, and withal that it is a feasible thing, and therein both directs and incites to Imitation. I am sure there is much to be learned in such a Pattern as this is, and as the World has great need, so I hope it will reap some Profit by such Examples.

Died at Coles-Hall in Sept. 1684, and buried at Coles-Hill the 5th of October following.

*The CHARACTER of the Rev^d Mr. JOHN KETTLEWELL,
Minister of Coles-Hill in Warwickshire, by ROBERT NEL-
SON, Esq; **



UCH was the Lustre of his *eminent Sanctity*, that all Parties paid a due Veneration to his Character; and how wide soever they differ'd in other Matters, they own'd the Perfection of his Christian Morals. Indeed, his *great Piety, useful Learning, and solid Judgment*, render'd him a *publick Blessing*, and a peculiar Ornament of the Church and Age wherein he liv'd; and the wise Improvement he made of such *valuable Talents* will cause his Light to shine bright to *Posterity*, and future Generations shall call him *blessed*.

It must be confess'd, that he has given the World a perfect Image of his own Mind in his admirable Writings,^k the durable Monuments of his true Worth: But because 'tis much easier to prescribe wise Rules for the Conduct of others, than to make use of them in the Government of our own Lives, and that to act reasonably is of greater Value than to write well, I have good Grounds to hope, that a very skilful and masterly Hand will set this Pattern of *primitive Christianity* in its true Light, and convey him down to Posterity in his full Proportion; that the World may know how carefully he practis'd those Duties he preach'd to others, and how he confirm'd his Doctrines by the powerful Attractive of a suitable Example; which will make his Name to live, and be mention'd with Reverence in the Records of Church-History.

I know his great Modesty thought the Day of Judgment soon enough to lay open the several Particulars of his Life; *where every Work shall be made manifest, whether it be good, or whether it be evil*: And all his Care was how to stand before the Impartial Scrutiny of that dreadful Tribunal. Yet, as a Work of this Nature may be a just Tribute to the Memory of one so truly great, if *Wisdom and Piety, Learning and Virtue*, and a large *beneficent Mind*, may be allow'd to constitute the Character; so, moreover, it may prove very advantageous to Christians in general, especially to those who have the great Honour to attend at the Altar, and are dedicated to the more immediate Service of God, by furnishing them with so compleat a Model for their Direction; Examples being allow'd to have a mighty Force in forming us to a right Temper of Mind, by a lively Representation in Practice of the Possibility and Easiness of those Precepts which are so agreeable to our best Reason, and which our Holy Religion requires of us.

Now the Example of this *faithful Servant of God* was fitted for universal Imitation; we find no Affectations of Singularity in indifferent Things, no Stress laid upon some particular Duties, to the Prejudice and Neglect of others; but *he had a Respect to all God's Commands*: His Life was of a piece, and he had distinguish'd himself by nothing so much as solid and substantial Piety; his Conversation shew'd forth a profound Humility, and an admirable Meekness of Spirit and Sweetness of Disposition; an unspotted Integrity, and a blameless Sincerity; an universal Charity, and a particular Concern for the Necessities of the Poor; a great Tenderness for the Afflicted, and an extreme Concern to do Good to all the World. There was remarkable in him, a great Love of Devotion; an entire Submission to the Will of God, and a true Contempt of the World, by not suffering it to allure or affright him from his Duty; a mighty Patience under all Afflictions, and so perfect an Abhorrence of all Sin, that he started even at the very Appearance of it; the Flame of prudent Zeal burnt bright in his Mind; and

* From the Preface to Mr. Kettlewell's *Five Discourses*, 1695.

^k Now collected together in two Volumes in *Folio*; with his Life prefix'd.

as nothing gave him a greater Concern than the Hazard Men expose themselves to, by the Neglect of their eternal Salvation, so his chief Solitude and Care was always to search and contrive Means to prevent their everlasting Ruin; and his Thoughts were employ'd how to rescue Souls from those Snares which are laid for them by the World, the Flesh, and the Devil.

Tho' his *intellectual Faculties*, improved by the Advantages of a learned Education, might place him in the first Rank of considerable Men, yet what he valued more in others, and upon which Account he was really more valuable himself, were his *moral Accomplishments*, his pious Temper, and Disposition of Mind, his true Christian Spirit: For *Learning* and *great Parts*, separated from *Meekness* and *Humility*, are like a dangerous Weapon in the Hands of a Madman, who uses it indifferently against himself and others; and the Compiler of his Life will have no great Difficulty to find Variety of Instances to justify this Part of his Character; for he shew'd out of a good Conversation his Works with Meekness of Wisdom.

How *charitable* and *beneficent* a Mind he had, appear'd in the whole Course of his Life, which was spent in prosecuting the noblest Ends of making others happy; either by his pious Conversation, or charitable Offices; by his judicious Writings, or profitable Sermons, which were always adapted to the Necessities of his Flock, and gave Warning of those Dangers which threaten'd them. He was ready, upon all Occasions, to supply the Wants of the Poor according to his Abilities; and the Assistance he gave the Sick in his Parish, by some Skill he had that way, was made use of as a favourable Opportunity to instill his heavenly Instructions, and serv'd as a Vehicle to convey Nourishment to their precious Souls. Nothing could set Bounds to his large Mind, but that Period which will set Bounds to all Things; for his Inclinations of doing Good were particularly conspicuous at his Death, in that considerable Settlement he made for ever upon the Poor of the Parish where he was born¹. The Reader will allow me to call it considerable, when he shall know that 25 *l.* yearly Revenue, which was dedicated to that purpose, was near half of his Estate; the Remainder was allotted to the Assistance of those Relations whose Circumstances most required his Help: But since God had not blessed him with Children, he gladly adopted the poor Members of CHRIST as Heirs to his paternal Inheritance; and instead of entertaining the least repining Thought for want of Issue, he thank'd God for the Opportunity that was put into his Hands, of testifying his Love and Devotion towards him.

And I believe there never was a Settlement of that kind made with greater Piety and Prudence; the Qualifications of those who are to receive Benefit by it, are strict Obligations to the Virtues of a Christian Life: He has laid down such Rules for the managing of it, as in human Probability may attain their Ends; and has provided for all those Difficulties which might threaten to render it ineffectual; which was all the Labour of his own Brain, and receiv'd only its Form from the Skilful in the Law.

Thus, while the World lasts, he will be cloathing the Naked, feeding the Hungry, visiting the Sick, (having made a yearly Allowance for their Necessities) instructing the Ignorant, and powerfully persuading the Poor to apply themselves to the Service of God, by making it the Means of their Support to obey him. Happy Soul! thy Joy of doing Good will be still increasing by the blessed Fruit thy Zeal will bring forth, even after thy Death. And if in this Life, where *we see through a Glass darkly*, and where our best Services are allay'd with the Infirmities of our frail Nature, a good Man often thinks no Pleasure comparable to that of glorifying God; what an inconceivable Happiness must it be in the next Life, where all the Excellencies of the Divine Being shall be clearly discover'd, and where Love is pure without the least Mixture, and inflamed to its utmost Capacity, to find that he still glorifies him whom he loves, and continues to make him yet loved by others!

And this his *charitable Temper* appear'd not only in his *Actions*, but also in his *Discourse*, which was govern'd by favourable Interpretations of what others did or said; and where Things were apprehended by him so apparently wicked and unrighteous, that they would not admit of his Candour, there he shew'd his Charity, in judging favourably of those Dispositions of Mind wherewith they were done, ascribing them, if he could lay hold of any Colour and Pretence, to the most excusable Principles.

He excell'd in all the *suffering Virtues*, which are the *peculiar Beauties of Christianity*, and which the wise and good Providence of God called upon him to exercise; as *Patience*, *Meekness*, *Trust in God*, *Dependance upon him for Succour*, *Self-denial*, *cheerfully taking up the Cross*, *forgiving Injuries*, and *doing Good to those that despitefully used him*; and had he liv'd always in a Calm, we could not have form'd so just an Idea of his Worth.

His Conduct in the Work of the Ministry sufficiently evidenc'd to the World how truly he answer'd that important Demand in Ordination, *Whether he trusted he was inwardly moved by the Holy Ghost to take upon him that Office and Ministration?*

¹ North-Allerton in Yorkshire.

The constant Application of his Time and Pains to the Discharge of his *Pastoral Duties*, the great Neglect he always shew'd in soliciting Preferments, and his Readiness and Chearfulness in parting with that Station he was placed in, when he apprehended the keeping of it inconsistent with Peace of his Mind, is a clear Proof that the only Design he aim'd at, by engaging in the *sacred Function*, was the Service of his blessed Master, and the Salvation of the Souls of Men; and that he espoused his Profession as a happy Instrument of doing Good, rather than being Rich and Great.

The last Scene of his Life, his *Sickness* and *Death*, still maintain'd the Character of strict Piety and Christian Devotion; and when I shall tell the Reader, that his admirable Book of *Death made comfortable*, the last Efforts of his Charity for the Salvation of his Brethren, was the Subject-matter of his own Practice, and the constant Exercise of his devout Mind under that tedious and lingering Sickness which put a Period to his Days, he may be satisfy'd, that *he died the Death of the Righteous, and that his latter End was like his.*

Our *dying Saint*, whose Lamp was never without Oil, thought his Sickness a proper Season to trim it, and to provide for the Bridegroom's Coming; he prudently settled all his temporal Affairs, and after his large *Legacy* for *charitable Uses*, he acknowledged the Kindness of his particular Friends by some grateful Remembrances, and rewarded the Services of his Inferiors by decent Gratuities.

As to the *Concerns* of his *Soul*, he carefully reflected upon all the Actions of his past Life; diligently examined his Writings, whether they afforded any Matter for Repentance; he heartily bewail'd all his Miscarriages, and made those solemn Professions of his Faith which the Church requires, and which have a great Tendency to strengthen and confirm those that survive; he freely forgave all the World, and was ready and willing to make Compensation for any Wrong that could be charged upon him; he daily join'd in the publick Prayers of the Church, and frequently received the blessed Sacrament, once as the *Viaticum* of a dying Christian, with the Benefit of Absolution from an *eminent Bishop* of our Church; the Remnant of his Strength he managed for the Exercise of his private Devotions, upon which Account he excused himself from receiving the frequent Visits that would have been made him by many of his Acquaintance: He bore his languishing Condition without the least Shadow of Discontent; and tho' his Mind was eagerly bent upon Heaven, he never betray'd the least Desire for the Removal of his Pains 'till God's appointed Time should come; and was willing to bear yet longer those Pressures under which he lay, if God thought fit to continue them, even tho' they delay'd that Happiness he so earnestly desired, and so comfortably expected.

No Words can furnish us with a clearer Idea of his true Christian Firmness of Mind, than those which fell from his own Mouth upon the immediate Approach of Death, when he express'd himself in this Manner: *I am entering upon my last Labour; the LORD gave, and he is now taking away; blessed be the Name of the LORD: For, I thank my GOD, I am going without any Distrust, without the least Misgiving, to a Place of Rest and Joy, and everlasting Bliss: there is no Life like to a happy Death. I have endeavour'd, even from my Youth, to approve myself a faithful Servant to my Great Master; I have taken some Pains in writing several Books; I have seriously consider'd them, and am fully satisfy'd (looking on those about him) that you may find in them the Way to Heaven; the Christian Duties contained therein have been my Practice as well as Study, and now I find the Advantage of it; and therefore be careful to read them often and seriously, and live suitably thereunto; and when you come to the Condition I am now in, you may die with Comfort, as you see me do: I have some little Pain indeed, but my Pain is nothing so extraordinary as my Hopes; for I have earnestly repented of all my Sins, and verily believe, that, through the tender Mercies of my GOD, and Merits of my blessed Saviour JESUS CHRIST, I shall be carried up into Abraham's Bosom.*

After which, he made this short Prayer:

I wait, O GOD, for that everlasting Rest which I want at present, but shall not want long; I am ready when thou, my GOD, call'st for me, yet can stay with Patience till thou please; for thy Time is the best Time, and thy Pleasure the best Pleasure.

Such a careful and wise Provision had he made for his last Hours, as to be able to look Death in the Face, not only without Amazement, but even with a great Degree of Joy and Consolation.

In short, he was *Learned* without *Pride*; *Wise* and *Judicious* without *Cunning*; he served at the *Altar* without either *Covetousness* or *Ambition*; he was *Devout* without *Affectation*; sincerely *Religious* without *Moroseness*; *Courteous* and *Affable* without *Flattery* or mean *Compliances*;

pliances; Just without Rigour; Charitable without Vanity; and heartily Zealous for the Interest of Religion without Faction.

Died April 12, 1695, and buried the 15th of the same Month in the Church of Alhallows Barking, London.

*The CHARACTER of Sir JOHN NORTON, Bart^t † by
THO. MANNYNGHAM, Rector of East-Tyfted in Hantshire.**



HIS honourable Person was one who shew'd the Truth of his Religion by the Honesty and Justice of his Life, and declared his Faith in God by his Fidelity to Man. He never took up a Reproach against his Neighbour, or a Reward against the Innocent, or admitted of any unlawful Gain; but was true to all his Covenants and Contracts, faithfully kept his Oath of Allegiance, and would still have done so, tho' it had been to his temporal Hindrance.

All you who are now present, can fully testify his exceeding Worth in all the Variety of his Capacities and Employments, both private and publick.

You who are of the Nobility, Gentry, and his worthy Relations, can witness the high Generosity of his Soul, the Greatness and Constancy of his Friendships, the Love, the Honour, and the Sincerity of all his Correspondencies.

You can witness (for many of you were Partners with him in all his eminent Stations, and deserve your Commendations too) how assiduous and punctual he was in all the important Trusts that were committed to him, whether in the august Assembly of the *Parliament*, his honourable Commands in the *Militia*, or his Justiciary Affairs upon the *Bench*: how highly loyal he was ever to his King, and yet a studious Preserver of the ancient Privileges of his Country; but yet no such turbulent Lover of his Country, as any ways to undermine the just Prerogatives of the Crown: how firm and resolute he always was for upholding the establish'd Church of *England*, and yet not factious against the right Succession: how vast an Empire he had obtain'd in the Affections of the People by his Affability, Hospitality, and repeated Acts of Kindness; and yet how innocently, how justly, and how loyally he managed so dangerous a Power. That largely extended *Popularity* in which he always liv'd, and which would have made perhaps another Man vainly giddy or seditious, made him more thoughtful, and more steady to the Crown: For he could not but consider what peculiar Obligations he had to be faithful to the Government, since so great a Multitude of all Sorts had committed themselves to his Charge, and own'd him for their Oracle in Civil Wisdom. Therefore he guided them in all humble Submission to their Sovereign, and inspired them with that Allegiance which he constantly practis'd himself; which he practis'd with the same Sincerity, with the same Conscience of his Oath to God, as well as to Man, under all Accidents and Circumstances, through all Variations and Changes; for no Sufferings could terrify him, no Prosperity could soften him out of his Duty, no publick Discontents could sour him, no private Friendships could bias him: But, lo! he has now concluded the *Male-Line* of his loyal Ancestors with untainted Honour.

They who are of the *Clergy* can testify what Regard he always paid to *that Order*, how gladly he receiv'd their Visits, many times return'd them, and never seem'd more satisfy'd than when his Table was fill'd with their Society: He was not afraid of their Learning, their Prudence, and their Observations; but could thoroughly relish their wisest Discourses, and match their acutest Sayings.

A reverend and a virtuous Divine was no tedious Burden to him, no Censure on his Manners, no Comedy to his Servants, and no Jest among his Family: No, I am sure, whoever of them brought any Esteem along with them to his House, never went away with it any ways diminish'd, but rather increased with the Additions of a due Respect.

He well knew the sad Degeneracy of this Age, with what Contempt and Scorn the Men of that Function are many times treated by those who envy their Subsistence and hate their Virtues; who, having renounced their Allegiance to God, are continually offering Violence to his Ambassadors; and, being conscious to themselves that they have justly deserved an Excommunication for the notorious Lewdness of their Lives, cannot but expect an *Anathema* from every Churchman that they meet, and therefore treat them as their greatest Enemies.

† Of Rotherfield in Hantshire.

* From the Sermon preach'd at East-Tyfted, 1687.

These horrible Impieties he knew were too much in fashion among the Great, in whom Civility and common Manners are usually accounted the lowest of their Qualifications, and therefore he endeavour'd to set them a better Example; for he had never any thing to do with the Throne of Wickedness, or with the Chair of the Scorners: He never put those Faces to Confusion that were made tender by Modesty and Retirement; he never cast a Cloud of Infamy and Reproach upon the Beauty of Holiness, but he always rejoiced to express his Reverence of God, and his Affection to Religion, by his proportionable Respects to the Clergy; he lov'd to be a Partaker of the Tranquillity, the Wisdom, the innocent and meek Conversation, the Joy and Gladness of the Righteous, and to be held a Companion of all those who with an unparallel'd, but yet unenvy'd Title, are called the *Friends of CHRIST*.^m

Thus he fully answer'd that Part of the Character of a *Citizen of Sion*, of whom it is said, that *in his Eyes a vile Person is contemned, but he honoureth them that fear the LORD*.ⁿ Indeed his Civility embraced all Men, tho' his Judgment knew well how to distinguish: To condemn any one was not in his Nature, tho' it sometimes happen'd to be his Duty, especially as a Magistrate. But the *vile Persons* that he contemned were not the poor and destitute; those he reliev'd: They were not those of a mean or common Parentage, for such he many times enobled with his Invitations and courteous Notice; neither were they those whose Vices were private, or known only by common Rumour, or long since committed; for as to such Things he was not hasty to judge any, but left them to God and their own Consciences, despising none as *Publicans*, because he could not tell what *Saints* Repentance might one Day make them. But the *vile Persons* that he contemned were more especially the busy Disturbers of Church and State, either by open Rebellion, secret Conspiracy, or libellous Pamphlets: And likewise among the *vile Persons* he could not but reckon all such (tho' otherwise never so high in Quality) who scoffed at Religion and despised the Clergy; because so profligate a Demeanour towards sacred Things and Persons was an Argument to him of the worst of Tempers that was incident to human Nature, as denoting both the highest Pitch of *Prophaneness*, and the lowest Dregs of *Sensuality*.

But our good *Citizen of Sion* made much of them that feared the LORD, defended them from the Insolence of those that would oppress them, render'd them awful to their Flocks and Charges, teaching *them* new Measures of Reverence by his own Demeanour, making them ready and chearful to render their whole Dues when they saw him, who was so strict an Observer of Judgment, Mercy, and Truth, to be so exact and punctual in the Payment of all his *Tithes*.

He had no Fortunes to make, no prodigally wasted Patrimony to repair by Fraud and Sacrilege, but what was wanting to the ancient Demesnes of his worthy Family was nobly lost by their faithful Adherence to the Church and Crown, and therefore never to be rebuilt upon *their Ruins*: Yet, notwithstanding all the Loss *it* underwent in the Civil Wars, *it* still remained an ample and a thriving Estate under the Discretion and *Liberality* of its Owner; it had no Canker in it, no unjust Titles to moulder it away, no Curse of the Needy upon it, but was always blessed with the good Providence of God, the Prayers of the *Clergy*, and of the Poor.

They who are of the *Commonalty* can sufficiently witness the Condescensions of his Kindness, the easy Familiarity of his Conversation, the Readiness of his Favours, and the Uprightness of his Magistracy; how he used his Authority chiefly to reconcile the Minds of those that were offended with each other, to cool their Passions, to lessen their Differences, to recommend the Benefits of Peace and Amity, to declare the ill Consequences of Enmity and Revenge, and by threatening the Rigour of the Laws to keep them from the Punishments of them.

How often have fierce and contending Adversaries forgot their Malice in his Presence, and been ashamed to prosecute their Neighbours before him, who was always so kind to his? He was every way so compleatly fitted for his *Justiciary Employment*, by his Wisdom, his Equity, and his Reputation, that there were few but were ready to stand to whatever he proposed: They were fully possess'd with an Admiration of his Person and his Worth; they knew how inflexible he was in Honesty and Truth, and repaired to him rather as an Arbitrator than as a Magistrate; and accordingly he managed their Controversies as a true Lover of his Country, and an equal Guardian of Peace and Concord: He often served the true Ends of Government more by advising as a Friend, than by giving out Orders as a *Justice*; and composed more Differences by the Good-humour of a Gentleman, than by the Severity of a Magistrate.

You can witness how he spent his Time and his Estate continually in the Country, and scarce ever went to *London*, but to attend in the Parliaments, and there to promote *your Interest*; how he preferred his Habitation here before all the Splendour and Diversions of the City; and

^m John xv. 14, 15.ⁿ Psalm xv. 4.

how he valued the plain and downright Affection of honest and industrious Farmers before the finest Professions of Flattery and Courtship; you cannot but remember with what Cheerfulness of Looks and Heartiness of Language he receiv'd you to his Table, which you always found loaded with such substantial Provisions, as having served the Parlour, afterwards feasted the Hall, and plentifully relieved the Poor at his Gates.

When his House was filled (as it often was) with promiscuous Guests, how obligingly would he accommodate himself to Persons of all Degrees and Ranks; salute the *Gentry* with compleat Address; give such Respect unto the *Clergy* as should invite others to pay the same; talk friendly and facetiously with the *middle* sort of People, kindly and affably with the *lowest*; nay, he would oftentimes give Life and Countenance to the *meanest* Guests, by particular Applications, and the repeated Testimonies of their Welcome.

Those who were his *Tenants* can witness how far he was from being a *hard* Landlord, or requiring more than his Ground would yield; how favourably he consider'd all Casualties, how desirous he was of their honest Profit, what Pleasure he took in seeing them prosper and thrive! so that we may be assured, that his *Land will never cry against him, nor the Furrows thereof complain.*^o

His *Servants* know what a gracious Master they have lost, in whose Service they found no Harshness of Commands, and no Indulgence unto Vice: To retain unto him was not Licentiousness, but Discipline and good Manners; neither was it Slavery, but Preferment; and accordingly they perform'd their Duty more from Love than from Fear.

Some he educated and provided for with the Tenderness of a Father; some he apprenticed out to profitable and honest Callings; he rewarded all that any ways deserved, and there were few but did deserve, for he took care to instill both Civility and Religion into them, and to let them know that he was most offended when they neglected their Duty to God: He never affected much Appearance or Splendour in his *Retinue*; but the only *Pomp* in which he seemed to be most delighted, was in walking constantly to the House of God before a numerous and well-order'd Family.

He was admirably compos'd, by the *Sincerity* of his Temper, and the *Seriousness* of his Affections, for the *solemn Worship of God*: He seem'd to me to have an extraordinary Sense of the Majesty of God upon his Mind, a deep and unaffected Humility in all his Thoughts and Religious Actions, and such a grateful Experience of the Mercies of God, as was always ready to overflow into Praises and Thanksgivings. And this *reverential Habit* of his Soul, being a due Mixture of *Fear* and *Love*, and *holy Admiration*, was owing (next to the Grace of God) to that strict and truly Christian *Education* which he received from the Care of his *wise and virtuous Parents*; for it was then that he imbibed those early and lasting Impressions of the *Awfulness of Religion*, which he kept inviolate in the *University* and in the *Country*, which he carried with him from his Youth to his Grave, through all the *Hypocrisy* of the Usurpation, and through all the *Prophaneness* since. Nothing was more odious to him than sporting with sacred Things; not that he wanted a Talent to have furnish'd out the Wit, but he had a *devout Nature* that abhor'd the Crime. No Man was more *facetious* than he when it was seasonable and innocent; but then God and the Holy Scriptures were never any of his Subjects: He was never known to use any manner of Jestings to the Prejudice or Reproach of his Neighbour, and we may be sure he was much more tender of the Honour of his God.

He was so far from entertaining any peevish Exceptions against the excellent *Liturgy* of our Church, that he could never sufficiently admire the *Purity*, the *Spirit*, the *Holiness*, the *Divine Plainness*, and the comprehensive *Wisdom* of our *publick Prayers*: He frequented them and loved them, because he truly relish'd them; he truly relish'd them, because he came prepared unto them by the *private Devotions* of his Closet, which he likewise sustain'd and cherish'd by his duly reading and meditating on the appointed *Psalms* and *Chapters* for every Morning and Evening throughout the Year.

His grave and exemplary Behaviour in this Place^p always shew'd what an intire Affection he bore to the *whole Service* of the Church; for, by his humble Gestures, his devout and audible Responses, and his exact Conformity to all the outward *Decency prescribed*, he was, in a manner, a *living Rubrick* to the whole Congregation; and, by his continual and hearty *Amens* to every Prayer, he animated the Devotions of all that were present.

He was not one who expected *Curiosities* from the Pulpit, or that the common Christians, or those of an ordinary Understanding, should be neglected, to supply Dainties for his Ear: For tho' he was a Judge of the Purity of Eloquence, the Choiceness of Expression, the Clearness of Method, the Strength of an Argument, the Depth of sound Divinity, and the Height of an affectionate Piety, yet he was a Favourer of the plainest and most inartificial Instructi-

^o Job xxxi. 38.

^p The Parish-Church of East-Tysted in Hantsire.

ons: Nay, he did not disdain (as many great Persons do) to be a constant Auditor of the repeated Rudiments of Christianity, and the most familiar *catechising* of the Children; for he well knew that those *fundamental Articles* were the important Truths on which our *Salvation* does depend; and that however a *sufficient Knowledge* of them may be soon acquired, even by the meanest, humble, and willing Disciple of CHRIST, yet they contained such boundless Treasures of Divine Sense and Meaning, as might exercise the vastest Parts, and continually enrich the most improved Mind.

He was a strict Observer of the *Lent* for three Days in a Week: He constantly received the *Holy Sacrament* at the three great Festivals of the Year, and sometimes oftner; and before every Receiving he usually injoin'd himself three or four Days of *strict Preparation*, and sometimes more.

The last Sacrament I gave him, which was on *Christmas-day* ^a in his Chamber, it was some Scruple upon him that he had not prepared himself more *solemnly*, according to his wonted Method: But when I told him, that I did not doubt but his extreme Pains, and his commendable Patience under them, had supply'd the Design of his former Self-denial, and had wrought him into an humble and heavenly Temper, he resign'd himself to my Intimations, and receiv'd his *Viaticum*, his spiritual Strength, upon his weak and trembling Knees. During all his Illness, till he kept his Bed, he would not hearken to those that propos'd to him any other *Posture* in his Prayers; and in the latter Part of his Weakness he was pray'd for in many of the neighbouring Churches, in the Cathedral of *Winchester*, and in the Chappel of his Diocesan.

Thus he was a *true Son* of the Church of *England*, follow'd all her Rites and Usages, paid a strict Obedience to all her Directions, mourn'd when she suffer'd, rejoic'd when she flourish'd, pray'd fervently, and acted vigorously for her Prosperity; cherish'd, respected, reverenc'd all Orders of Men within her; was intimate with a long Succession of her most *eminent Prelates* and *Pastors*; was greatly honour'd and entirely lov'd by most of the *reverend Fathers* that now^r adorn and protect her by their *Learning*, their *Prudence*, their *Fortitude*, and their *Piety*. He was so well-grounded a Member of the Church of *England*, that I am fully persuaded no Art or Cunning, no Allurements, no Terrors, no Losses, could ever have moved him from the two main Pillars of his constant *Profession* and *Practice*, viz. his *Duty* to the *Church*, and his *Loyalty* to the *King*; but upon all Occasions, as formerly, so still, he would have bravely serv'd his Prince to the utmost Extent of what is lawful; and had there been more than this required, he would have humbly and mildly suffer'd for the Testimony of a good Conscience.

After a continued Enjoyment of his Health for threescore and four Years, GOD was pleas'd to exercise him with a severe Sickness, above two Years since; from which in some time he recover'd, though perhaps never to the Strength and Consistency of his former State, yet to a greater Watchfulness over all his Actions, and, I am persuaded, to a much further Advancement in his spiritual and everlasting Affairs.

About four Months since he was surpris'd with an unusual *Swelling* in the Neck, which at first was not apprehended to be of much Consequence; but the extraordinary Concern of his most *affectionate Lady* would not permit her to entertain the like Thoughts; she was restless between Love and Care, and her Breast was filled with melancholy and *aloding* Fears; the longer it continued, the more confirm'd she was that there was still some *lurking Malignity* in it not yet discover'd; and the Event shew'd that she was not mistaken; for after most acute and lingering Pains, through the Pungency of the Humour inclos'd, and the Causticks that were apply'd, (all which he underwent with wonderful Patience and Resignation, never murmuring or repining, but often lifting up his Hands and Eyes in silent Prayer) it came at last to a *cancerous Ulcer*, through which the whole Substance of his Body was drain'd, notwithstanding all the Assistance of able Physicians, all the Skill and Accuracy of expert Surgeons. But tho' he gradually decay'd, and was by many given over, yet still no possible Means were left unattempted, either for his present Ease and Support, or for his future Recovery; nothing was left unattempted till the Evening before he died, and then, having a *clear Prospect* of his approaching End, he told those about him that he would take nothing more; took his last Farewell of his *dear Wife*, pray'd GOD to bless her, and compos'd himself for another Life; and the next Day, being *Sunday*, between Four and Five in the Afternoon, without any Convulsions, or any Pangs of Death, he calmly resign'd his Breath, and fell asleep in the LORD.

Died in 1687, and buried at East-Tysted in Hantshire.

^a 1686.

^r 1687.

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The CHARACTER of the LADY DOROTHY NORTON, †
by THO. MANNYNGHAM, D. D. Rector of St. Andrew's
*Holborn. **



Great Part of her Education was in a very *worthy Family*; † where she saw nothing but Religion, Regularity, Purity, Modesty, tender Care, and sweet Affections. From thence she was not removed, till (with the Choice and Approbation of her best Friends, as well as her own) she was happily join'd in an *honourable Marriage*: And who is there among us who does not remember the wise Love, the mutual Endearments, the Union of Hearts and of Tempers, equally great, equally generous, that were remarkable in that *renowned Couple*? Always Concord and pure Affection between themselves; always ready to oblige others; always improving the same Friendships; always shining with the same Honours, which were universally paid them. No Offspring indeed, no Descendants from that *honourable Pair*; they left nothing behind them but what can never die, the *Memory of their Virtues*.

In the Dedication of that Sermon I preach'd at Sir *John's* Funeral, † I propos'd to her *Ladyship*, in the Depth of her Sorrow, to shew her Concern for her *dear departed Husband*, not in fruitless Lamentations and dark Retirements, but, what was a clearer Argument of her Wisdom and Love, *by doing all Things in Honour of the Deceased the whole Remainder of her Days*; by continuing the same Acts of Charity, keeping up the same decent Hospitality, improving the same Friendships, respecting the Clergy which he so truly lov'd, maintaining the same Constancy in attending on the publick Worship of God, and persevering in the same Faith: All which she has made good in so singular a Manner, that what was then humbly offer'd as something of *Direction*, is now become most justly her *Commendation* and her *Character*.

Her *Grief* at first was very sharp; it was deep and solemn for some time after: but then she overcame it so far, as to make it manageable in itself, and serviceable for the Exercise of many Virtues; she turn'd it into Duty and tender Respect for the Memory of a most deserving and most beloved *Husband*, who died above *sixteen* Years since, *full of Honour*; but his Name has now received a vast Accession of Glory from that most virtuous, honourable, and discreet Management of herself through all her *Widowhood*; which makes her exemplary with a peculiar Eminency in this Age, in which so many of her *Sex*, under the same State and Condition, and in like fortunate Circumstances, have so very lamentably miscarried.

And really she had a Soul compleatly made for Providence to intrust with the *intire Management* of a *great Estate*: † For where could the Abundance of this World be placed with less Danger, than where the *Passions* were subdued, and *Prudence* was the governing Talent? And where could it be placed with greater Advantage, than where there was a *noble Heart* to make a good Use of it, and a *pious* and *discerning Mind* to give right *Ends* and *Measures*?

As God Almighty blessed her with a plentiful Estate and a long Prosperity, so she glorified him with a most *exemplary Moderation* in the midst of that Abundance: No Epicurism, no costly Delicacies, no Ostentation of Life, were seen within her Gates; she always kept to the *plainest Diet* herself, and made only substantial Provision for her Friends: Her Table was according to the ancient Genius of this Nation, *plentiful* and *decent*; and always ministering large Supplies for the more *indigent Families* that were about her: Whenever her Entertainments were enlarged, the Refreshments of the *Poor* were so too; she daily relieved their Bowels, she had their constant Prayers, and now she has their most piercing Sorrows; not they only, but all the *Neighbourhood*, will convey to Posterity what happy Times they enjoy'd in the Days of Sir *John Norton* and his *Lady*.

To have a constant Spring of Generosity in one's Soul, and to have an ample Estate from Providence, wherein to exercise such generous Inclinations, and then to have a just Discretion to bound it all within proper Limits, is such a Mixture of *Virtue* and *Happiness*, as never fails of having the Admiration of Mankind; and, I am sure, all who knew my *Lady Norton*, know how properly this Character belongs to her. When I say *all who knew her*, I appeal

† Relict of Sir *John Norton*, of *Rotherfield* in *Hants*.

Hants, Sept. 23, 1703.

‡ Succeeded to by *Norton Pawlet*, Esq;

† Sir *Nicholas Stuart's*.

* From the Sermon preach'd at *East-Tyfield* in 1687; see the preceding Character.

to a great Number indeed, and those of the most considerable Rank and Quality; for she had a large Acquaintance with *Persons of Honour*, who were made more so by her Conversation and Friendship. In the Course of her Days she convers'd with many of the *wisest* of our Nobility and Gentry, and, I may truly say, almost with equal Wisdom: They had no need of descending to common Topicks to entertain her with Discourse; they might keep up their Understandings and their Judgments to the Height; for she had a Relish for the best Sense they were Masters of, and would sometimes improve it too: She seldom talk'd *ordinary News*, the usual Supply of those who want a good Stock of natural Parts; but when it was obtruded upon her, she quickly dismiss'd it with a few lively and pertinent Reflections; and then kept up a Conversation with such natural and ready Sentiments, mingled with such obliging Expressions, as shew'd a real Respect towards those she convers'd with, and rais'd in them a due Esteem of her.

So strict was the Purity of her Life, so unblemish'd her Reputation, so curious her Modesty, which she guarded with the peculiar Majesty of an excellent Understanding, that tho' she could not avoid the having an Acquaintance in her Time with some young Gentlemen of Estates and Families, who were not altogether subdued in their Manners, yet few of them ever dared to utter an unbecoming Word or a prophane Jest before her: she always had the Ascendant over them by her Character, and she aw'd them by her better Sense; they found a Necessity of being virtuous in her Company, or of dissembling their Faults with a handsome Mien.

Her Apprehension was quick, which made her capable of just Resentments; but her Wisdom set her above *common Passions*: She would take the best Ways of curing those *Follies* in others which more nearly concern'd her, without giving herself much Disturbance; for a true Greatness of Mind inclines one to bear much with those who want it.

She carry'd such a Wisdom and Gravity with her in all her Speeches and Actions, that when I was her *Pastor*, I reverenc'd her as my *Mother*; and when after my Remove I held a Correspondence with her as a *Friend*, her *Letters* were as instructive as they were kind.

I cannot but reckon it as one of the particular Blessings of her Life, that she dwelt in the Neighbourhood of an *excellent Gentry*, among whom she saw many of her own *Virtues* shine; and in the Neighbourhood likewise of a venerable, wise, and pious *Clergy*, whose Persons she loved, whose Abilities and Virtues she duly esteemed, and with whose *Respects* and *Prayers* she lived and died.

The Sicknes which carried her out of this World was accompanied with a *sudden Decay of Spirits*, which made her Death surprising to her Friends, tho' it could not be so to herself, since her whole Life was a Preparation for it.

Not only in her Health, but amidst her very *Diversions* too, she minded the *one Thing necessary*; for how often has she stole away from Company in an *Afternoon* to read her *Psalms* and *Chapters* for the Day; that when she paid her Civility to her Friends, she might not neglect her Devotions to God: When you saw her most chearful, she was inwardly recollected; she would shew a *good Humour* without dissipating her Thoughts: When you imagined she was wholly taken up with Observances to you, the better Part of her Soul was fix'd upon her God.

The best thing we can say of some Persons, upon such like Occasions, is, that they exercis'd some few Acts of Religion in the Time of their Sicknes; but strict Virtue and constant Piety went through the whole Course of her Life.

By a wise Distribution of her worldly Goods, and by a Number of *considerable Charities*, which she has allotted to several Parishes, she had put Things in a good Order for her more easy Departure; and, according to her Wishes and *natural Tenderness*, God gave her a quiet Passage out of this Life, without much *Pain*, without any great Trial of her *Patience*.

She seem'd of late to have had some *Forebodings* upon her, that she was drawing to her latter End; to omit many which her near Friends and Domesticks did observe, I was made sensible of it by some of her *late Letters*, and especially by one which contain'd many tender and wise Reflections, occasion'd by the Death of her dear Sister Mrs. Cobbe, a Person of extraordinary Piety, and whose Conversation was in Heaven above *threescore* Years before she went thither.

Her *Ladyship* was constant to her Sacraments and preparative Fasts; but as to any *rigid Austerities*, you cannot expect to hear of such in a Life so *innocent* and so *wise*: No, she was as far from any Superstition, as she was from the *habitual* Neglect of any thing that belong'd to solid Piety.

She never had any *Scruples* in Religion upon her, as far as I could observe, which must be attributed to a right Education, a strong Judgment, and a Constancy in Holy Duties.

To conclude, her Goodness was sincere and equal, early and lasting, and God bless'd her with a prosperous Life and an easy Death: She was greatly belov'd, and universally lamented.

Died in 1703, and buried Sept. 23, at East-Tyfted in Hantshire.

*The CHARACTER of the R^t Rev^d Dr. JOHN WILKINS,
Lord Bishop of Chester, by WILLIAM LLOYD, D. D.
Dean of Bangor. **



HIS eminent Person was the Man in whom his Friends had Experience of much Good, and had Hopes of much more; not so much for his Greatness or Power, as abstracting from these for what they found in himself, which was a great and manifold Blessing to all that lived within his Conversation. He was a Father, a Counsellor, a Comforter, a Helper, a sure Friend: He was all they could wish in every relation, and by the Course of Nature might have been for many Years; but for our Sins (tho' for his unspeakable Advantage) the great and wise God was not pleased to continue that Blessing: And I hope what I shall now say, from many Years Experience, will at least stir up those that knew him not to inquire; and if they find these Things true, they know their Duty of *Remembrance* and *Imitation*.

I shall not be minute in drawing all I say under these Heads; for I speak to them that can distinguish and sort Things, as they belong to the one or to the other.

To begin with the natural Endowments of his Mind; I cannot think of him without just Reflection upon that Paradox of the Equality of Souls. He was surely a great Instance to the contrary, having that Largeness of Soul in every respect which was much above the Rate of ordinary Men: He had an Understanding that extended to all Parts of useful Learning and Knowledge; a Will always disposed to great, publick, and generous Things: He had a natural Aversion from all idle Speculations, and from the eager Pursuit of small and frivolous Designs: In great Matters he judged so well, that he was not usually surpris'd with Events: He pursued his Intentions with such Equalness of Mind, that he was never carried beyond the Calmness of his natural Temper, except through his Zeal for the publick Good, or where his Friend was concern'd.

What he was in his Studies I have Reason to know, who have often been tired with studying with him: He was indefatigable, and would have worn himself out if he had not been relieved with Multiplicity of Business. However, he impaired by it a Body which seemed to have been built for a long Age, and contracted those Infirmities that hasten'd his Death.

The Effect of his Studies, in his Preaching and Writings, are sufficiently known, and would have been much more if God had given him Time.

As for his Preaching, it was sometime famous near this Place; * tho' he sought rather the Profit than the Praise of his Hearers: He spoke solid Truth with as little Shew of Art as was possible: He express'd all Things in their true and natural Colours with that Aptness and Plainness of Speech, that grave natural Way of Elocution, as shew'd he had no Design upon his Hearers: His Plainness was best for the Instruction of the Simple; and for the better sort, who were in truth an intelligent Auditory, it was enough that they might see he had no mind to deceive them: He applied himself rather to their Understanding than Affections: He saw so much of the Beauty of Goodness himself, that he thought the bare shewing of it was enough to make all wise Men, as it did him, to be in love with it.

In his Writings he was judicious and plain, like one that valued not the Circumstances so much as the Substance; and he shew'd it in whatsoever Argument he undertook; sometimes beating out new untravel'd Ways, sometimes repairing those that had been beaten already: No Subject he handled but, I dare say, is the better for him, and will be the easier for them that come after him.

If in these he went sometimes beside his Profession, it was in following the Design of it, to make Men wiser and better; which, I think, is the Business of universal Knowledge: And this he promoted with much Zeal and Sincerity, in Hopes of the great Benefit that may accrue to Mankind.

It was his Aim, as in all Things, so especially in that which, I conceive, is much more censured than understood; I mean, in the Design of the *Royal Society*: He joined himself to it with no other End but to promote modern Knowledge, without any Contempt or lessening

* From the Sermon preach'd at the Guildhall-Chappel, London, Dec. 12, 1672.
St. Lawrence Jewry.

* At the Church of

of those great Men in former Times: With due Honour to whom, he thought it lawful for others to do that which, we have no Reason to doubt, they themselves would have done if they were living.

I would not seem to excuse that which deserveth Commendation and Encouragement, or to commend other Things for want of Subject in him: Therefore, leaving this Theme in better Hands, I proceed next to speak of his Virtues and Graces; and these the rather, as being both to be *remember'd* and *follow'd*.

And in speaking of these where shall I begin? Nay, when shall I end, if I say all that may be spoken? I think it not worth while to speak of those that are vulgar, tho' he had them also in no common Degree; nor would I seem to make any Virtue a Propriety: But there are those which are not common to many, and were generally acknowledged to be in him; tho' they appeared not so to some other Men, as they did to those that intimately knew him.

His Prudence was great; I think it seldom failed in any thing to which he applied himself; and yet he wanted that Part which some hold to be essential; he so wanted Diffimulation, that he had rather too much Openness of Heart: It was Sincerity indeed that was natural to him; he so abhorred a Lie, that he was not at all for Shew; he could not put on any thing that look'd like it: and, presuming the same of other Men, through Excess of Benignity, he would be sometimes deceived, in believing they were what they seem'd to be, and what he knew they ought to have been.

His Greatness of Mind was known to all that knew any thing of him: He neither eagerly sought any Dignity, nor declined any Capacity of doing Good: He look'd down upon Wealth as much as others admire it; he knew the Use of an Estate, but did not covet it: What he yearly received of the Church, he bestow'd in its Service. As for his temporal Estate, being secured against Want, he sought no farther; he set up his rest. I have heard him say often, *I will be no Richer*; and, I think, he was as good as his Word.

As for Revenge, how could it enter into the Breast of him that hated nothing but that which makes us hateful to God? I say, not but he had a Sense of personal Injuries, and especially of those that reflected upon his Name, when they proceeded from those that had good Names of their own: What others said he despised; but by those he would often wish he had been better understood: that he was not, he bore as his Misfortune; he would not requite them with the like, but mention'd them with all due Respect, and was always ready to oblige them and to do them Good.

Yet it was not so desirable (I say not to be his Enemy, for he did not account them so, but) to be at those Terms with him, as to be his Acquaintance or Friend. They that were never so little familiar with him, could not but find as well Benefit as Delight in his Conversation. His Discourse was commonly of useful Things; it never caused Trouble or Weariness to the Hearer; yet he would venture to displease one for his Good: And, indeed, he was the Man that ever I knew for that most needful and least practis'd Point of Friendship. He would not spare to give seasonable Reproof and wholesome Advice when he saw Occasion. I never knew any that would do it so freely, and that knew how to manage that Freedom of Speech so inoffensively.

It was his way of Friendship, not so much to oblige Men, as to do them Good: He did this not slightly and superficially, but like one that made it his Business: He durst do for his Friend any thing that was honest, and no more: He would undertake nothing but what well became him, and then he was unwearied till he had effected it.

As he concern'd himself for his Friend in all other Respects, so especially in that which went nearest to him of all earthly Concernments: He would not suffer any Blot to be thrown, or to lie upon his Friend's good Name, or his Memory; and that Office I am obliged to requite, in giving some Account of that which has been spoken by some to his Disadvantage.

I shall neglect, for he did so, any frivolous Reports; but that which seems to have any Weight in it, as far as I have observ'd, is, that he had not that Zeal for the Church that they would seem to have that object this: He seem'd to look upon the Dissenters with too much Favour to their Persons and Ways.

As to their Persons; no doubt that Goodness of Nature, that true Christian Principle, which made him willing to think well of all Men, and to do Good, or at least no Hurt to any, might and ought to extend itself to them among others: But, besides, he was inclined to it by his Education under his Grandfather Mr. *Dod*, a truly pious and learned Man, who yet was a Dissenter himself in some Things.

Not that he had any Delight in Contradiction, or could find in his Heart to disturb the Peace of the Church for those Matters: He was so far from it, that, as I have frequently heard from this his Grandchild and others, when some thought their Dissents Ground enough for a War, he declared himself against it, and confirm'd others in their Allegiance: He profess'd to

the

the last a just Hatred of that horrid Rebellion. ^y Now his Relation to this Man, and Conversation with those of his Principles, might incline him to hope the like of others of that Way: And when he found them farther off from the Unity of the Church, he might possibly over-do, through the Vehemence of his Desire to bring them off of their Prejudices, and to reduce them to the Unity of the Church, in which his Grandfather lived and died: Why might he not hope the same of other Dissenters?

As for himself, he was so far from approving their Ways, that in the worst of Times, when one bewailed to him the Calamities of the Church, and declared his Obedience even then to the Laws of it, he encouraged him in it, he desired his Friendship, and protected both him and many others, by an Interest that he had gained, and made use of chiefly for such Purposes.

How he demeaned himself then is known in both Universities, where he govern'd with Praise, and left a very grateful Remembrance behind him. How in the next Times since, I cannot speak in a better Place; and when I have named this City ^z and the two Universities, I think he could not be placed in a better Light in this Nation. There were enough that could judge, and he did not use to disguise himself: I appeal to you that convers'd with him in those Days, what Zeal he hath express'd for the Faith and for the Unity of the Church; how he stood up in Defence of the Order and Government; how he hath asserted the Liturgy, and the Rites of it: He conformed himself to every thing that was commanded; beyond which for any Man to be vehement, in little and unnecessary Things, whether for or against them, he could not but dislike; and, as his free Manner was, he hath often been heard to call it Fanaticness. How this might be misrepresented I know not, or how his Design of Comprehension might be understood.

Sure I am, that since he came into the Government of the Church, to which he was called in his Absence, he so well became the Order, that it out-did the Expectation of all that did not very well know him. He filled his Place with a Goodness answerable to the rest of his Life, and with a Prudence above it, considering the two Extrems, which were no where so much as in his Diocese. Tho' he was, as before, very tender to those who differ'd from him, yet he was, as before, exactly conformable himself, and brought others to Conformity, some eminent Men in his Diocese: He endeavour'd to bring in all that came within his Reach, and might have had great Success, if God had pleased to continue him.

But having given full Proof of his Intentions and Desires, it pleased God to reserve the Fruits for other Hands, from which we have great Cause to expect much Good to the Church.

He was in perfect Health in all other Respects, when a known Infirmity, from an unknown Cause, that had been easier to cure than it was to discover, stole upon him, and soon became incurable.

He was for many Days in a Prospect of Death, which he saw as it approached, and felt it come on by Degrees. Some Days before he died, he found within himself, as he often said, *a Sentence of Death*. In all this Time, first of Pain, then of dreadful Apprehension, at last in the Presence of Death, whoever saw him dismay'd? Whoever found him surpris'd, or heard a Word from him unbecoming a wise Man and a true Christian? It was my Infelicity to be so engaged, that I could not duly attend him; and so deceiv'd with vain Hopes, that I believ'd him not dying, till he was dead. But at the Times I was with him, I saw great Cause to admire his Faith towards God, his Zeal for the Church, his Constancy of Mind, his Contempt of the World, and his chearful Hopes of Eternity.

Died in London, November 19, 1672, and buried the 12th of December following in the Church of St. Lawrence Jewry.

^y Which began A. D. 1641.

^z London.



*The CHARACTER of the Hon^{ble} ROBERT BOYLE, Esq;
(including that of his Hon^{ble} Sister the Lady Ranelagh) by
the R^t Rev^d Dr. GILBERT BURNET, Lord Bishop of Sarum.**



Know I ought here to raise my Stile a little, and to triumph upon the Honour that belongs to Religion and Virtue, and that appear'd so eminently in a Life, which may be consider'd as a Pattern of Living; and a Pattern so perfect, that it will perhaps seem a little too far out of Sight, too much above the Hopes, and by consequence above the Endeavours, of any that might pretend to draw after such an Original; which must ever be reckon'd among *the Master-pieces even of that Great Hand that made it.*

When I reflect on the Gravity of his very Appearance, the Elevation of his Thoughts and Discourses, the Modesty of his Temper, and the Humility of his whole Deportment, which might have forced the best Thoughts even upon the worst Minds; when, I say, I bring all this together into my Mind, as I form upon it too bright an *Idea* to be easily received by such as did not know him, so I am very sensible that I cannot raise it equal to the Thoughts of such as did. I shall now therefore shew him only in Perspective, and give a general, a very general View of him, reserving to more Leisure and better Opportunities a farther and fuller Account of him.

I will say nothing of the *Stem* from which he sprang: He was the only Brother of five that had none of those Titles that sound high in the World; but he procured one to himself, which without derogating from the Dignity of Kings must be acknowledg'd to be beyond their Prerogative. He had a great and noble Fortune; but it was chiefly so to him, because he had a great and noble Mind to employ it to the best Uses. He began early to shew both a Probity and a Capacity that promised great Things; and he pass'd through the youthful Parts of Life with so little of the *Youth* in him, that in his Travels while he was very young, and wholly the Master of himself, he seem'd to be out of the Reach of the Disorders of that Age, and those Countries through which he pass'd. He had a Modesty and a Purity laid so deep in his Nature, that those who knew him the earliest have often told me, that even then *Nature* seem'd entirely sanctified in him. His Piety receiv'd a vast Increase, as he often own'd to me, from his Acquaintance with the Great Primate of *Ireland*, the never-enough admir'd *Usher*, who, as he was very particularly the Friend of the whole Family, so seeing such Seed and Beginnings in him, studied to cultivate them with due Care. He set him chiefly to the Study of the Scriptures in their Original Languages, which he follow'd in a Course of many Years with so great Exactness, that he could have quoted all remarkable Passages very readily in *Hebrew*; and he read the *New Testament* so diligently in the *Greek*, that there never occur'd to me an Occasion to mention any one Passage of it that he did not readily repeat in that Language. The Use of *this* he continued to the last, for he could read it with other Men's Eyes; but the Weakness of his Sight forced him to disuse the *other*, since he had none about him that could read it to him. He had studied the Scriptures to so good Purpose, and with so critical a Strictness, that few Men, whose Profession oblige them chiefly to that sort of Learning, have gone beyond him in it; and he had so great a Regard to that *sacred Book*, that if any one in Discourse had drop'd any thing that gave him a clearer View of any Passage in it, he received it with great Pleasure, he examined it accurately, and, if it was not uneasy to him that offer'd it, he desired to have it in Writing. He had the profoundest Veneration for the great God of *Heaven and Earth* that I have ever observ'd in any Person. The very Name of God was never mention'd by him without a Pause and a visible Stop in his Discourse, in which one, that knew him most particularly above twenty Years, has told me that he was so exact, that he does not remember to have observ'd him once to fail in it.

He was most constant and serious in his secret Addresses to God; and indeed it appear'd to those who convers'd most with him in his Inquiries into Nature, that his main Design in that, on which as he had his own Eye most constantly, so he took care to put others often in mind of it, was to raise in himself and others vaster Thoughts of the Greatness and Glory, and of the Wisdom and Goodness of God. This was so deep in his Thoughts, that he concludes the Article of his *Will*, which relates to that illustrious Body the *Royal Society*, in these

* From the Sermon preach'd at *St. Martin's in the Fields*, Jan. 7, 1691-2.

Words: *Wishing them also a happy Success in their laudable Attempts to discover the true Nature of the Works of God, and praying that they, and all other Searchers into physical Truths, may cordially refer their Attainments to the Glory of the Great Author of Nature, and to the Comfort of Mankind.* As he was a very devout Worshipper of God, so he was a no less devout Christian. He had possess'd himself with such an amiable View of that Holy Religion, separated from either superstitious Practices or the Sourness of Parties, that as he was fully persuaded of the Truth of it, and indeed wholly possess'd with it, so he rejoiced in every Discovery that Nature furnish'd him with to illustrate it, or to take off the Objections against any Part of it. He always consider'd it as a System of Truths, which ought to purify the Hearts and govern the Lives of those who profess it: He lov'd no Practice that seem'd to lessen that, nor any Nicety that occasion'd Divisions amongst Christians. *He thought pure and disinterested Christianity was so bright and so glorious a thing, that he was much troubled at the Disputes and Divisions which had arisen about some lesser Matters, while the great and the most important, as well as the most universally acknowledg'd Truths were by all Sides almost as generally neglected as confessed.* He had therefore design'd, tho' some Accidents did, upon great Considerations, divert him from settling it during his Life, but not from ordering it by his Will, that a liberal Provision should be made for one who should in a very few well-digested Sermons,^a every Year, set forth the Truth of the Christian Religion in general, without descending to the Subdivisions among Christians, and who should be changed every third Year, that so this noble Study and Employment might pass through many Hands, by which Means many might become Masters of the Argument. He was at the Charge of the Translation and Impression of the *New Testament* into the *Malyan* Language, which he sent over all the *East-Indies*. He gave a noble Reward to him that translated *Grotius's* incomparable Book of the *Truth of the Christian Religion* into *Arabick*, and was at the Charge of a whole Impression, which he took care to order to be scatter'd in all the Countries where that Language is understood. He was resolv'd to have carried on the Impression of the *New Testament* in the *Turkish* Language, but the Company thought it became them to be the Doers of it, and so suffer'd him only to give a large Share towards it. He was at 700 *l.* Charge in the *Edition of the Irish Bible*, which he order'd to be distributed in *Ireland*; and he contributed liberally both to the Impressions of the *Welsh Bible*, and of the *Irish Bible* for *Scotland*. He gave during his Life 300 *l.* to advance the Design of propagating the Christian Religion in *America*; and as soon as he heard that the *East-India* Company were entertaining Propositions for the like Design in the *East*, he presently sent 100 *l.* for a Beginning and an Example, but intended to carry it much further when it should be set on Foot to that Purpose. Thus was his Zeal lively and effectual in the greatest and truest Concerns of Religion; *but he avoided to enter far into the unhappy Breaches that have so long weaken'd as well as distracted Christianity, any other-wise than to have a great Aversion to all those Opinions and Practices that seemed to him to destroy Morality and Charity.* He had a most particular Zeal against all Severities and Persecutions upon Account of Religion. I have seldom observed him to speak with more Heat and Indignation than when that came in his Way. *He did thoroughly agree with the Doctrines of our Church, and conform to our Worship; and he approved of the Main of our Constitution, but much lamented some Abuses that he thought remained still among us.* He gave eminent Instances of his Value for the Clergy: Two of these I shall only mention. When he understood what a Share he had in Improvements, he order'd very large Gifts to be made to the Incumbents in those Parishes, and to the Widows of such as had died before he had resolv'd on this Charity. The Sums, as I have been inform'd by one that was concern'd in two Distributions that were made, amounted upon those two Occasions to near 600 *l.* and another very liberal one is also order'd by his Will, but in an indefinite Sum, I suppose, by reason of the present Condition of Estates in *Ireland*. So plentifully did he supply those who served at the Altar, out of that which was once devoted to it, tho' it be now converted to a temporal Estate. Another Instance of his Sense of the sacred Functions went much deeper. Soon after the Restoration in the Year *Sixty*, the great Minister^b of that Time press'd him, both by himself and by another who was then likewise in a high Post, to enter into Orders. He did it not merely out of a Respect to him and his Family, but chiefly out of his Regard to the Church, that he thought would receive a great Strengthening as well as a powerful Example from one who, if he once enter'd into Holy Orders, would be quickly at the Top. This he told me made some Impressions on him. His Mind was, even then at Three and thirty, so intirely disengaged from all the Projects and Concerns of this World, that as the Prospect of Dignity in the Church could not move him much, so the Probabilities of his doing Good in it was much

^a Eight, viz. in the Months of September, October, November, January, February, March, April, and May; which are generally preach'd at the Church of St. Mary le Bow.

^b Edward Earl of Clarendon.

the stronger Motive. Two Things determin'd him against it; one was, that his having no other Interests with relation to Religion besides those of saving his own Soul, gave him, as he thought, a more unsuspected Authority in writing or acting on that Side: He knew the prophane Crew fortified themselves against all that was said by Men of our Profession, with this, *That it was their Trade, and that they were paid for it*: He hoped therefore that he might have the more Influence, the less he shared in the Patrimony of the Church. But his main Reason was, that he had so high a Sense of the Obligations of the Pastoral Care, and of such as watch over those Souls, which CHRIST purchas'd with his own Blood, and for which they must give an Account at the Last and Great Day, that he durst not undertake it, especially not having felt within himself an *inward Motion to it by the Holy Ghost*; and the first Question that is put to those who come to be initiated into the Service of the Church, relating to that *Motion*, he who had not felt it thought he durst not make the Step, least otherwise he should have lied to the *Holy Ghost*: So solemnly and seriously did he judge of sacred Matters. He was constant to the Church, and went to no separated Assemblies, how charitably soever he might think of their Persons, and how plentifully soever he might have relieved their Necessities. He loved no narrow Thoughts, nor low or superstitious Opinions in Religion; and therefore, as he did not shut himself up within a Party, so neither did he shut any Party out from him. He had brought his Mind to such a Freedom, that he was not apt to be imposed on; and his Modesty was such, that he did not dictate to others; but propos'd his own Sense with a due and decent Distrust, and was ever very ready to hearken to what was suggested to him by others. When he differ'd from any, he express'd himself in so humble and so obliging a Way, that he never treated Things or Persons with Neglect; and I never heard that he offended any one Person in his whole Life by any Part of his Deportment; for if at any time he saw Cause to speak roundly to any, it was never in Passion, or with any reproachful or indecent Expressions. And as he was careful to give those who convers'd with him no Cause or Colour for Displeasure, so he was yet more careful of those who were absent, never to speak ill of any; in which he was the exactest Man I ever knew. If the Discourse turn'd to be hard on any, he was presently silent; and if the Subject was too long dwelt on, he would at last interpose, and between Reproof and Raillery divert it.

He was exactly civil, rather to Ceremony; and tho' he felt his Easiness of Access and the Desires of many, all Strangers in particular, to be much with him, made great Waste on his Time; yet as he was severe in that, not to be denied when he was at home, so he said he knew the Heart of a Stranger, and how much eased his own had been, while travelling, if admitted to the Conversation of those he desired to see; therefore he thought his Obligation to Strangers was more than bare Civility, it was a piece of Religious Charity in him.

He had for almost forty Years labour'd under such a Feebleness of Body, and such Lowness of Strength and Spirits, that it will appear a surprising thing to imagine how it was possible for him to read, to meditate, to try Experiments, and to write as he did. He bore all his Infirmities and some sharp Pains with the Decency and Submission that became a Christian and a Philosopher. He had about him all that unaffected Neglect of Pomp in Cloaths, Lodging, Furniture, and Equipage, which agreed with his grave and serious Course of Life. He was advis'd to a very ungrateful Simplicity of Diet, which, by all Appearance, was that which preserv'd him so long beyond all Men's Expectation; this he observ'd so strictly, that in a Course of above thirty Years he neither eat nor drank to gratify the Varieties of Appetite, but merely to support Nature; and was so regular in it, that he never once transgressed the Rule, Measure and Kind that was prescribed him. He had a Feebleness in his Sight; his Eyes were so well used by him, that it will be easily imagin'd he was very tender of them, and very apprehensive of such Distempers as might affect them. He did also imagine, that if Sicknes oblig'd him to lie long a Bed, it might raise the Pains of the Stone in him to a Degree that was above his weak Strength to bear; so that he fear'd that his last Minutes might be too hard for him; and this was the Root of all the Caution and Apprehension that he was observ'd to live in. But as to Life itself, he had the just Indifference to it, and the Weariness of it, that became so true a Christian. I mention these the rather, that I may have Occasion to shew the Goodness of God to him in the two Things that he fear'd; for his Sight began not to grow dim above four Hours before he died; and when Death came upon him, he had not been above three Hours a Bed before it made an End of him with so little Uneasiness, that it was plain the Light went out merely for want of Oil to maintain the Flame.

But I have look'd too early to this Conclusion of his Life; yet before I can come at it, I find there is still much in my Way. His Charity to those that were in Want, and his Bounty to all learned Men, that were put to wrestle with Difficulties, were so very extraordinary, and so many did partake of them, that I may spend little Time on this Article. Great Sums went easily from him, without the Partialities of Sect, Country, or Relations; for he consider'd himself

himself as a Part of the Human Nature, and as a Debtor to the whole Race of Men. He took care to do this so secretly, that even those who knew all his other Concerns could never find out what he did that Way; and indeed he was so strict to our Saviour's Precept, that, except the Persons themselves, or some one whom he trusted to convey it to them, no body ever knew how that great Share of his Estate, which went away invisibly, was distributed; even he himself kept no Account of it, for that he thought might fall into other Hands. I speak upon full Knowledge on this Article, because I had the Honour to be often made use of by him in it. If those that have fled hither from the Persecutions of *France*, or from the Calamities of *Ireland*, feel a sensible Sinking of their secret Supplies, with which they were often furnish'd, without knowing from whence they came, they will conclude, that they have lost not only a Purse, but an Estate that went so very liberally among them, that I have Reason to say, that for some Years his Charity went beyond 1000 *l.* a Year.

Here I thought to have gone to another Head, but the Relation he had, both in Nature and Grace, in Living and Dying, in Friendship, and a Likeness of Soul to another Person, forces me for a little while to change my Subject. I have been restrain'd from it by some of her Relations; but since I was not so by herself, I must give a little Vent to Nature and to Friendship, to a long Acquaintance and a vast Esteem.

His Sister^c and he were pleasant in their Lives, and in their Death they were not divided; for as he liv'd with her above forty Years, so he did not out-live her above a Week. Both died from the same Cause, Nature being quite spent in both. She liv'd the longest on the publick Scene; she made the greatest Figure in all the Revolutions of these Kingdoms for above fifty Years of any Woman of our Age: She employ'd it all for doing Good to others, in which she laid out her Time, her Interest, and her Estate with the greatest Zeal and the most Success that I have ever known. She was indefatigable as well as dexterous in it; and as her great Understanding, and the vast Esteem she was in, made all Persons in their several Turns of Greatness desire and value her Friendship; so she gave herself a clear Title to employ her Interest with them for the Service of others, by this that she never made any use of it to any End or Design of her own. She was contented with what she had; and tho' she was twice strip'd of it, she never moved on her own Account, but was the general Intercessor for all Persons of Merit or in Want: This had in her the better Grace, and was both more Christian and more effectual, because it was not limited within any narrow Compass of Parties or Relations. When any Party was down, she had Credit and Zeal enough to serve them; and she employ'd that so effectually, that in the next Turn she had a new Stock of Credit, which she laid out wholly in that Labour of Love in which she spent her Life: And tho' some particular Opinions might shut her up in a divided Communion, yet her Soul was never of a Party; she divided her Charities and Friendships both, her Esteem as well as her Bounty, with the truest Regard to Merit and her own Obligations, without any Difference made upon the Account of Opinion.

She had, with a vast Reach both of Knowledge and Apprehensions, an universal Affability and easiness of Access; a Humility that descended to the meanest Persons and Concerns; an obliging Kindness and Readiness to advise those who had no Occasion for any further Assistance from her: And with all these, and many more excellent Qualities, she had the deepest Sense of Religion, and the most constant Turning of her Thoughts and Discourses that Way, that has been perhaps in our Age. Such a *Sister* became such a *Brother*; and it was but suitable to both their Characters, that they should have improv'd the Relation under which they were born to the more exalted and endearing one of *Friend*.

You have thus far seen, in a very few Hints, the several Sorts and Instances of Goodness that appear'd in this Life, which has now its Period: That which gives Value and Lustre to them all was, that whatever he might be in the Sight of Men, how pure and spotless soever, those who knew him the best have Reason to conclude, that he was much more so in the Sight of God; for they had often Occasions to discover new Instances of Goodness in him, and no secret ill Inclinations did at any time shew themselves. He affected nothing that was solemn or supercilious; he used no Methods to make Multitudes run after him, or depend upon him: It never appear'd that there was any thing hid under all this Appearance of Goodness that was not truly so. He hid both his Piety and Charity all he could: he liv'd in the due Methods of Civility, and would never assume the Authority which all the World was ready to pay him: he spoke of the Government even in Times which he dislik'd, and upon Occasions which he spared not to condemn, with an Exactness of Respect: he allow'd himself a great deal of decent Chearfulness; so that he had nothing of the Moroseness, to which Philosophers think they have some Right; nor of the Affectations which Men of an extraordinary

^c *Katherine Countess of Ranelagh.*

Pitch of Devotion go into, sometimes, without being well aware of them: he was, in a word, plainly and sincerely in the Sight of God, as well as in the View of Men, *a good Man, even one of a thousand.*

That which comes next to be consider'd is the Share that this *good Man* had in those Gifts of God, *Wisdom, Knowledge, and Joy.* If I should speak of these with the Copiousness which the Subject affords, I should go too far even for your Patience, tho' I have Reason to believe it would hold out very long on this Occasion. I will only name Things which may be enlarged on more fully in another Way. He had too unblemish'd a Candour to be capable of those Arts and Practices that a false and deceitful World may call *Wisdom.* He could neither lie nor equivocate; but he could well be silent, and by practising that much he cover'd himself upon many uneasy Occasions. He made true Judgments of Men and Things. His Advices and Opinions were solid and sound; and, if Caution and Modesty gave too strong a Bias, his Invention was fruitful to suggest good Expedients. He had great Notions of what human Nature might be brought to; but since he saw Mankind was not capable of them, he withdrew himself early from Affairs and Courts, notwithstanding the Distinction with which he was always treated by our late Princes. But he had the Principles of an *Englishman*, as well as of a Protestant, too deep in him to be corrupted or cheated out of them; and in these he studied to fortify all that convers'd much with him. He had a very particular Sagacity in observing what Men were fit for; and had so vast a Scheme of different Performances, that he could soon furnish every Man with Work that had Leisure and Capacity for it; and as soon as he saw him engaged in it, then a handsome Present was made to enable him to go on with it.

His Knowledge was of so vast an Extent, that if it were not for the Variety of Vouchers in their several Sorts, I should be afraid to say all I know. He carried the Study of the *Hebrew* very far into the *Rabbinical* Writings, and the other *Oriental* Languages. He had read so much of the Fathers, that he had form'd out of it a clear Judgment of all the eminent ones. He had read a vast deal on the Scriptures, and had gone very nicely through the whole Controversies of Religion; and was a true Master in the whole Body of Divinity. He run the whole Compass of the Mathematical Sciences; and tho' he did not set himself to spring new Game, yet he knew even the abstrusest Parts of Geometry. Geography in the several Parts of it that related to Navigation or Travelling, History and Books of Travels were his Diversions. He went very nicely through all the Parts of Physick, only the Tenderness of his Nature made him less able to endure the Exactness of Anatomical Dissections, especially of living Animals, tho' he knew these to be the most instructing: But for the History of Nature, ancient and modern, of the Productions of all Countries, of the Virtues and Improvements of Plants, of Oars and Minerals, and all the Varieties that are in them in different Climates, he was by much, by very much, the readiest and the perfectest I ever knew in the greatest Compass, and with the truest Exactness. This put him in the Way of making all that vast Variety of Experiments beyond any Man, as far as we know, that ever liv'd: And in these, as he made a great Progress in new Discoveries, so he used so nice a Strictness, and deliver'd them with so scrupulous a Truth, that all who have examin'd them have found how safely the World may depend upon them. But his peculiar and favourite Study was Chymistry, in which he engaged with none of those ravenous and ambitious Designs that draw many into them. His Design was only to find out Nature, to see into what Principles Things might be resolved, and of what they were compounded, and to prepare good Medicaments for the Bodies of Men. He spent neither his Time nor Fortune upon the vain Pursuits of high Promises and Pretensions. He always kept himself within the Compass that his Estate might well bear; and as he made Chymistry much the better for his dealing in it, so he never made himself either the worse or the poorer for it. It was a Charity to others, as well as an Entertainment to himself; for the Produce of it was distributed by his Sister, and others into whose Hands he put it. I will not here amuse you with a List of his astonishing Knowledge, or of his great Performances this Way: They are highly valu'd all the World over, and his Name is every where mention'd with most particular Characters of Respect. I will conclude this Article with this, in which I appeal to all competent Judges, that few Men (if any) have been known to have made so great a Compass, and to have been so exact in all Parts of it, as he was.

As for Joy, he had indeed nothing of Frolick and Levity in him: He had no Relish for the idle and extravagant Madness of the Men of Pleasure: He did not waste his Time, nor dissipate his Spirits into foolish Mirth; but he possess'd his own Soul in Patience, full of that solid Joy which his Goodness as well as his Knowledge afforded him: He, who had neither Designs nor Passions, was capable of little Trouble from any Concerns of his own: He had about him all the Tenderness of Good-nature, as well as all the Softness of Friendship; these gave him a large Share of other Men's Concerns, for he had a quick Sense of the Miseries of

Mankind:

Mankind: He had also a feeble Body, which needed to be look'd to the more, because his Mind went faster than that his Body could keep Pace with it; yet his great Thoughts of God, and his Contemplation of his Works, were to him Sources of Joy which could never be exhausted. The Sense of his own Integrity, and of the Good he found it did, afforded him the truest of all Pleasures, since they gave him the certain Prospect of that *Fulness of Joy*, in the Sight of which he lived so long, and in the Possession of which he now lives, and shall live for ever; and this spent and exhausted Body shall then put on a new Form, and be made a fit Dwelling for that pure and exalted Mind in the final Restitution. I pass over his Death, I looked at it some time ago, but I cannot bring down my Mind from the elevating Thoughts that do now arise into that depressing one of his Death; I must look beyond it into the Regions of Light and Glory, where he now dwells.

It were a Monopoly for any Family or sort of Men to ingross to themselves the Honour which arises from the Memory of so great a Man: It is a Common not to be inclosed: It is large enough to make a whole Nation, as well as the Age he liv'd in, look big and be happy: But, above all, it gives a new Strength, as well as it sets a new Pattern, to all that are sincerely zealous for their Religion: It shews them in the simplest and most convincing of all Arguments what the human Nature is capable of, and what the Christian Religion can add to it, how far it can both exalt and reward it.

Died Dec. 30, 1691, and buried the 7th of January following in the Church of St. Martin's in the Fields, near the Body of his Sister the Lady Ranelagh.

*The CHARACTER of the R^t Hon^{ble} DOROTHEA HELENA,
Countess of Derby, by RICHARD HUNTER, A. M.**



HERE are Two very material Inconveniencies attending Funeral Panegyrics; one is, that they are too frequently bestow'd upon those whose Lives seem altogether unworthy of them, and consequently may give Encouragement to Persons to hope for them after their Death, tho' they took no Care to deserve them in their Lives; and, in the next place, they may bring a just Imputation of mercenary Flattery upon those Persons who are so officious as to perform them: But where both these Inconveniencies may effectually be avoided, where there is sufficient Ground for them in the Worth of the Person, and the only Danger is left all we can say should not be sufficient to answer the Merits of the Deceased, there they are certainly not only proper but also necessary, as being both an Act of Justice to the Memory of the Dead, and also the highest Charity to the Living; who by such great Examples may be more effectually induced to the Practice of Virtue, than by any other Motives possible to be used; at least the Precepts and Exhortations to Piety and Virtue, being back'd with such Instances as these, will render the Arguments the more convincing, by shewing Men not only that some of the Laws of Religion are practicable, but also that a very high Degree of Perfection is attainable in this Life.

It will be impossible to give a just Account of the Virtues of this illustrious Person in a few Words, and Time and Custom will not permit me to use many; and indeed so conspicuous were they, that it may be sufficient to hint at some of the principal of them: For indeed 'tis not possible fully to express her Excellencies, but by imitating her Virtue; and the only just way to describe her, is to live like her.

Her Piety towards God was extraordinary, as her constant Attendance upon the publick Prayers of the Church in her own Family, her liberal Charity to promote and encourage the same to be read daily elsewhere, together with a considerable Portion of her Time spent in the private Devotions of her Closet, sufficiently evince. She had a just Value and Esteem for the Divine Oracles, and was extraordinarily well vers'd in them; a convincing Argument that her *Delight was in the Law of the LORD, and that she meditated therein both Day and Night*. She was a constant Partaker of the *Lord's Supper*, where she express'd so much Devotion and Piety as was sufficient to raise the Admiration and inflame the Zeal of all about her. She had a constant Regard to the Honour of God, and judg'd it a sufficient Reason for the rejecting any Opinion in Religion, if it should in the least derogate from the same. Neither was this

* From the Sermon preach'd at the Parish Church of Ormskirk in Lancashire, April 16, 1703.
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a mere *outside Pharisaical Shew*, for she demonstrated her Love to God by her Charity to her Neighbour, the Strength of her Faith by the Goodness of her Works, and, whilst her Devotion like Incense ascended up to Heaven, it diffused a grateful Perfume on all about her.

Her Charity was very remarkably great; for as she out-stript all others in Virtue, so in this she even out-did herself; and might she be said to excell in any one Virtue more than another, this certainly was her Darling, well considering that our Saviour has made this the distinguishing Badge of his Disciples, that his Apostles all along press'd the Performance of it with the greatest Zeal, and that when Faith and Hope shall both cease, this Virtue will still be practicable in some Branches of it amongst the blessed Inhabitants of Heaven. And this she did not confine to any particular Persons or Parties, but bestow'd it generally and indifferently upon all that stood in need; and, like the Sun, that great Luminary of the World, shed a kind Influence on all below her: And, as if the common and ordinary Occasions of doing Good were not sufficient, as if she thought the Modesty of her poor Brethren would not permit their Addresses to her to be as frequent as their Necessities, she order'd considerable Sums of Money to be distributed amongst them on fix'd and appointed Days, that by this Means she might relieve their Wants before she was solicited by their Importunities, and shew herself more ready to give than Necessity itself was to receive. And

As her Charity was large, free, and comprehensive, so was it highly conformable to the Rules of Prudence and Christianity; she delighted chiefly to do Good amongst those of her own Neighbourhood, more especially to the Families of poor Labourers who had great Charges of Children, and to those whom old Age or other Misfortune had render'd incapable to provide any longer for themselves; and by this Means, whilst she reliev'd the Necessities of the one, she enliven'd the Industry of the other; and whilst she cured their Poverty, she discouraged their Idleness: And that this was not done out of Vain-glory and Ostentation is too apparent to need any Proof, which if it did, might be sufficiently evinced by several Instances of the more than ordinary Care she took to conceal it: and I shall make no Scruple to affirm, that there are a great Number of Families who subsisted almost entirely upon her Charity, whereas none but themselves are privy to it. It was not her Custom to sound a Trumpet, nor to let her Left-hand know what her Right-hand did; her sole Aim was the Glory of God and the Good of her poor Neighbours; and she was fully satisfy'd, that both these Ends were answer'd by her private Charity; the Poor were equally reliev'd, and her Father, who seeth in secret, has no doubt rewarded her openly.

Neither did her Charity stop here, it was extended to the Sickness and Infirmities, as well as the other Necessities of the Body; she not only cloathed and fed, but also healed the Poor: And I may safely call all here present to witness with what extraordinary Success Almighty God was pleas'd to bless her charitable Endeavours, having by her Means restored great Numbers to that Health which they had in vain sought for elsewhere. And tho' this might justly be reputed an extraordinary Piece of Condescension, yet she, who believed she was not born for herself alone, who studied only for Opportunities of doing Good, had quite different Apprehensions of it, concluding that this rather exalted than abas'd her, and render'd her more truly noble rather than less honourable; inasmuch as hereby she approach'd nearer to that illustrious Pattern of all Virtue, who whilst on Earth *went about doing Good*. And

This Charity on the Body was happily attended with an equal or greater Concern for the Welfare of the Souls of poor People; and indeed it seem'd to be chiefly directed thither, she seldom relieving their bodily Necessities without giving at the same time some pious Advice with respect to their Souls, well knowing that her Kindness in the former would make effectual Way for the deeper Impression of the latter.

Her Charity to those who had unhappily made themselves her Enemies was no less remarkable; she heartily forgave all they did against her, and as far as she had Opportunity return'd Good for Evil; and as if all that she could do for them was too little, she pray'd to God for them, call'd-in Heaven to their Assistance, and engaged Omnipotence itself to compleat the Kindness. She was entirely free from all Rancour and Malice, bore a hearty Good-will to all Mankind, and instead of her Enemy hated only her Revenge.

She was equally admir'd for all the other Virtues of Conversation; she had the Majestick Greatness of the Soul of the Man, temper'd with the agreeable Sweetness of the softer Sex; she was endow'd with a meek, affable, courteous, and humble Temper, and so obliging a Carriage, as did not only easily recommend her to the Value and Esteem of all that knew her, but also render'd her the Wonder and Admiration of all that were so happy as to approach her Person; happy indeed, since they always return'd from her wiser and better than they came: Her wise and prudent Discourse enlightening their Minds, whilst the Grace that was mingled therewith inflam'd their Affections.

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Her Temperance was extraordinary; for, notwithstanding that entire Mastery she had over her Passions, and that Command which her Reason had gotten over her inferior Affections, yet she still continued to keep under her Body with Fasting and Mortification, well knowing that the future Pleasures of Heaven are only Spiritual; and therefore it was very necessary, even in this World, to accustom herself (as much as human Frailty will permit) to feed upon Love and Contemplation, the peculiar Delights of blessed Spirits; that so when she came to that blessed Place (her spiritual Powers being preparatorily enlarged) her Soul might feast on the Joys thereof with the greater Pleasure and Satisfaction, since her Appetite was before prepared to relish them by a long Experience of them upon Earth.

And this pious Course of Life she not only continued in, but also increased daily more and more; till at length being arrived at the Measure of the Stature of the Fulness of CHRIST, having fought a good Fight, having finish'd her Course, it pleased Almighty God in his good Providence to take her to himself, to deprive us of that Light which had shone so bright on us, and to reward that illustrious Virtue in Heaven which was scarce to be equal'd upon Earth.

During her last Sickness which it pleased God to try her withal, she behaved herself with all the Christian Patience, Courage and Constancy imaginable; she was never heard to utter one Word either of Impatience or Distrust, but shew'd on all Accounts an entire Resignation to the Divine Will, and constantly comforted her pious Soul with this Passage of the Apostle, *These light Afflictions which endure but for a Moment, are not fit to be compared with the Glory that shall be revealed.*

She was even from the Beginning of her Sickness apprehensive it would be her last, and accordingly desired those who visited her to pray not for the Recovery of her Body, but the Welfare of her Soul. The Sunday before her Death, believing the Time of her Dissolution to draw near, she was desirous to partake of the *Lord's-Supper*, which she received the same Day; and that Reverend Person from whom she receiv'd it has frequently told me since, that he never in all his Life had seen in any Person whatever so much Quiet and humble Devotion, a Zeal so fervent, and a Piety so unaffected. She express'd all along rather a Willingness to pay the Debt of Nature at that Time than otherwise, having in her Eye the glorious Kingdom she was going to take Possession of: And instead of praying for the Continuance of her Life, she beg'd of Almighty God these two Blessings; namely, that she might not out-live the Use of her Reason, and that her Death might be quiet and easy; both which Petitions were answer'd by the Almighty according to the Desire of her Heart: She enjoy'd the free and vigorous Use of her Reason to the last Moment, and with a Devotion suitable to her pious Soul join'd in the Prayers our Church has appointed for the Visitation of the Sick. And tho' her Understanding had always been remarkably bright and serene, yet now the Weakness of her Body was a Foil to the Brightness of her Mind, and render'd the Lustre of it the more conspicuous.

As to the Manner of her Death, that also fully answer'd her devout Prayers, it was so quiet that it might even in that Sense be most properly term'd a falling asleep; as if Almighty God had design'd the Easiness of it, not only an Earnest, but also a Foretaste of the Rewards of a well-spent Life.

Thus died that great and good Person, full of Years and laden with Virtue, admired and lamented by all that knew her, and whose Virtue will be the lasting Wonder of Posterity, the Honour of her Name, and the most illustrious Pattern of all that shall be ambitious to tread the Paths of Religion; the Pride of her Sex, the Mirror of Virtue, and the Phoenix of her Age; one who had a true Zeal for the Prosperity of the establish'd Church, temper'd with a profound Knowledge of that which was for the real Interest of it: She was a dutiful Wife, and a tender and affectionate Mother. There is great Reason to believe that her Piety to the Memory of her Lord, and the Concern she felt upon the Death of the late Lord *Derby*, in some measure hasten'd her own.

One Circumstance of her Death must not be forgot, since it is an Evidence both of her tender Love to her Son, and also her Carefulness to discharge the Duty of a pious Mother. When he took his last Farewel of her, she embraced him in her Arms, and being sensible of her bodily Weakness, exerted her whole Strength, and compriz'd the Sum of his Duty in this comprehensive Precept, FEAR GOD: An Injunction highly becoming her that gave it, and well worthy the serious Reflection and frequent Meditation of him to whom it was given.

She was a kind Mistress, a constant Friend, and a charitable Neighbour; a Parent to the Orphan, an Husband to the Widow, and the Support and Stay of all that were in Want and Misery: In a Word, she was Great without Pride, Wise without Vanity, Devout without Hypocrisy, and Charitable without Ostentation; one whose Virtue added a true Lustre to her Quality, whilst the Greatness of her Quality render'd her Virtue the more conspicuous; one
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who liv'd holily, died happily, and now reigns eternally with God and the Lamb in the Kingdom of Heaven. *She was like a Tree planted by the Rivers of Water, which bringeth forth her Fruit in her Season: And shall her Leaf wither?* No, 'tis impossible, since we have a sure Word of Prophecy that *the Memory of the Just is blessed, and that the Righteous shall be had in everlasting Remembrance.* Her Virtue shall be enrolled in the bright Records of Fame; her Name shall always be mention'd amongst the illustrious Examples of Piety; and her Preparation for Heaven has render'd her immortal upon Earth: *Her Leaf shall not wither.* Almighty God has prosper'd her Undertakings; her Faith is turn'd into Vision, her Hope into Enjoyment, and she has already received the Crown of her Patience in that comfortable Welcome our Saviour has given her pious Soul; *Well done good and faithful Servant, enter thou into the Joy of thy LORD.* And now what remains, but that we who survive her should evidence our Respects to her Memory, by conforming to her Example, and imitate her Virtue upon Earth, that we may one Day be eternally happy with her in Heaven?

Died in 1703, and buried the 16th of April in the Parish-Church of Ormskirk in Lancashire.

*The CHARACTER of the Rev^d Dr. RICHARD SHERLOCK,
Rector of Winwick in the County-Palatine of Lancaster, by
THO. CRANE, M. A.**



THE main Advantage that I have herein, before a Stranger, is, that I need not be inquisitive, nor much solicitous after the memorable Passages of his Life; for those, I presume, are much-what known to me already, having enjoy'd his Company, and obtain'd his Converse, for many Years together; notwithstanding at this present^a I can't, without a more mature Deliberation, and less Disturbance and Distraction of my Thoughts, present you with any other than a rude, immethodical, and imperfect Draught of his Life.

I know the very naming of him is enough to all that knew him; and to read, and seriously to meditate upon his devout and practical Pieces,^b will be sufficient for them that knew him not. Albeit, Virtue hath no more than Merit when 'tis commended, yet Justice will that it should have its Due; for tho' it cannot be better'd thereby, yet in so doing it is righted.

He was early matriculated in the University, too early I have heard him say with some Regret.^c After, as I conceive, he had commenc'd Master of Arts in the University of *Dublin*, he enter'd into Holy Orders, and was presented to a Cure, and undertook first the pastoral Charge in that now^d distracted Kingdom of *Ireland*; when instantly the Rebellion there breaking forth, he was forced thence, leaving and loosing his Books, and what he had: Nor was *England* after that for any long time more kind or auspicious to him, for that the Torrent of Wars^e did quickly overflow the Nations. However, he was always stedfast to his Principles, steady in Allegiance, and faithful to his Sovereign; promoting his Interest with great Zeal and Courage, as much as lay within his Sphere. For his Loyalty he sustain'd and suffer'd very much, Deprivation, and for some time Imprisonment, as many Worthies did besides him. At the last, when driven out of *Oxford*, (where for some Space he was Resident, and one of the Chaplains in *New-College*, officiating also at one of the Churches in the Town) by good Providence he found Shelter in a small Village near adjoining, where he liv'd obscurely, yet, he said, very happily; for that he was at rest, and not envied there, because the Place was of no great Value, save that the People were very kind and respectful to him, and had a Deference for him; which made his Ministry more effectual, as well as Life more comfort-

* From the Sermon preach'd at *Winwick*, June 25, 1689.

^a The Remembrance of his Mortality.

^b His *Practical Christian, Catechism, Meditations on the four last Things, &c.*

^c He was admitted into the

College when he was about Fourteen Years of Age; for which, as he intimated, he was constrain'd to become the more studious and industrious: And how well he improv'd his Time, and what Progress he made in Learning, will sufficiently appear by what he writ, without any further Observation. That which I find recorded of St. *Remigius* may well be attributed unto him; — *Ut primum Disciplinarum capax factus est, non modo natu majores, &c.* That from the Time of his first Capacity of Learning, he out-strippt those that were superior to him in Age, as well in Excellency of Parts, as Proficiency in Study, and Maturity in moral Virtues.

^d When the two Armies of *England*, headed by K. *William III.* and the *French* Forces, supported by *Irish* Rebels in Favour of K. *James II.* distress'd that Nation.

^e In 1641.

able; for truly so it is, that wherever the People are prejudiced or disaffected, (tho' a Man had the Tongue of Men and Angels) he shall, as One expresseth it, sooner preach out his Heart amongst them, than preach what is Good into their Hearts.

But what Corner of the Nations was then left long unransack'd? Here also they found him, and drove him out; insomuch that he was fore hurried and posted to and fro, being not able to fix his Station long in any one Place, except in one loyal Family in the North.^f

Till at last, by a most strange and propitious Revolution, the King and Royal Issue returning, and the Kingdoms settling after so much War and Blood-shed, his Noble and Right Honourable Patron, *Charles Earl of Derby*, whose Chaplain he was, as he had been long before to his Grandfather the Right Honourable *William Earl of Derby*, presented him to this Place: So that his Lot at the last fell unto him in a goodly Heritage,^g which might, as no doubt it did, in some measure compensate for his former Losses and great Sufferings. And for this I have heard him say, with much Gladness of Heart, for he thank'd God when he spake it, that never any Benefice was more frankly and freely bestow'd than his was; which was much, very much to the Honour of his noble Patron, whose Necessities, notwithstanding, might be very great and urgent, because of his and the Earl his Father's late Troubles and Sufferings for Loyalty's Sake, which are not here to be recounted.

As for his Painfulness in his Cure, let his own Words be heard; for he, being dead, yet speaketh and preacheth to us: Thus you may read him in his Dedictory Epistle to his Parishioners in his *Practical Christian*; *As for the Discharge of my Duty, tho' I cannot say I have been so prudent and diligent as the high and holy Nature of my Function requires, yet you know I have not omitted frequently to put you in mind of the whole Will of God, in the careful Observance whereof the Health of your Souls consisteth.* And, lest any should be at a Loss for the Contents of God's Holy Will, he there further informs us, that the same is collected out of the whole Body of Holy Scriptures, and sum'd up into General Heads by the Church of CHRIST in her Catechism. *The which, faith he, tho' by a strange fanatick Humour it be slighted, and by self-conceited Persons derided, yet contains all Things, both of Faith and Fact, necessary to Salvation, being rightly, clearly, and fully understood.* For this End, he hath paraphras'd the same; which how much in Vogue and Esteem throughout the Nation, the many Editions thereof do fully demonstrate.

He would often tell his Hearers of such that have itching Ears, who, through the Desire of much Hearing, upon the Pretence of going on to Perfection, were apt to run off the very Foundation. Alike to this is that of a late Reverend Prelate,ⁱ who thus expresseth himself: *Ever since Sermonising hath jumbled out the necessary Instruction of Catechising, the People have been possess'd with strange Errors in Religion, and hurried on by the Spirit of Giddiness, of Faction, and of Rebellion.*

He was evermore for what was practical, much more for that, than what was controversial in Divinity: He seem'd rather to decline than encourage and countenance Disputes, as if thereby he dreaded greater Differences; which often falls out, that more Strifes are engender'd and multiply'd by hotly and stiffly arguing it, than are quell'd thereby.

He was very strict and regular in his Life and Conversation; no less observant of the Church's Orders and Constitutions: He would not admit of private Prayer in publick, of no other there than what the Church enjoin'd to be used, as prescribed and establish'd by Authority.^k

As for his Hospitality and Acts of Charity, they have been deservedly much fam'd: He gave much Alms, and daily administer'd to the Neccessitous, to such that were in Prison and Distress; he cloathed the Naked, and provided Bread for the Hungry; contributed much towards the settling of a Stock of Bread and Cloth for the Poor for ever: His Charity was diffusive, for not only his own but other Parishes were warm'd by its bountiful Influence: He hath made such Provision for the indigent, that the Children which are yet unborn may gratefully commemorate him: He was much conversant in Watching, Fasting, and Praying, as well as Alms-deeds; with him they inseparably accompanied each other: He shew'd himself in all Things a Pattern of good Works, the Mirror of Holiness, the Sampler of Christian Piety: His Zeal was such in providing for the Sick and Needy, as to deny himself those Things that were convenient for him, that he might be better able to supply the Wants of the Neccessitous: He had learn'd, that the Glory of one of his high and holy Function consisted much in making Provision for the Poor, as his Shame did in studying to enrich himself;^l

^f Berwick Hall.

^g In 1660.

^h Winwick, in the County-Palatine of Lancaster.

ⁱ Bp. Nicholson.

^k See a brief Discourse of his, entitled, *The Irregularity of a private Prayer in a publick Congregation.* In a Letter to a Friend, *Anno Dom. 1674*; since then reprinted and enlarged. See also *Pulpit Conceptions, Popular Deceptions.* There is more of this in the *Preacher's Guard and Guide*, aliàs *Rex Theologus*; wherein is rank'd the Use of long Prayers of our own conceiving before Sermon, among the Innovations these later Times have made.

^l Ignominia

Sacerdotis est, propriis studere, &c.

wherefore his principal Care for this was, to lay up his Treasure in Heaven by a faithful Dispensation (as a careful Steward) of that which God had given him upon Earth.

He was very spare and slender of Body, and it was thought he impair'd its Strength very much by his frequent Fasting and Abstinence. However, he would not endure to be told thereof; for upon any such a Suggestion, he was ready to reply, That he did eat and drink too much; and that many, if not most, Men (using the Proverb) *did dig their Graves with their Teeth*. Upon this Account, for that he was so much devoted to Austerity of Life, and was so strict an Observer of the Holy Time of *Lent*, and other stated Fasts of the Church; for this, and the like, the Ignorance of some, and that, and Ill-will in others, would needs have him tainted with Popery.

He often forsook his warm Bed in the cold Season of the Night, that he might betake himself to his Devotions; so that he spent the Time in Watching, Weeping, and Praying, when others were at their Repose and sleeping. He esteem'd Time most precious, reckoning that as lost, more than what was necessary for Rest and Refreshment to the Body, that was not employ'd in Prayer, Study, Christian Visits, and such like; insomuch, that that very Character which was given to St. *Hierom* by the Author of his Life, may very well be bestow'd on this Reverend Person:^m — That he would indulge Sleep no more (scarce that) than only to satisfy the Necessity of Nature; that he remitted nothing of Pains and Industry for Reading or Study, nor of his Alacrity in Prayer; so that it was a Wonder to see a Body, that had sustain'd so much by Labour, Vigilance, and Fasting, to continue so full of Vigour and Activeness. Moreover, as if he had (what can we imagine less?) some secret and invisible Monitor still at hand to instigate him thereunto, he would frequently, and that instantly, depart the Company, retire into Secret, to pour forth his Soul in pious and fervent Ejaculations;ⁿ when and where his Zeal and Transports have been such, that he hath been often over-heard; which, in Charity, we must conclude was not designedly, and out of vain Affectation to be over-heard, that he might be taken notice of; no, but we must impute the same to the mere Raptures of Devotion. That of venerable *Bede*, which he ascribed to St. *Cuthbert*, is very applicable to this Reverend Pastor:^o — That he fulfilled his Duty in daily Prayers in Behalf of the People committed to his Charge, and he taught them nothing by his Words whereof he did not give them a good Example by his Deeds.

He had *David's Psalms ad unguem*,^p making Responses all by heart; Evening and Morning, as the Church prescribes, he attended publick Prayers; and upon the more solemn Days of Fasting and Humiliation, as upon *Ash-Wednesday*, *Good-Friday*, &c. after Divine Service had been celebrated in the Church, he would in his private Chappel read Prayers again, making then use of the *Psalms* and *Lessons* as appointed by the *Kalendar* in ordinary Course for the Day, when those that were proper and peculiar to that Day had been read before.

Whenever the *Absolution* was pronounced, or the *Benediction* given, being upon his bended Knees, he bar'd his venerable grey Hairs, and lowly bow'd his Head, as if he would have kiss'd the Ground.

Very often in private he hath been seen and heard to weep, pray, and beat his Breast; not only kneeling, but sometimes throwing himself flat upon the Earth; lying prostrate on the Ground, as if he had been licking up the Dust; thus profoundly humbling himself, even to the lowest. Since he has already paid the last Debt to Nature, we may safely speak; for that 'tis impossible to humour the Dead into Danger, or in this Case to melt ourselves away into Flattery.

A good old Man, like to this pious one, who is now become our present Subject, being much importun'd to declare what his Studies and Contemplations for the most part were; — at last, breaking the Bounds of Modesty, he made this Answer: — That he, for his part, was daily conversant in, and much meditating upon the four last Things, *Death* and *Judgment*, *Heaven* and *Hell*. These, we may well presume, possess'd much the Thoughts of the Deceased; for that in Writing he hath expatiated hereupon, and recommended the same to our serious Meditations.

It were easy to multiply Instances of this Nature, for we have a very virtuous and copious Subject: The whole Narrative of his Life would take up much, and justly challenges a far better and more able Pen; but Brevity necessitates me, that I be not tedious, to pass by many memorable Passages. There is nothing of Untruth, as I conceive, that can deservedly be charged upon me for what I have already said; I fear there is more of Virtue and Piety than

^m *Somnus non ad delicias, sed ad naturæ capitur necessitatem: canis jam totus aspersus, nihil ex studiorum assiduitate remittit — Mirum erat in corpore jejuniis & ætate consumpto, tantum spiritûs, tantum vigere fortitudinis.* ⁿ *Sæpe accidit, ut dum inter alios versaretur, & cum illis Sermonem misceret, intus Deum se alloquentem sentiens, discederet in cubientum, ibi cor suum coram Domino effundens, &c. In Vit. Tho. à Kempis.* ^o *Commisam namque sibi plebem & orationibus protegebat assiduis, & admonitionibus, &c. Bed. Eccl. Hist. lib. 4. cap. 28.* ^p *i. e. by heart.*

Hundreds will ever imitate or practise. However, let a Man live or act never so well, there will be some *Momus* or other to carp, some Prejudic'd and Disaffected to traduce and censure him, and never understand the Worth till they find the Want of him; which great Numbers will be sure to do, I mean the Poor that he fed and cloathed, who can be no feigning nor personating, but real Mourners for his Death.

Having led his Life in an holy and chaste Celibacy, being never wedded to any save God, and the People that were committed to his Care and Trust, of whose spiritual Welfare he was very tender; and having spun out his Days to the 76th Year of his Age, he seem'd to be weary of the World, and to wait for his Dissolution; wherein his God hath gratify'd him, having brought him to his Fathers, and in a good old Age deliver'd him from the Miseries of this sinful World, it may be, from much Evil to come.

N.B. Some Years before his Death, he caus'd his Grave-stone to be laid within the Chancel, at the first Entrance into it out of the Body of the Church; there, in the very Passage to be trampled upon, and trodden under-foot. He was not only a publick, but also private Frequenter of God's House, (having a venerable Respect for all consecrated Places) where, upon his Retirement thither, he hath sometimes been discover'd to make use of several devout and humble Gestures, continuing fervent in Prayer and Doxologies; one while standing erect before the Communion-Table, with Hands and Eyes lift up to Heaven; another while prone, hanging down his Head with a pensive, drooping, and dejected Countenance, being much afflicted and cast down at the Remembrance of his Sins; sometimes kneeling, nay falling flat on his Face; and sometimes he descended to stretch and lay down himself upon his Grave, where lying with his Back upon the cold Stone, and his Face upwards, he earnestly supplicated God, breathing forth ardent Ejaculations.

What he order'd for his Epitaph, to be engraved in Brass, and fix'd upon his Stone, will be inserted among the Epitaphs in the *Appendix*.

Died June 20, 1689, and buried the 25th of the same Month at Winwick in Lancashire.

The CHARACTER of THOMAS Earl of Elgin, Baron of Whorlton, &c. by RICH. PEARSON, D. D. *

UCH eminent Examples of Virtue and Piety, as this honourable Person hath left behind him, are not the Lot of every Day, especially in this last and iron Age of the World. I shall therefore endeavour, in some measure, to gratify your just and reasonable Expectations; and I shall do it the more chearfully, because I find myself discharged of one main Discouragement which usually attends upon these Performances, the Suspicion of Flattery, that Pander of Vain-glory, that *stinking Fly* which poisons the Perfume of many a Funeral Commendation. Here is no Fear of that; I am to speak of a Person so truly and highly deserving, that my Arrows will be sure rather to fall short than beyond the Mark: Being secured of that, I shall set forward.

I will not take upon me to trace the Descent of this noble Person to its first Rise, it were a Work that would require the Antiquities of two Kingdoms: It may suffice, that it was both Ancient and Honourable; and let me add, it was *English* too; and so I find it on the Monument of *Edward Lord Bruce*, in the Chappel of the Rolls.^a

Our Neighbour-Nation had the Honour to give that Family an hospitable Entertainment for some Hundreds of Years; and they had the Justice also, after many Revolutions, to restore it at length with Honour and Splendour to its native and original Soil.

His Ancestors, with their Name, came in with the *Norman Conqueror*; their Seat was *Skelton* in *Yorkshire*; and a Monument of theirs, still remaining in *Gisborough-Abbey*, bears witness to great Antiquity. Providence transplanted them into *Scotland*, where they prosper'd, took Root, and spread their Branches into the Royal Family.

And the same Providence, together with the auspicious Reign of King *James*, brought them back into *England*. The Lord *Bruce* of *Kinlossie*, Father to this honourable Earl, did not only attend upon his Majesty to this Crown, but was a happy Instrument, as Ambassador

* From the Sermon preach'd in the Parish-Church of *Malden* in *Bedfordshire*, Dec. 31, 1663.

^a *Scotus ut ortu, Anglis sic oriundus avis.*

to Queen *Elizabeth*, (of whose Favour he had a great Share) for the transacting of that great Affair, in order to the Succession; and in the Succession, as an Honour to his Justice and Integrity, as well as Wisdom and Prudence, was intrusted, both as Master of the Rolls in this, and Counsellor of both Kingdoms. Here his own Modesty (which in those Days was accounted a Virtue) was the only Moderator which set Bounds to the Favour and Bounty of his Prince, in refusing those further Offers that were made by King *James*, and returning divers Blanks that had been given unto him.

His Lordship, now deceased, had Reason to acknowledge (as he did frequently and gratefully) how happy God had made him in all his Relations: Happy in his Father, so renowned in his Generation: Happy in his Mother, whose Memory is still precious in the Fragrancy of her Piety, Charity, and Hospitality: Happy in his first Wife, the Daughter of Sir *Robert Chichester*, and Heir by her Mother to the great and rich House of *Harrington*; by her he had his only Child, the Earl now ^r living; a Lady eminent in her Time for singular Wit, Parts, and Modesty: Happy in his second, *Diana* Countess of *Oxford*, one of the Co-heirs of *William* Earl of *Excester*; a Lady of matchless Virtue and Honour; to whose dear and pious Memory his Lordship erected this sumptuous Monument; having herself left behind her, as with his Lordship, the Memory of a most entire conjugal Affection, so with his Son the unparallel'd Kindness of a Mother-in-Law; first making him her Child by a careful Education, and then her Heir by a noble Endowment with her whole Estate of Inheritance: Happy in his only incomparable Sister, *Christian* Countess-Dowager of *Devonshire*, now surviving; and happy in his only Son, and Heir of his Virtues, Fortunes, and Honours.

But I must not forget myself, neither should I have mention'd this Nobility of Extraction and Alliance, but that I find it attended with such a Train of Virtues, of which Honour is but the Shadow, and without which it is not so much as a Shadow: Therefore, passing by his Original and Traduction, let us look upon him in his own proper and inherent Qualifications; and those we may refer to three Heads, *Political*, *OEconomical*, and *Personal*.

For *Politicals*, he was a Person enrich'd with great Endowments and Abilities of Mind, much Prudence and Sagacity, as well as Integrity; a deep Judgment, fit for the Managery of the highest Affairs, had not the Depressions and Infirmities of a Consumptive Body indisposed him for the Publick, especially in such Times of Broils and Confusion as were altogether unsuitable to the Calmness and Peaceableness of his Temper. Yet even then he bore his Part, and whilst others were wallowing in Blood, he was wrestling in Prayer and melting in Tears, *mourning for the Divisions of Reuben*, and *praying for the Peace of Jerusalem*. For his own Concernment, his greatest Care was to preserve *a sound Soul in a crazy Body*,^f and a good Conscience in bad Times. He would often comfort himself, and this Comfort he carried with him to his Grave, that *he was free from the Blood of all Men*.

For his *OEconomicals*, in the Government of his Domestick Affairs, his Family was, as the Psalmist describes *Jerusalem*, like *a City compact together*. In the midst of the distracted and confused Times, when the Coat of CHRIST was rent into so many Pieces; so many Men, almost so many several Religions; in the midst of those Confusions, his Family was like a little Church; and, tho' at that Time very numerous, yet I could not observe that there were two amongst them all of a different Persuasion, either in Point of Religion or Loyalty. This I ascribe (next to the Blessing of God, who *makes Men to be of one Mind in a House*) to the Piety and Prudence of their Lord and Master, wisely considering that he could never be ill serv'd by those who were both religious Servants of God and faithful Subjects to their Sovereign. Within those Walls you should not hear any of those hellish Oaths, Blasphemies, or Execrations, which in other Places are wont to infect the Air, grate the Ears, and wound the Hearts of pious Men: No Drunkenness or Debauchery to be found there. I observ'd it with Comfort, and can speak it with Confidence, that for five Years Time, in which I had the Honour of a constant Attendance in the Service of that noble Family, I was not once encounter'd with the deform'd Spectacle of a drunken Distemper; but, on the contrary, such Order, Silence, Sobriety, Modesty, and Civility, as if not only the Eye, but the Soul of the Master had been in every Corner of the House. Such a Master, worthy of such a Family, who was truly *Pater-familiâs*, not so much the Lord as *Father of his Family*; so tender of his Servants whilst living, and so careful of them when dying, as to leave to every of them a good Blessing behind him.

Lastly, for his own *Personal* Qualifications, he was most eminent and exemplary. I shall not instance in any negative Virtues, that he was not obnoxious to any of those Vices which are incident to Greatness, not to Pride and Haughtiness, not to Violence and Oppression, not to Luxury and Intemperance, not to Pleasure and Wantonness; the black Mouth of Malice can-

^r Anno 1664.

^f Bonam conscientiam in mala valetudine.

not charge him with any Shadow of these Enormities. But I will not insist upon these: *It may be the Commendation of a Plebeian, or private Man, to be free from Vice;*^t but for Persons that over-top others in Place and Dignity, it is a shameful and ignominious thing not to be as eminent above them in Virtue; and what Virtue can we name, in which he did not both transcend the most, and equalize the best?

Begin we with his *Humility*, for that is the best Foundation in the Structure of Piety. He that would build high, must lay his Foundation low; and he that would build for Heaven, must lay his Foundation in Humility.

So did he; great in the Eyes of others, little only in his own: And whereas *Solomon* tells us, *before Honour goes Humility;*^u here was Humility conspicuous in the midst of Honour, which made it appear much more honourable. Like *Saul* in the *Old Testament*, he was *higher than the rest of the People by the Head and Shoulders*; yet, like *Paul* in the *New Testament*, in his own Esteem, *less than the least*. His Grandeur discover'd itself rather by the Virtue and Influence in *doing Good*, than by the Pomp and Splendour in *seeming Great*.

Add to his Humility his exceeding virginal *Modesty*, mix'd with such a sober and serious Gravity in his Countenance and Deportment, that his very Presence was sufficient to charm the Extravagancy of wanton Tongues, as well as his Example. You should not hear at any time an unfavoury Word fall from his Mouth. He had such a perfect Command of that little slippery Member, that whereas others, to whom their own Honour is tender as the Apple of their Eye, are yet unreasonably prodigal of other Men's Reputations; he was so far from lacerating the Fame of other Men, that I could never observe him to speak Ill of any Man's Person, tho' never so ill deserving.

His *Temperance* was rare and admirable: He look'd upon Excess as Poison, not only of the Body, but of the better Part; and such a Bastard of Hospitality, as most commonly is the Death of the Mother.

His *Justice* exact, so far from doing Wrong to others, that, if the Case were doubtful, he would commonly take the Loss and Disadvantage to himself.

But, *above all these*, saith the Apostle, *put on Charity*. So did he; his *Charity* was great; both this and the other adjacent Parishes had a constant and a liberal Portion of it. But, besides the ordinary and obvious Ways, he had the Art to spy out the more choice and noble Objects of Bounty, (of which the late unhappy Times afforded Plenty) and there he sow'd plentifully, by many Hundreds in the Year; and this he did in such a secret Manner, that none could be Witnesses but God himself, and those to whom he gave it for God's Cause: And, tho' he always gave it with his own Hand, that he might be sure to give it into right Hands, yet he was unwilling that his *Left-hand* should *know what his Right had done*. And whereas *Charity covers a Multitude of Sins*, his Charity was so modest as to cover itself.

These were the Fruits of a constant Course of Piety and Devotion, which he did most religiously observe both in publick and private.

In the Time of his Sickness, which was long, and accompany'd often with sharp Pains, he wanted not a large Stock of Patience and Christian Fortitude to comply with that gracious Providence which had put the Cup into his Hand: But, having a clear Prospect of *the Race which was set before him*, by daily Mortification and Prayer, and other Exercises of Piety, he carefully prepared for his last and great *Change*, which befell him in the great climacterical Year of his Life, meekly resigning his Soul into the Hands of his gracious Redeemer.

Died in December 1663, and buried the 31st of the same Month in the Parish-Church of Malden in Bedfordshire.

^t *Privati & plebei hominis est, ut vitio careat.* Nazianzen.

^u *Prov. xv. 33.*



*The CHARACTER of the Hon^{ble} LADY MARY FARMOR, †
by JOHN DOBSON, B. D. Fellow of St. Mary Magdalen-
College in Oxford. **



WHEN I attempt to draw the *Character* of this excellent Lady, my Thoughts present me with a *threefold* Discouragement.

The *First* is, that when *she* was in perfect Health, and of a disposing Mind, she made a kind of *nuncupative Will*, and therein commanded that her Body after Death should by no Means be *embalm'd*, nor her Name *perfum'd* with any *Funeral Eulogies*: And if the Carcase of him that is slain be apt to bleed afresh, when but lightly touch'd by the trembling Murderer, by the same kind of *Sympathy* perhaps the most slender Commendations may draw Blood into the Face, and discolour the *Paleness* of Death with the *Modesty* of a Blush.

Secondly, My second Discouragement is, that it is but a *customary thing* to dress up the Dead, by scattering Flowers upon the Hearse, and right or wrong speak well of them in a *Funeral Sermon*. It may therefore seem some *Prejudice* to her Honour, that she has no more done to her than what is ordinary for others; whereas should this Duty wholly be omitted, the Neglect would redound as much to the Advantage of her Reputation, as the like did to that of Brutus and Cassius in the Roman History.^a For when the Statues of other Patriots were carried in Pomp at the Funeral of Junia, and theirs were not, the Spectators, being sensible both of their Virtue and the Affront, immediately inquired for what Reason they were not there. After the same Manner, since the whole Country was acquainted with her Merits, upon this Omission, they would presently ask, Why, since others upon the same Occasion have been commended, the Lady Farmor was not? And by these Means, like the Sun and Moon, she would be the more gazed on for being eclipsed.^b

I am, in the *third* place, discouraged by my own Inabilities to undertake her Description; for if none but the most exquisite Artists in their Kinds were permitted to make the Effigies, or draw the Picture of Alexander, none but the most excellent Orator ought to describe this incomparable Person; whereas, such are the Frailties of my Fancy, that when it does address itself to this Work, it is apt to shrink and start back, and is as much dazzled with this as the bodily Eye is wont to be at the Presence of a too illustrious Object.

But since the Design that I aim at is entirely your Consolation, and Sampson's Riddle is in this Instance unfolded, because in the very Eater we may find Meat, and Honey in a Carcase;^c it is as necessary for me to make use of some, altho' but few, Parts of her Character, as it is for him to handle Mummy, who would from thence extract some Balsam for his Wounds.

As for her Pedigree, I am not very solicitous or inquisitive after that; for I must confess myself a Friend to St. Chrysostom's Kind of Heraldry, which consists not in recounting the Ancestors, but the Virtues of the Descendant. However, she had something to boast, even of the Rock from whence she was hewn.

She was the youngest Daughter of four, of Hugh Perry, Esq; Alderman of London; a Person sufficiently known at Wooton-Underedge in Gloucestershire, the Place of his Nativity, for a chargeable Aquæ-duct, for a Free-School and Hospital both of his own erecting and endowing; and famous in the City of London for the great Offices he bore, which a goodly Monument in St. Bartholomew's by the Royal-Exchange had to this Day preserved, but that a savage Fire^d was as unmerciful to the Tombs thereof, as Cambyes was to the Sepulchres of Egypt.

The Place of her Birth was the great City;^e and this also was the School of her Education, in the Family, and under the Eye of the Honourable the Lord Newburg, then Chancellor of the Dutchy, who in his Love and Care was indeed the second Father to the Children, as by Marriage he was become a second Husband to the Mother; which I the rather mention, because it was not fit that he should be pass'd over in Silence, whom for this good Office she could never speak of without Honour.

† Relict of Sir William Farmor, Bart.
August 5, 1670.

^a Tacit. Annal. lib. 3.

^d In 1666.

^e London.

* From the Sermon preach'd at Eston-Neston in Northamptonshire,

^b *Eo ipso præfulget, quod non visebatur.*

^c Judges xiv. 14.

The *Method* she was brought up in was both *virtuous* and *gentile*, as might be seen by those *Accomplishments* that were so *conspicuous* in her *Life*: These being no other than the *blazing* of those *Sparks*, and the *Fruits* of those *Seeds* which were *sown* in her *Education*.

While others liv'd, as if they had been *born* like *Leviathans*, to *take their Pastime* in the *Deep*, and *baptised* into a *Profession of Dalliance and Softness*, so spending every *Day* as if it were a *Tale that is told*,^f her *Business* was to prepare herself so to pass through the *Waves* of this troublesome *World*, as finally not to miss of the *Land of everlasting Rest*: While they thought it a *mighty Proficiency* to remember some *Expressions of a new Play*, or judge nicely of the *Comeliness of a Dress*, or accept the *Caresses* of an *officious Gallant*, her *Virtues* did outstrip her *Years*; nor could every *Day* add so much to the *Stature of her Body*, but it added much more to the *Ornaments of her Soul*.

By this *Course*, before the *Age of Fifteen*, she had, with all that knew her, gain'd the *Reputation of being grave and thoughtful*; and for that Reason fit to undertake the *Cares of a Family*, and engage in the *Affairs of another Condition*, than what she had hitherto tried: Accordingly she was, about those *Years*, married to the *Honourable Henry Nowel, Esq; second Son of the Lord Viscount Campden*, a *Person* that was her *Match* both in the *Temper of his Mind*, and in the *Measure of his Fortune*.

But, as *Solomon* says, *in the midst of Triumph there is Sorrow, and the End of all our Mirth is Sadness*.^g For scarce was this *happy Pair* warm in their *Marriage-Bed*, but the very *House* which they lodged in was besieged by the *Enemy*:^h An *Event* that was advantageous to her in this *Regard*, that it gave an *Opportunity of shewing* as well her *Courage* as her *Love*. Altho' the *Softness of her Sex* and *Tenderness of her Age*, and her no *Acquaintance* with such *Noise* and *Dangers*, might have warranted her *Fears*, yet she bravely resolved not to be *guilty of them*. Had *Bows and Arrows* been the *Weapons of that Warfare*, very probable it is, that, like the *Women of Carthage*,ⁱ she would have parted with her *Hair* to supply the *Want of Strings*. Sure it is, she did not fail to assist, in what was possible for her to do, but even *melted Lead* and *made Bullets* for the *Use of the Defendants*.

And when the *great Strength* of the *Affailants*, and the *great Weakness* of the *No-Garrison*, had made their *Case dangerous*, if not *desperate*, and the *Husband* was solicitous about the *Safety of his Beloved*, she resolutely told him, *That rather than he should wound his Conscience, or blemish his Honour, or bring his Loyalty under the least Suspicion, she could be content to see the House fall upon their Heads, and together with him be buried in its Ruins*.^k

The *Strength of Sparta* was in the *Breasts of its Citizens*, but *Resolution and Courage* would not avail here: Notwithstanding both, the *Chaldeans*^l prosper'd, and this *Surrender of Luffnam* was the *Beginning of her Sorrows*. After that, like the *Messengers of Job*, or the *Waves of the Sea*, they roused thick upon the *Neck of each other*. There follow'd the *Plunder of the House*, and the *Imprisonment of its Owner*; the *Wife* fell sick of the *Small-Pox*, which *Disease* occasion'd her *Miscarriage of a Child* almost ripe for the *World*: The *Sight of this Child* became *infectious to its Father*, and, to complete her *Unhappiness*, he quickly died of that *Distemper*.

Her *Days* had hitherto been but very few, and these few very full of *Troubles*.^m Such a *Series and Succession* there was of these, (being both *Maid, Wife, Widow, a Mother, and yet Childless*, and all within the *Compass of one Year*) that she seem'd to have run through all the *Chances and Misfortunes of an Age*, before the *Sun* (tho' by his own proper *Motion* he goes near three score *Miles every Day*) could travel once through all the *Signs of the Zodiack*.

After this, for the *Space of three Years*, the *disconsolate Widow* lay behind the *Vail*; nor will it be *Civility* in me to lift up this, so to peep into the *Retirements of a Mourner*. Let it suffice, that the next *Prospect* which we take of her is in the *Arms of a second Husband*, and at the *Head of an ancient Family*; in which *Position* she presents herself to our *Eye* as an *excellent Wife*, and a *careful Mother*, an *incomparable Mistress*, and a *most hospitable Lady*.

With what *Loyalty and Content* did she live with her *Husband*? With what *inconceivable Sorrow* did she at last lose him? She could never think of his *Person* and *Love* without a *Mixture of Joy and Grief*, nor mention his *Name* without a *remarkable Transport*. If she were *partial* in her *Affection* to any one of her *Children* above the rest, it was for his *Sake* that she was so; respecting him with a *peculiar Kindness*, who was the *Darling of his Heart*, and *Heir to a double Blessing*. It was an *Argument of Alexander's Love to his Ephestion*, that he commanded sacred *Solemnities* to be kept every *Year* in *Remembrance of him*: It was equally an *Expression of the Affection of this Lady*, that tho' they are now ⁿ near *ten Years* since he left her, yet was he still fresh in her *Memory*, and the *Day of his Decease* annually set aside on purpose to reflect upon this *inestimable Loss*.

^f Psalm xc. 9.

^k Impavidam ferient Ruinæ.

^g Prov. xiv. 13.

^l The Rebels.

^h In the Grand Rebellion.

^m Job xiv. 1.

ⁱ Florus, l. 2. c. 15.

ⁿ In 1670.

We are next to behold *her* in the *Relation* of a *Mother*. God had blessed *her* with a numerous Offspring, whereof *six* only remain, the rest being fallen asleep; and these, as they were her *chiefest* Crown, so they were her *greatest* Care; so tender was *she* of them, that if a *Child* was sick *she* could not possibly be well. It was our daily Observation, that a noxious Humour in the *Daughter's* Eye did, by a constant Sympathy, become Tears in the *Mother's*. So jealous was *she* over these, that when the untimely Death of the *Father* had cast them all, and those young, into *her* Hands, in the Measure of her Care, *she* then became a double Parent; and, the better to discharge that great Trust which Providence had reposed in *her*, was resolutely averse to any other Matches: No Titles of Honour, no Addition of Estate, not the Satisfaction which *she* had already twice found, and might again hope for, in a married Life, could tempt *her* to a third Adventure. Rather than run the hazard of wronging her former Children by any fresh Engagement of herself, contented *she* was to live and die a Widow. So provident was *she* for these, and fearful lest the Talent which they might expect should unhappily be wrapped up in an idle Napkin, that *she* so brought them up, as they might be capable of improving it by a suitable Employment. If ever *she* courted an Interest, it was for their Advantage; if ever *she* was troublesome to her Friends, it was for their Advice and Assistance in the Disposal of these; if ever *she* was urgent upon the Heir to gratify *her* in any thing, it was to make a firm Settlement of those Fortunes upon the younger Children, which the *Father* lived only to design; and having done so, was ready for a *Nunc dimittis*.

We are next to view *her* as a *Mistress*; and that *she* was incomparable in this kind, the Servants plainly tell us, by the Length of Time that they have liv'd with *her*, some seven, some ten, and some twenty Years: It was not possible for them to find a better, and therefore they resolved not to make a Change: While they liv'd in *her* Service, the Wages contracted for were paid to a Day, and to a Farthing; and when that any went away, I mean to be married, (for they seldom parted but upon that Account) *she* constantly added something to set them forth into the World; yea, more, if after this they liv'd within *her* Reach, they never fail'd of *her* Countenance and *her* Kindness: So mindful was *she* of them, even to the meanest of the whole Number, that *she* was not willing to leave the World until *she* had given Legacies to them all.

Next for *her* Hospitality: It must be remember'd to *her* Honour, that tho' London was the Place of *her* Birth, and had all the Temptations of a native Soil to draw *her* up, yet *she* would not sneak thither to avoid the Charge of House-keeping. While *her* Tenants were obliged to spend their Dung upon the Estates which they held of *her*, *she* could not think it reasonable that herself, who was but a Tenant of the Almighty, should carry off the Crop, to the great Impoverishment of the Soil which brought it forth; but spent *her* Estate in the Country where *she* received it, and spent it not in Vanities and Fancy, but such a diffusive Way, that the Dependents and the Poor might be the better for the Expences. Here was no great Hall, built at first for free Entertainment, broken into a few lesser Rooms only for Waiting and Attendance: The Table here was not filled by one great Dish, with a little spruce Something in the Middle, but all Things in such Plenty and such Order, that the Rich might at any time have a Meal, and the Poor an Alms.

On purpose to let you see that Grief is immethodical, we must now take a large Step from *her* Hospitality to *her* Religion, which was perfectly that of the Church of England, as it stands opposed to all Schismatical Innovations; even then, when the Crown was fallen from our Head, and the Church persecuted by the Sectaries in that Form which was generally decried as Popish and Heretical, did *she* constantly worship the God of *her* Fathers. While some do turn Prayers out of their Houses, and shut Graces from their Tables, and look upon all Religion to be a Tale publicly allow'd, *she* believed there was a God, and that God to be worshipped; and therefore, besides the Prayers of the Family twice a Day, *she* fail'd not to make good holy David's Resolution, by calling upon God in *her* Closet, and that instantly, both in the Evening and Morning, and at Noon-day.

Together with *her* Prayers we must join *her* Alms and Charity; to express which, let the Poor speak, who three Days in a Week were relieved at *her* Gates; let the Widows speak, who were cloathed at *her* Charge; let the Children speak, who lived incognito about the House until they were fit for some Service, and then entertained by *her* until they were big enough for some Trade, and then bound Apprentices, that they might stand upon their own Bottom; let the Sick speak, whom *she* vouchsafed to visit, and when the Meanness of their Condition could not furnish them with Food convenient, permitted them to use *her* Kitchen with as much Freedom as they would do were it their own; yea, let those speak, who alone can, because supplied so secretly, that the Left-hand did scarcely know what the Right-hand had done.

These *Alms* did arise, like those of *Zaccheus's*,^p out of her *own Goods*. She did not exercise her *Charity* to the Prejudice of her *Justice*, not defraud *others*, or delay her *Creditors* to relieve *these*. So impatient was she of being in Debt, that she never left the Country, tho' but for a Month, without paying off all Scores before her Departure. The *Tradesmen* that were happy in her *Custom*, look'd upon their Money, while in her *Hands*, to be as sure as in their *own*; and for this Reason she was forced to *dun* them as importunately to bring in their *Bills*, as *they* were some *Customers* to get in their Money.

In short, she was *righteous* in every *Action*, and *patient* in her greatest *Suffering*; *temperate* in all *Things*, and as *modest* as the *Morning*: So that we may say of her what *Victor* does of his admired *Trajan*,^q *Graces* and *Virtues* were the very *Elements* of her *Temper*; and were *Brutus* now alive,^r he would recant that *rash Opinion*, that *Virtue* is but an *empty Name*; because it was here *embodied*, and he might have convers'd with it in a *human Shape*.

True, indeed, the Scripture does make its *Heroes* illustrious only for some one *Virtue*, as *Moses* for his *Meekness*, and *Joshua* for his *Courage*; *David* for his *Integrity*, and *Solomon* for his *Wisdom*. Thus, tho' in every *Body* there is a *Complexion* of all the *four Elements*, yet one of these is *predominant* in its *Humour*; and altho' there be sundry *Constellations* in the *Firmament*, yet one *Sun* does *hide* them with his *Light*, and *baffle* them with his *Lustre*, and even *extinguish* by *out-shining* them: But if any one *Grace* were more *conspicuous* than the *rest* in this excellent *Person*, her *Humility* was the most *exalted*; like *Planets* in their *Perigee*,^t she looked *biggest* when she was *lowest*; for it must needs be admirable, that one of her *Beauty* and *Parts*, of her *Quality* and *Fortunes*, one that lived in so much *Honour*, and for whom her *Acquaintance* had such a *Value* and *Veneration*, should yet never be possess'd with a *tolerable Opinion* of herself.

These are some Remarks upon her *Life*, which it were extremely easy both to *multiply* and *enlarge*, did not I speak in a *Place* where she has liv'd near these *twenty Years*, and before those who for a *longer Time* have been *Witnesses* of her *Conversation*; and therefore their own *Thoughts* and *Knowledge* may *superfede* any farther Account.

I know it is expected that something should be spoken of her *Sickness* and *Death*; that I should inform you of those little Circumstances which seem to argue there was a *Fatality* in it; that I should tell you her *Disease* was a *Fever*, with what *Rudeness* the first *Assault* was made, by what *Steps* and *Degrees* it *advanced*, how at last it became *victorious*: But this is a *tender Subject*, which, in *Compassion* to very many, must *wholly* be omitted; at least, we are to be satisfy'd with *this*, that she set her *House in Order*, by a timely *Disposal* of her *Estate*; and her *Soul in Order*, by *continual Devotions*, and a *receiving of the Sacrament*; and having done both, she, who three and forty Years had *lived the Life*, after fourteen Days, died the *Death of the Righteous*.

Died at London, July 18, 1670, and buried the 5th of August following at Efton-Neston in Northamptonshire.

The CHARACTER of the R^t Rev^d Dr. JOSEPH HALL,
Lord Bishop of Norwich, by JOHN WHITEFOOTE, M. A.
Rector of Heigham near Norwich.*

omething I must tell you, by way of Preface to what is to be spoken concerning that Reverend Person whose Memory we are now to solemnize; namely, that it was a strict Charge of his own, given to his Son,^a whom he made his Executor, and inserted into his last Will, that he should be buried privately, without any Solemnity: Which Order was agreeable to his known singular Modesty and Humility; and lest we should seem to transgress that Command which we have thus made publick, I must also tell you, that upon Intreaty his Consent was obtain'd for a Sermon to be preach'd for him after his Funeral.

Having then obey'd his first Order in the Day of his Funeral, which was as private as could be, we think we are nevertheless obliged, *justa facere*, to do him some Right in the Interest

^p Luke xix. 8.
l. 4. c. 6.
Sept. 30, 1656.

^q *Virtutes temperamento quodam miscuissè videbatur.* Pezel. Mel. Hist. in Trajano.

^t Approach to the Earth.

^a Robert Hall, D. D.

^r *Florus*,
* From the Sermon preach'd at St. Peter's in Norwich,

of his Name; and I heartily wish there had been one appointed that had been better able to do it: But seeing the Task is fallen upon me, (who must acknowledge my extreme Insufficiency for such an Office) I think I may (without Ambition) take up for a Wish the Petition that *Elisha* made to his Master *Elijah*, when he was to be taken away from him; namely, that a *double Portion of the Spirit of my LORD might be upon me*; that is, (not that I might have double his Gifts, that were too ambitious a Wish, but as I think the Prophet meant, and as the same Phrase is elsewhere used) that two Parts of his Spirit, the Portion of a first-born Son, might be upon me. The *Hebrew* Word for *Portion* in that Text signifies properly a *Mouth*; ^b and to be able to give this Holy Man his Due, no Mouth or Tongue were so much to be wish'd as his own: ^c The World well knows he had a double Portion of the Gifts of the Tongue above his Brethren; and it is as well known he made a proportionable Improvement thereof, for the Service of the LORD and his Church.

Two Years together he was chosen Rhetorick-Professor in the University of *Cambridge*, and perform'd the Office with extraordinary Applause.

He was noted for a singular Wit from his Youth; a most acute Rhetorician, and an elegant Poet: He understood many Tongues, and in the Rhetorick of his own he was second to none that liv'd in his Time. But

That which I shall farther say of this Holy Man shall be with Reflection upon my Text, ^d in a short Parallel of him with the Patriarch *Israel*, of whom you have heard; and many Things there are wherein they may be specially compared:

First, The Significations of the Name *Israel*, which I mention'd, are notably agreeable to this eminent Person. *Israel* (I told you) signifies either a *Man seeing God*, or a *right (upright) Man of God*, or *one that had Power with God like a Prince*. Each of these Things were eminently agreeable to this Person; first, *Israel* was a Priest, (and so was every *Paterfamilias* in those Times, as is said) we read of his offering Sacrifice several times; and a Prophet he was too, one of those which the Psalmist speaks of, *Touch not mine Anointed, do my Prophets no Harm*: ^e You may find him named there in the Context; ^f and here in the next Chapter but one, you may read his propheticall Blessings that he gave to his Sons when the Time drew nigh that he was to die. So was our Father a Priest, and that of the higher Order; a Seer, a Prophet, and a Father of the Prophets; one that always made it his Business to see and search into the Things of God, with a zealous Diligence, rather than a bold Curiosity: He was one that convers'd as much with God, and drew as nigh to him in Divine Meditation, (which is the only ordinary way of seeing God in the Flesh) as any Man of his Time. You all know he was a Master in *Israel*, and another manner of one than *Nicodemus*; a *Father and a Master of the Orthodox Faith*. ^g A great Master he was, and one of the first that taught this Church the Art of *Divine Meditation*. Few Men of his Age have ascended so high upon *Jacob's* Ladder as he did: He was one that with *Israel* lived and died in a *Goshen* of Light in the midst of *Egyptian* Darknes.

Secondly, He was a right upright Man too before God, a true *Israelite* indeed, in whom was no Guile, as was said of *Israel*. ^h Those that were most eminent for Learning, he excelled in Piety; and those that were most famous for Piety, he excelled in Learning. ⁱ This High-Priest's Breast was richly adorn'd with the glorious *Urim*, ^k and with the more precious Jewel of the *Thummim*. ^l

Thirdly, He was one that wrestled with God much, and often in Prayer, and prevailed much; and if we be yet capable of the Blessing, I hope we shall one Day enjoy the Fruit of those Prayers wherein he wrestled with God for this poor Church. We read of *Jacob's Vows*, as well as of his *Visions*; ^m and it is the first Vow that we read of in Scripture: And who hath not read, or heard at least, of this Holy Man's Vows?

Thus the Name agrees punctually in each Signification.

We will now go on with the Parallel of the Persons. *Israel* was a *smooth* Man (of Body) as he himself saith, ⁿ and a Man of a plain, even, and modest Spirit, as appear'd by his Scruples that he made about the Way that his Mother directed him to get his Father's Blessing. Such an one was our Father; a Man of a smooth, terse Wit and Tongue, and of a calm, gentle, meek and moderate Spirit, as they all know that know any thing of him; a Man of a mild, serene and calm Aspect, (who ever saw it ruffled into any Appearance of disorderly Passion?) and of a quick and lively Spirit: ^o He was not twice a Child, (tho' he liv'd long enough to

^b פִּי. ^c Μόρως ἡμῖν ἔδει τῆς ἐκείνου φωνῆς ἐκείνον ἐκχωμαίσειν. Naz. de Basil. ^d Gen. xlvii. 29.

^e Psalm cv. 15. ^f Ibid. ver. 10. ^g Ὁρθοδοξίας παλῆς καὶ διδασκαλῆς. Gregory de Patre.

^h אִשְׂרָאֵל, Rectus Dei, אִשְׂרָאֵל. ⁱ Antiqua probitate simplicitateque praeclatus. Et eruditus pietate, et piis eruditionis laude antecellens, ita secundas doctrinae ferens, ut pietatis primas obtineret. Naz. de Basil. ^k Levit.

viii. 8. ^l Ibid. ^m Gen. xxviii. 20. ⁿ Gen. xxxii. 11. ^o Πρᾶτος, ἀργύριος, γαληνός, τὸ εὐδὲς, θερμός τὸ πνεῦμα. Naz. de Caesario.

have been so) but always one in our Saviour's Sense, namely, in Humility and Innocence; one that much excell'd in those Dove-like Fruits of the Spirit, which St. Paul mentions, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, &c.*^p As loving, and as much beloved, as any Man of his Order in the three Nations: One that got the Birth-right from Heaven, and the Blessing from Men too, without dissembling for it; while other rough *Esaus* were hunting abroad for wild Venison, thinking to please their Father, he staid quietly at home, and observing the Directions of his Mother the Church went away smooth with the Benizon. Some Strugglings he had with his rougher Brethren, whom he did not strive so much to *supplant*, as to supple with his smooth Moderation and Humility: And so far he prevail'd in this Design, as that, instead of ill Words or Knocks, he met with a Kiss and respectful Embrace from many of them that had been his Adversaries, because they envy'd him the Birth-right of his Order and Dignity; and all Men honour'd the *Doctor*, tho' some lov'd not the *Bishop*.

Israel travell'd into several Countries, and was kindly entertain'd and respected wherever he came; so did, and so was our Father; he travell'd with Persons of Honour into *France, Germany, Holland, and Scotland*; and God was ever with him wherever he went, as he was with *Israel*. Some Troubles and Perils he met with in his Journeys, as *Jacob* did when *Laban* pursued him with one Troop, and *Esau* met him with another: But a kind Providence was ever ready to redeem him, and God hath always holpen his Servant *Israel*.

Israel was a Shepherd, and a faithful one, that took special Care of his Flock,^r and great Pains Night and Day in watching over them for twenty Years together: And our *Israel* was a faithful Shepherd, that diligently watch'd over the Flocks that his Master committed to his Charge, and took extraordinary Pains in feeding them for above twenty Years together. Whilst he was the private Pastor first of *Halsted* in *Suffolk*, and after of *Waltham* in *Essex*, he preach'd thrice a Week in a constant Course; yet (as himself witnesseth) never durst climb up into the Pulpit to preach any Sermon whereof he had not before penned every Word in the same Order wherein he hoped to deliver it, altho' in his Expressions he was no Slave to Syllables, neither made use of his Notes.

Nor did his Industry either cease, or so much as abate at his Preferments; he hath given the World as good an Account of his Time as any Man in it; as one that knew the Value of Time, and esteem'd the Loss of it more than a temporal Loss, because it hath a necessary Influence upon Eternity. It is well known in this City,^f how forward he was to preach in any of our Churches, till he was first forbidden by Men, and at last disenabled by God.

And when he could not preach himself, as oft, and as long as he was able, this learned *Gamaliel* was (not content only, but) very diligent to sit at the Feet of the youngest of his Disciples; as diligent a Hearer, as he had been a Preacher: How oft have we seen him walking alone, like old *Jacob*, with his Staff, to *Bethel*, the House of God?

Israel was fruitful in Children, and so was our Father, and that without the Polygamy of *Israel*, being the Husband but of one Wife, a grave virtuous Matron, with whom he lived forty-nine Years: But *Israel* at last wanted Bread for himself and his Family; I cannot say this Man did so, but how near he came to it, and by what Means,^t we all know; but must not complain, because he never did: He had not the Kindness that *Israel* had in *Egypt*,^u to have any Allowance for his Maintenance from the Lord of the Country, yet he never wanted. He was indeed a rare Mirrour of Patience under all his Crosses, which toward his latter End were multiplied upon him. The Loss of his Estate he seem'd insensible of, as if he had parted with all, with as good Content as *Jacob* did with a good Part of his to pacify his angry Brother, having well learned as well to want as to abound. I have heard him oft bewail the Spoils of the Church, but very rarely did he so much as mention his own Losses, but took joyfully the spoiling of his Goods. When he was laid among the Pots,^w yet was he as the Wings of a Dove cover'd with Silver, and her Feathers with yellow Gold.^w

Of late Years, and especially the last, he was sorely afflicted with bodily Diseases, and bore them all with as much Patience as hath been seen in any Flesh, except that of our Saviour's. We have heard of the Patience of *Job*, but never saw a fairer Copy of it than was in this Man.

Israel lived to be very old (as you may read in the Verse before my Text) and at last grew so weak, that he was scarce able to rise up upon his Bed to bless his Children;^x so was it with our Father; methinks I see him yet, as he was upon his Bed, how he strengthen'd himself to confirm others (that sought it) with his fatherly Blessing, as *Israel* did the Sons of *Joseph*, and that too with the same good old Ceremony which *Jacob* first used, namely, the laying on of his Hands. His Days were few and evil, in *Jacob's* comparative Sense, and yet many and good;

^p Gal. v. 22.

^r The Blessing, Gen. xxvii. 27.

Hard Measure, written by himself.

^u Inter Cleros.

^f Gen. xxxi. 40.

^w Psalm lxviii. 13.

^t Norwich.

^x See his Gen. xlviii. 2.

for he died in a good old Age, full of Days and full of good Works, white with Virtues.^y He came to his Grave in a full Age, like as a Shock of Corn cometh in its Season.^z He was crown'd with the Silver Crown of Age in his grey Hairs, and now is crown'd with the Golden Crown of Immortality.^a

When his Time drew nigh that he must die, he much long'd for Death, and was ready to bid it welcome, and spake always very kindly of it. It was an odd Word of St. Francis, when the Physicians told him the Time of Death drew nigh, *Welcome my Sister Death.*^b The Expression of Job is not much unlike, *I have said to Corruption, thou art my Father; to the Worm, thou art my Mother and my Sister.*^c So did this good Man welcome Death, as if he had been to embrace a Mother or a Sister: He took good notice of the Approach of Death, and set his House in order, as Israel did, by distributing the Blessings that God had left him to his Children: He endeavour'd also to prepare others for that Change by his last Books, and last Sermons that he preach'd, which were all upon the last Things, Death and Judgment, Heaven and Hell.

Israel left his Children in Egypt when he died, but with a prophetic Promise of their Return into Canaan; our Israel hath left us (I may not say in Bondage, but) in a sad Condition, and left us without a Prophecy, tho' not without his Prayers, for our happy Return into Canaan. Well, he is gone, *taken away not so much from us, as from the Perils of the Times.*^d It was some Comfort to him, that he liv'd not to see the Funeral of the Church, tho' he saw it drawing home, almost at the last Gasps; and if there could be as much Sorrow in Heaven for the Perverseness of Sinners, as there is Joy at their Conversion, doubtless this Holy Man could not yet be at rest: But Abraham is ignorant of us, and Israel knows us not;^e and the more happy is he if he doth not, and I hope we are never the more unhappy; for whether he knows of our State or not, it is piously to be believed he prays for us.^f

When Israel died, the Egyptians mourn'd for him;^g and I am persuaded so do some of the worst of Men for our Father.

The Streights of Time, both for preparing and delivering this Testimony of his Life, hath inforced me to pass over the Particulars of his Preferments, Dignities, and honourable Employments by his Prince; amongst which, that to the Synod of Dort would not else have been forgotten, especially for the great Respect he had there from the Foreign Divines and States, and his excellent Moderation shew'd in those unhappy Disputes; concerning which he afterward drew up such a Collection of accorded Truths, as was offer'd to be subscribed by some of the most eminent Parties on both Sides: But whatever became of them, he was one whose Moderation was known to all Men; and his Zeal for an holy Peace in the Church is abundantly manifested by those Writings of his which are already extant.

I cannot so much as mention all his Virtues, but must not forget so great an one as that of his Charity; which above, and before all Things, (as the two great Apostles^h exhort) he was careful to put on; besides his spiritual Alms of Prayers, godly Admonitions, Comforts, and holy Counsels, whereof he was very liberal.

His bodily Alms were constant and bountiful. In the Parish where he last liv'd, he gave a weekly, voluntary Contribution of Money to certain poor Widows to his Dying-day; over and above his imposed Rates, wherein he was never spared: And as the Widow's Handful of Meal and her Cruise of Oil did not waste by feeding the old Prophet, so did this Prophet's Barrel that was low, and his Cruise that was little, not hold out only, but seem'd to increase by feeding the Widows, as appear'd by that liberal Addition of Almsⁱ which he gave by his Will to the Town where he was born,^k and to this City,^l where he died.

If ever there were a Man that could speak with the Tongues of Men and Angels, he was one: But such there are who, as Justin Martyr calls them,^m or as the Apostle saith, are no better than a sounding Brass, or a tinkling Cymbal, being without Charity; but our Father was one that had learned of St. Paul the more excellent Way of Charity,ⁿ which he also shew'd unto others: He was one that (as St. John exhorts) loved not in Word, or in Tongue only, but in Deed and in Truth,^o and shew'd it plentifully upon all Occasions; one that had Jacob's Voice, but could never endure so much as the Disguise of Esau's churlish Hands.

Four Things as yet remain with us below of this heavenly Saint; his Children, his Works, his Body, and his Name. First, his Children: I may say of him as St. Ambrose said of Theodosius the Emperor, *he is not all gone, he hath left us a good Portion of himself behind in*

^y Canus virtutibus.

^z Job v. 26.

^a Prov. xvi. 31.

^b Bene veniat (inquit) soror mors.

^c Job xvii. 14.

^d Non nobis ereptus sed periculis. Ambrose de obitu fratris.

^e Isaiah lxiii. 16.

^f Ως αἶμα. Naz. de Basil.

^g Gen. i. 3.

^h Ἐπὶ πάντι. Col. iii. 14. Πρὸ πάντων. 1 Pet. iv. 8.

ⁱ 30 l. a-piece.

^k In Bristow-Park, in the Parish of Abby de la Zouch in Leicestershire.

^l Norwich.

^m Οὐμὲν φιλόσοφοι, ἀλλὰ φιλόδοξοι.

ⁿ Καθ' ὑπερβολὴν ὁδόν. 1 Cor. xii. 31.

^o 1 John iii. 18.

his Sons, in whom we may yet see him and hold him.^p I shall not wish any one of them the double Portion of their Father's Spirit, but rather that they may be (as indeed they are) all Co-heirs thereof.

For his Works, I hope, with Reverence, I may lawfully say of them as the Psalmist doth of GOD's, that *they all praise him*, because all Men praise them: At least I may say, as the Spirit doth in the Apocalypse, *blessed is the Dead that died in the LORD*, for he *resteth from his Labours*, and *his Works follow him*; blessed is he, because his Works (that is, the Reward of them) follow him; and we are blessed, because we are left behind him: That which *Nazianzen* said of *Basil's Works*, may truly be said of this Man's.^q

His Bye-busineses, his *Occasional Meditations*, are more precious than the elaborate Works of other Men.

For his Body, that is already laid up in his Dormitory, without the honourable Ceremony of *embalming*, which *Israel* had.^r But tho' he wanted that, and other Ceremonies of deserved Honour, (which his own Humility and the Envy of the Times denied him) yet doth not he want that which the Wiseman saith *is better than a precious Oil or Ointment* (namely) *a good Name*.^t For I may say of this Man's Name as the Spouse speaks of the Name of her Beloved, that it is *an Ointment poured forth*; an Ointment that carrieth with it all the Excellencies of a precious Oil; that is, besides the rich Ingredients wherewith it is substantially compounded, these three accidental Qualities too, of a fragrant and far-spreading Odour or Scent, the gentle and pleasing Lævor or Smoothness, the bright shining Nitor or Lustre.

My Task at this time hath been to break a small *Box of Ointment* to pour upon his Feet; and I hope there is no body will accuse me of any *Waste*, either of my Time or my Oil, especially considering both were little, and less worth. If there should be any Murmurers, I hope to find them that will excuse me with this Apology, saying, *I have done a good Work upon him; I have done what I could, and done it for his Burial*.^u And sure we all do well to help to embalm his Name, especially since we may do it at his own Cost, for he hath provided the Spices in his Life: When he liv'd, his Lips drop'd Myrrh, and his Pen the Oil of Calamus and Cinnamon, the Smell whereof hath filled the House of GOD with such a Perfume, as (I hope) this Age (as ill scented as it is) will never wear out.

His Life was so well acted, as (had not his Modesty forbidden it) he might have taken his Leave of the World, as *Augustus* did, with *Farewell, and speak well of me*.^w

He is now silent, and so must I be, for the Time will not allow me to protract my Speech. An Angel from Heaven hath translated the Soul of this *Angel of the Church*, and placed it among the twenty-four *Elders* which *St. John* saw about the Throne of GOD, attired with a *white Robe* of Glory instead of his earthly Rochet; and instead of his Crozier, he hath a Branch of the peaceful and victorious Palm put into his Hands; and for his Mitre, which fell with the Royal Crown, (when the Time was come that his old Master's * Prophecy was to be fulfilled, *No Bishop, no King*) he hath a Crown of Glory set upon his Head. A *Pisgah-sight* he often had of this heavenly *Canaan*, when he was upon his Mount of Contemplation; but now he is gotten up to the Top of the Ladder, and seeth the Face of GOD indeed in the true *Peniel*.^y

Died Sept. 8, 1656, and buried at St. Peter's in Norwich.

^p *Non totus recessit, reliquit nobis liberos in quibus eum debemus agnoscere, & in quibus eum cernimus & tenemus.*

^q *Ἐπεὶ καὶ τὰ παρρηγὰ τοῦ ἀνδρὸς τῶν ποταμένων ἑτέροις πολλὰ τιμώτερον καὶ περιφανέστερον.*

^r *Eccles. vii. 1.*

^t *Cant. i. 3.*

^u *Mark xiv. 8. Matt. xxvii. 10, 12.*

^v *Gen. i. 2.*

^w *Valete, & plaudite.*

^x *King James I.*

^y *Gen. xxxii. 30.*



*The CHARACTER of the R^t Hon^{ble} Sir RICHARD FANSHAW, K^{nt} and Bar^t, by HENRY BAGSHAW, M. A. Student of Christ-Church, Oxon, and Chaplain to his Excellency in his Embassy to Spain.**



HALL I here represent before you his Birth, his Learning, his Travels, the Reverence of his Age, and the like? These were all Ornaments that belong'd to him, and yet the least of his Praise.

The Nobleness of his Birth was a Good he little valued; nay, he strove to hide it with Dignity acquir'd, as desiring to be begotten a-new by Virtue, and thence receive his Honour, which the Fortune of Birth lazily bestows.

His Learning, as it was great and choice, so he used it only as a Servant to higher Ends; bare Knowledge he never doated on, nor Wit, which his Knowledge was set off with, but as they both conduced to Practice; the one as the Weight, the other as the Edge of his Actings.

His Travels consider'd in themselves were common to him with others; but the Management of those Travels was peculiar to him, and therefore may give him a Property in Fame; for they were so many Victories over the Times and the Vices of those Kingdoms he liv'd in: The Knowledge he had of the World's Frauds never bias'd his Soul, nor could his Sight of Sin in its several Shapes bend him from noble Designs; who was such a Follower of Virtue, that he learnt from bad Customs a stricter Practice of it; such a Lover of Truth, that he (who was Master of Foreign Languages) yet taught those Languages to speak it. A strange Current this! that has pass'd through several Lands, and yet receiv'd no Taint from the Soil, nor ever travell'd from his own Nature.

Lastly, The Reverence of his Age, and the Dignity of grey Hairs; these were a Grace indeed to his Person, but a Grace of itself not to be prized; for it is an Effect of Time, which Folly as well as Wisdom may partake of; but in him Age created Respect, because it shew'd a Head that crown'd it; it was like an old Monument that has noble Acts written upon it, and so becomes honourable for that History: Therefore, passing by these Qualities, give me leave to go higher, and consider him in a threefold Capacity; as a *Subject*, as a *Publick Minister*, as a *Christian*.

1. *As a Subject.* Still Times may prove happy to a State, but not glorious to the Liver; they are dead Calms, wherein the Courage and Fidelity of the Subject cannot move; but Heaven had order'd a Trial of his Loyalty in such an Age wherein Loyalty seem'd a Crime, when Rebellion look'd gay with Success, and Sacrilege had Providences to gild it; yet ran he then constantly the Hazards of his Prince, and triumph'd in an afflicted Cause, as seeing Heaven's Justice through the Blackness of its Course, Earth's Sin through its prosperous Usurpation. Such Services (without worldly Hope to allure) could have only pure Conscience for their Principle; and it was the bare Right of his Master, join'd with a Love to the Owner, made him digest all the Misfortune. Flattering Arts and cunning Practices were far from the Temper of this Person, who had a Breast large and open, made indeed to hide his Master's Secrets, but not to dissemble his own Principles; whence he manifested them in the lowest Extremes, sticking to the Crown when it lay in Dust, and following the Sun in its Eclipse, which the Multitude adores for its Beams. When he had thus recommended his Duty, none could justly envy him in his Prince's Height, that he should partake of that Influence.

2. *As a Publick Minister.* Which Office he began betimes, and rose by steps to the highest Honours of Employment, yet he never altered his Course in his Manage of Affairs; Justice and Integrity were Notions fixed and rooted in his Soul, no Bribe could enter that Room, for it was before richlier filled, and Honesty kept the Key; so that with the same Truth he tied himself to the Business of his Prince, as he did to his Fortune. What Trust he had in the World three Courts can witness; how well he managed it they may equally proclaim; for the general Good was his Aim, and thither he directed all his Endeavours. I need not mention the Care he had of his Charge, for that was a Work of his Nature; nor

* From the Sermon preach'd at Madrid in Spain, July 4, 1666. N.S.

the Exactness of his Performance, for that was an ordinary Effect of his Wisdom ; but give me leave to declare to you the Clearness of his Designs in all his Undertakings, who never studied Self to enrich, but only Self to command : His whole Treaty of Commerce had nothing of private Traffick ; for his Soul was above Wealth, and he nobly shewed it, when he threw it away to preserve Kingdoms. To the Peace of Crowns he made his Flight in this Embassy, and not to Merchandize ; Peace the great Gift of Heaven, and the noblest Copy Man has left him for Imitation. It was this endeared his Labours abroad, and with this he thought to magnify his Master at home, when the World should see (by that Mediation betwixt States) the Goodness of our King,^a as in War they had felt the Greatness of his Power. And what could be more Honour to a Prince, than the Glory of saving with one Hand, when the other conquered ; of settling Dominion in Princes, when he had broke it in States ? The first Work this one Minister endeavoured, the latter a whole Fleet served in ;^b but tho' that good Design of his for uniting Kingdoms (which he so lately ventured to procure with his own Danger^c) be now frustrated by the Prejudices of obstinate Men, yet the Fruit is not to himself ; God looks on him as a Peace-maker, and has accordingly bestowed his Reward.

3. *As a Christian.* What the Graces of Christianity are, the Apostle describes, *The Fruit of the Spirit* (says he) *is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, Faith, Temperance ; against such there is no Law :*^d And it were easy for me to make out, how in all these he excelled. Love ruled in him as the moving Principle, and Joy as the Attendant of his good Actions ; Peace was his End ; Long-suffering, Gentleness, Goodness, Meekness, were his Constitution ; Temperance his Habit ; and Faith in his God, a Grace that sanctified all. In his last Sickness (that came upon him with a severe Face, like Death's Herald, and therefore required as severe a Welcome) that Faith and Patience he had long before exercised, did then eminently shine. No Groan, no Complaint was heard to come from him ; tho' he had a Fire raging within, and Physicians as Executioners without him ; Executioners I mean in their Tortures, tho' not in Design : And when the Fatality of his Fever was told him, with what Composedness of Spirit did he resign himself up to the Almighty ! With what Indifferency of Eye did he look on, nay, part with his dearest Friends ! for his Thoughts were carried upward to higher Relations ; and, drawing near his last (for I was an Eye-witness of all Passages to his End) how readily did he make a good Confession ; professing openly, he died in the *English* Faith, which no Son of our Church has more cordially espoused ; in the Assurance of everlasting Life, which no Martyr has more fully received ; and then giving himself up wholly to Prayers, he breathed away the whole Time in such Calmness of Devotion, that you would think he was never versed in Business of State, but only practised how to die.

God knows, I have not studied to devise him a Character ; and you well know he needs none. Indeed the Time and the Place, as well as the Subject, will not allow a Fiction ; the Time is a Time of Seriousness, and not of acting ; the Place is that of a Minister before God, and therefore a Place for Truth, and not for Flattery ; the Subject is a Subject of Worth, and not of Title ; so that neither I can make, nor ought he to wear, the vain Dress of a counterfeit Fame.

One Thing I have omitted in this poor Description, which is the considering him in his Domestick Government ; in the constant Chasteness of a conjugal Love ; in the Goodness of a Father's Care ; in the Sweetness of a Master's Rule : But I have purposely omitted it, as knowing it is too tender a Theme both for you to hear, and me to enlarge upon ; and it would only serve to widen the Wound, which the Intention of this Sermon is to close.

Died at Madrid in Spain, June 26, 1666, and buried there July the 4th following.

^a Charles II.

^b In the Dutch War, 1666.

^c In his Voyage this Year to Portugal, 1666.

^d Gal. v. 22, 23.



*The CHARACTER of the Hon^{ble} the LADY SUSANNA KEATE, † by RICHARD KIDDER, M. A. **



HO' I am no Admirer of Funeral *Encomiums*, and know very well, that as they never add any thing to the Dead, so they are generally suspected by the Living; yet, however, I think it but just to speak honourably of those who have deserved very well; and then it is also very seasonable to do it, when it may minister to the Instruction and Advantage of the Living.

But here I lie under a double Disadvantage; for I am to speak of a Person, of whom I had but very little Knowledge; and besides that, of one, who was a Person of that Humility and Reservation, that she did conceal and hide that Good, which would else have been more visible and conspicuous. This I premise, that my speaking so little of her may not be interpreted to her Disadvantage (of whom, I am told by one that knew her long, that I could not say too much) but to my Ignorance, and her great Humility and Self-denial.

What I have therefore to say of her, I have received from those who knew her well and long, and such as may be presumed to be very competent Witnesses in the Case.

I shall not need to tell you, that she was of a very ancient and honourable Family in this County:^a That is a Thing well known to you. "Otherwise it were not hard to say very much upon this *Theme*, and to suggest those Things touching her ancient and honourable Extraction, which would be very remarkable, and by some thought very valuable also." But it may be said by others, that it not being a Matter of her Choice, nor yet of itself any Virtue or Perfection; that tho' these Things might be *truly* spoken, yet not so *pertinently* to the Matter in hand.

But she was a pious and devout Person both in publick and in private, for she kept her constant Times for her Devotions; and it was particularly observed of her, that she was a constant Reader of the Holy Scriptures.

And next to her Piety towards God, I must not forget her very exemplary Charity towards her Neighbour; which she was a very remarkable Example of. And sure I am that her Care of good Works reflects no little Honour upon her Name and Memory. And her Charity was genuine, and of the right Stamp; for as it was diffusive and large, so it was concealed, and far from Ostentation: She would not that one Hand should know what the other did. And as when *Dorcas* was dead, the Widows stood by and wept, and shewed *Peter* the Coats and Garments which she had made (*and had given them*^b) whilst she was with them;^c so, I make no doubt, the Case is now. There are many not far from me, who have received the Effects of her Bounty and Beneficence, tho' some of them may not have known the Hand from whence their Relief came.

Nor must I forget her Humility neither, the Effect of which, as well as of her Charity, appeared in her Kindness, which she was observed to shew to her Servants and Dependants; and in her courteous and affable Condescensions to the meanest and most inferior.

For her Wisdom and Discretion, and her great and more than ordinary Prudence, she was a very remarkable Example. For the Truth of which, I dare confidently appeal to those Persons who had the greatest Opportunity of knowing her.

And her Dispassionateness and Freeness from Anger may be looked upon as an Argument and Effect of her Wisdom: He that knew her many Years, never saw her in a Paroxysm of Anger.

As for her relative Circumstances of Life, briefly thus: She was an affectionate and obedient Wife, a careful and very painful Mother. To her Servants she was kind, and ready to give them prudent Advice. She was affable and courteous to all.

Her last Sickness she bore with a mighty Patience: She had been long exercised with a chronical and troublesome Distemper: She had buried a Child, for whom she had a most tender Love: She had endured Afflictions that were long and sharp; and yet after all, and not long before her Death, she did solemnly profess her Submission to God's Will, and

† Wife to the Honourable Sir *Jonathan Keate*, Knt. and Bart. in *Hertfordshire*, June 19, 1673.

^a *Hertfordshire*.

* From the Sermon preached at *Kimton*

^b *Vide Vers. Syriac.*

^c *Acts ix. 39.*

Acquiescence in his Wisdom, in these Words, or Words to this effect, *I thank God (said she) I can now lay my Hands upon my Mouth (and perhaps they may be my last Words) and say, That I never had the least hard Thought of God, for any thing he ever did to me or mine.*

I doubt not but I may truly apply to her, what Solomon said of his virtuous Woman, *That the Heart of her Husband did safely trust in her:*^d *That she did him Good, and not Evil, all the Days of her Life:*^e *That she stretched out her Hand to the Poor, and reached forth her Hands to the Needy:*^f *That she opened her Mouth in Wisdom, and that in her Tongue was the Law of Kindness:*^g *That she looked well to the Ways of her Household, and did not eat the Bread of Idleness.*^h And why may I not also add, *That her Children may arise up, and call her blessed; and her Husband also, and praise her.*ⁱ

Having since received a more particular Account of this good Lady, from a Person of Quality that had an Acquaintance with her, I thought good to subjoin it; and shall give the Reader some Account of it in that Order in which I received it.

HER Extraction was Honourable, in a direct Line from the Lord of *Hastings* and *Hoo*, of whose Family she was the Heir-General, and the sole Inheritrix of those ancient Possessions that remained to the Barony; the Lord, her Ancestor, being a Person of that Renown, that in those fatal Quarrels between the Houses of *York* and *Lancaster*, and when those Quarrels were at the height, he was pitched upon to treat and mediate between the two Parties.

This good Lady was known to be of the same pacifick Spirit (as if it had been hereditary to her) and was never known to lodge any Rancour in her Breast; nay, scarce to retain any more of Anger than served to maintain her Authority over those who were under her Conduct and Government; and those indeed never escaped severe Reprehension, when any indecent Carriage or Action called for it: And upon that account she was looked upon as the great Security of her Company, that were kept in awe by her Presence. Her Charity was so great, that she was rarely known to pass any Censure upon others, or to aggravate their Miscarriages: And where she found any thing of Coldness of Affection, or Unkindness, arising between Friends and Relatives, she was always on the healing Side.

She was of a Temper that was reserved and close, which gave her Advantage of a thorough Prospect into others, without being herself so perfectly discerned. And as by this means she was more fit to reconcile any Difference amongst her Friends and Relatives, so she was ever observed notwithstanding to be so just in her Friendship, as never to fail those in any thing, whom she judged worthy of it.

She strictly kept herself to her Hours in her constant Retirements to her Closet; and tho' she were much conversant in Books (which became the chief of her Delight and Recreation) yet would she still begin with the Bible; and it was observed of her, that she would never suffer herself to be so far tempted, as to take up any other Book into her Hand before it.

She was careful about the Education and Improvement of her Children; and to that purpose was furnished with great Discretion and Parts: And her numerous Family was happy in her, where Things were managed with that Method and Prudence, that her Orders met with that ready and exact Obedience, as prevented the Occasion of exercising her Passion.

Tho' she were justly looked upon as a most affectionate Wife, a most tender and indulgent Mother, yet such an Evenness of Temper was she possessed with, as that she rarely discovered any thing like Fondness towards those who had the deepest Share in her Heart and Affection.

She was greatly indifferent as to the Pleasures of this Life, and was observed not to affect any, save in order to her own Health that required it. She was very remarkable for her Temperance, where she gave a Law to herself, as not to exceed the just Bounds.

Her Sincerity was no less observable. She was ever at war with all Diffimulation and Hypocrisy, always professing that Detestation and Hatred against a Lie, that made her irreconcilable to the Author of it.

Tho' she sometimes affected the Converse of young Company, yet had she such a Check upon them, as nothing of Levity made up their Society; her own Discourse still tending to grave and sober Advice, which was ever seconded by her own Example and Practice.

Tho' she made the Study of Religion, and the Knowledge of it, much of her Business, wherein she was known to have very great Attainments, yet she was so far from Ostentation,

^d Prov. xxxi. 11.

^e Verse 12.

^f Verse 20.

^g Verse 26.

^h Verse 27.

ⁱ Verse 28.

as she was very seldom observ'd to interpose her own Sense and Opinion in Matters of Controversy and Debate; her sole Aim being to make her Knowledge subservient to her Practice: And she would often say in her ordinary Discourse, that in *Matters of Religion, it was better to be than to seem.*

For her general Behaviour, it was both awful and grave, and yet so distinguishing, that she ever gave that Respect which was due to all Ranks of Persons, according to their Degree and Quality; never making the Weakness of Parts, or the Meanness of Condition, (for which she had always a Pity and Compassion) the Object of her Scorn and Contempt.

Died in 1673, and buried June 19, at Kimton in Hertfordshire.

*The CHARACTER of the Rev^d Dr. BENJAMIN WHICHCOT,
Minister of St. Lawrence Jewry, by JOHN TILLOTSON, D.D.
and Dean of Canterbury.**

E was born in *Shropshire*, of a worthy and ancient Family, the 11th of *March* 1609; was the sixth Son of his Father, and, being bred up to Learning, and very capable of it, was sent to the University of *Cambridge*, and planted there in *Emanuel-College*, where he was chosen Fellow, and was an excellent Tutor and Instructor of Youth, and bred up many Persons of great Quality and others, who afterwards prov'd useful and eminent, as many perhaps as any Tutor of that Time.

About the Age of four or five and thirty he was made Prevoft of *King's-College*, where he was a most vigilant and prudent Governor, a great Encourager of Learning and good Order, and, by his careful and wise Management of the Estate of the College, brought it into a very flourishing Condition, and left it so.

It cannot be denied (nor am I much concern'd to dissemble it) that here he possess'd another Man's Place, who by the Iniquity of the Times^a was wrongfully ejected; I mean Dr. *Collins*, the famous and learned Divinity-Professor of that University; during whose Life, (and he lived many Years after) by the free Consent of the College, there were two Shares out of the common Dividend allotted to the Prevoft, one whereof was constantly paid to Dr. *Collins*, as if he had been still Prevoft. To this Dr. *Whichcot* did not only give his Consent, (without which the thing could not have been done) but was very forward for the doing of it, tho' hereby he did not only considerably lessen his own Profit, but likewise incur no small Censure and Hazard, as the Times then were: And, lest this had not been Kindness enough to that worthy Person whose Place he possess'd, in his last Will he left to his Son, Sir *John Collins*, a Legacy of 100 l.

And as he was not wanting either in Respect or real Kindness to the rightful Owner, so neither did he stoop to do any thing unworthy to obtain that Place; for he never took the *Covenant*: And not only so, but, by the particular Friendship and Interest which he had in some of the Chief of the *Visitors*, he prevailed to have the greatest Part of the Fellows of that College exempted from that Imposition, and preserved them in their Places by that Means; and to the Fellows that were ejected by the *Visitors*, he likewise freely consented that their full Dividend for that Year should be paid them, even after they were ejected: Among these was the reverend and ingenious Dr. *Charles Mason*, upon whom, after he was ejected, the College did confer a good Living which then fell in their Gift, with the Consent of the Prevoft, who, knowing him to be a worthy Man, was contented to run the hazard of the Displeasure of those Times.

So that I hope none will be hard upon him, that he was contented upon such Terms to be in a Capacity to do Good in bad Times.

For, besides his Care of the College, he had a very great and good Influence upon the University in general. Every *Lord's-day* in the Afternoon, for almost twenty Years together, he preach'd in *Trinity-Church*, where he had a great Number not only of the young Scholars, but of those of greater Standing and best Repute for Learning in the University, his constant and attentive Auditors; and in those wild and unsettled Times contributed more to the form-

* From the Sermon preach'd at *St. Lawrence Jewry*, May 24, 1683.

^a In the Grand Rebellion.

ing of the Students of that University to a sober Sense of Religion, than any Man in that Age.

After he left *Cambridge* he came to *London*, and was chosen Minister of *Black-Friars*, where he continued till the dreadful Fire, and then retired himself to a Donative he had at *Milton* near *Cambridge*, where he preach'd constantly, and reliev'd the Poor, and had their Children taught to read at his own Charge, and made up Differences among the Neighbours. Here he staid till, by the Promotion of the Reverend Dr. *Wilkins*, his Predecessor in this Place,^b to the Bishoprick of *Chester*, he was by his Interest and Recommendation presented to this Church: But, during the building of it, upon the Invitation of the Court of Aldermen in the Mayoralty of Sir *William Turner*, he preach'd before that honourable Auditory at *Guild-ball* Chappel every *Sunday* in the Afternoon, with great Acceptance and Approbation, for about the Space of seven Years.

When his Church was built, he bestow'd his Pains here twice a Week, where he had the general Love and Respect of his Parish, and a very considerable and judicious Auditory, tho' not very numerous, by reason of the Weakness of his Voice in his declining Age.

It pleas'd God to bless him, as with a plentiful Estate, so with a charitable Mind; which yet was not so well known to many, because in the Disposal of his Charity he very much affected Secrecy: He frequently bestow'd his Alms (as I am inform'd by those who best knew) on poor House-keepers disabled by Age or Sicknes to support themselves, thinking those to be the most proper Objects of it: He was rather frugal in Expence upon himself, that so he might have wherewithal to relieve the Necessities of others.

And he was not only charitable in his Life, but in a very bountiful Manner at his Death, bequeathing in pious and charitable Legacies to the Value of 1000 *l.* To the Library of the University of *Cambridge* 50 *l.* and of *King's-College* 100 *l.* and of *Emanuel-College* 20 *l.* to which College he had been a considerable Benefactor before, having founded there several Scholarships to the Value of 1000 *l.* out of a Charity, with the Disposal whereof he was intrusted, and which, not without great Difficulty and Pains, he at last recover'd.

To the Poor of the several Places where his Estate lay, and where he had been Minister, he gave above 100 *l.*

Among those who had been his Servants, or were so at his Death, he disposed in Annuities and Legacies in Money to the Value of above 300 *l.*

To other charitable Uses, and among the poorer of his Relations, above 300 *l.*

To every one of his Tenants he left a Legacy according to the Proportion of the Estate they held, by way of Remembrance of him; and to one of them that was gone much behind, he remitted in his Will 70 *l.* And, as became his great Goodness, he was ever a remarkably kind Landlord, forgiving his Tenants, and always making Abatements to them for hard Years, or any other accidental Losses that happen'd to them.

I must not omit the wise Provision he made in his Will to prevent Law-suits among the Legatees, by appointing two or three Persons, of greatest Prudence and Authority among his Relations, final Arbitrators of all Differences that should arise.

Having given this Account of his last Will, I come now to the sad Part of all; sad, I mean, to us, but happiest to him. A little before *Easter* last^c he went down to *Cambridge*, where, upon taking a great Cold, he fell into a Distemper which in a few Days put a Period to his Life: He died in the House of his ancient and most learned Friend Dr. *Cudworth*, Master of *Christ's-College*. During his Sicknes he had a constant Calmness and Serenity of Mind, and under all his bodily Weakness possess'd his Soul in great Patience. After the Prayers for the *Visitation of the Sick* (which he said were excellent Prayers) had been used, he was put in mind of receiving the Sacrament; to which he answer'd, that he most readily embraced the Proposal; and, after he had received it, said to Dr. *Cudworth*, I heartily thank you for this most Christian Office; I thank you for putting me in mind of receiving this Sacrament; adding this pious Ejaculation, *The LORD fulfill all his Declarations and Promises, and pardon all my Weaknesses and Imperfections.* He disclaim'd all Merit in himself, and declared, that whatever he was, he was through the Grace and Goodness of God in JESUS CHRIST: He express'd likewise great Dislike of the Principles of Separation; and said, *he was the more desirous to receive the Sacrament, that he might declare his full Communion with the Church of CHRIST all the World over.* He disclaim'd *Popery*, and, as Things of near Affinity with it, or rather Parts of it, *all Superstition and Usurpation upon the Consciences of Men.*

He thank'd God, *that he had no Pain in his Body, nor Disquiet in his Mind.*

Towards his last he seem'd rather unwilling to be detain'd any longer in this State, not for any Pains he felt in himself, but for the Trouble he gave his Friends; saying to one of them

^b *St. Lawrence Jewry.*

^c 1683.

who had with great Care attended him all along in his Sickness, *My dear Friend, thou hast taken a great deal of Pains to uphold a crazy Body, but it will not do: I pray thee give me no more Cordials; for why shouldst thou keep me any longer out of that happy State to which I am going? I thank God I hope in his Mercy that it shall be well with me.*

And herein God was pleased particularly to answer those devout and well-weigh'd Petitions of his which he frequently used in his Prayer before Sermon, which I shall set down in his own Words; and I doubt not those that were his constant Hearers do well remember them: *And superadd this, O LORD, to all the Grace and Favour which thou hast shewn us all along in Life, not to remove us hence but with all Advantage for Eternity, when we shall be in a due Preparation of Mind, in a holy Constitution of Soul, in a perfect Renunciation of the Guise of this mad and sinful World, when we shall be intirely resigned up to thee, when we shall have clear Acts of Faith in GOD by JESUS CHRIST, high and reverential Thoughts of thee in our Minds, enlarged and inflamed Affections towards thee, &c. And whensoever we shall come to leave this World, which will be when thou shalt appoint (for the Issues of Life and Death are in thy Hands) afford us such a mighty Power and Presence of thy good Spirit, that we may have solid Consolation in believing, and avoid all Consternation of Mind, all Doubtfulness and Uncertainty concerning our everlasting Condition, and at length depart in the Faith of GOD's Elect, &c.* Mark the perfect Man, and behold the Upright, for the End of that Man is Peace.

Thus you have the short History of the Life and Death of this eminent Person, whose just Character cannot be given in few Words, and Time will not allow me to use many. To be able to describe him aright, it were necessary one should be like him; for which Reason I must content myself with a very imperfect Draught of him.

I shall not insist upon his exemplary Piety and Devotion towards GOD, of which his whole Life was one continued Testimony; nor will I praise his profound Learning, for which he was justly had in so great Reputation: The moral Improvements of his Mind, *a Godlike Temper and Disposition*, (as he was wont to call it) he chiefly valued and aspired after; that universal Charity and Goodness which he did continually preach and practise.

His Conversation was exceeding kind and affable, grave and winning, prudent and profitable: He was slow to declare his Judgment, and modest in delivering it; never passionate, never peremptory; so far from imposing upon others, that he was rather apt to yield: And tho' he had a most profound and well-poiz'd Judgment, yet was he of all Men I ever knew the most patient to hear others differ from him, and the most easy to be convinced when good Reason was offer'd; and, which is seldom seen, more apt to be favourable to another Man's Reason than his own.

Studious and inquisitive Men commonly at such an Age (at forty or fifty at the utmost) have fix'd and settled their Judgments in most Points, and, as it were, made their *last Understanding*; supposing they have thought, or read, or heard what can be said on all Sides of Things; and after that, they grow positive and impatient of Contradiction, thinking it a Disparagement to them to alter their Judgment: But our deceased Friend was so wise, as to be willing to learn to the last; knowing that no Man can grow wiser without some Change of his Mind, without gaining some Knowledge which he had not, or correcting some Error which he had before.

He had attain'd so perfect a Mastery of his Passions, that for the latter and greatest Part of his Life he was hardly ever seen to be transported with Anger; and as he was extremely careful not to provoke any Man, so not to be provoked by any; using to say, *If I provoke a Man he is the worse for my Company, and if I suffer myself to be provoked by him I shall be the worse for his.*

He very seldom reprov'd any Person in Company otherwise than by Silence, or some Sign of Uneasiness, or some very soft and gentle Word; which yet, from the Respect Men generally bore to him, did often prove effectual; for he understood human Nature very well, and how to apply himself to it in the most easy and effectual Ways.

He was a great Encourager and kind Director of young Divines, and one of the most candid Hearers of Sermons, I think, that ever was; so that tho' all Men did mightily reverence his Judgment, yet no Man had Reason to fear his Censure: He never spake well of himself, nor ill of others; making good that Saying of *Pansa* in *Tully*, that *no Man is apt to envy the Worth and Virtues of another that hath any of his own to trust to.*

In a word, he had all those Virtues, and in a high Degree, which an excellent Temper, great Consideration, long Care and Watchfulness over himself, together with the Assistance of GOD's Grace, (which he continually implored, and mightily relied upon) are apt to produce;

Neminem alterius, qui suæ consideret virtuti, invidere.

particularly he excelled in the Virtues of Conversation, Humanity, Gentleness, and Humility; a prudent and peaceable reconciling Temper: And God knows we could have very ill at this Time have spar'd such a Man, and have lost from among us as it were so much Balm for the healing of the Nation, which is now so miserably rent and torn by those Wounds which we madly give ourselves. But since God hath thought good to deprive us of him, let his Virtues live in our Memory, and his Example in our Lives: Let us endeavour to be what he was, and we shall one Day be what he now is, of blessed Memory on Earth, and happy for ever in Heaven.

Died in May, 1683, and buried the 24th of the said Month in the Church of St. Lawrence Jewry, London.

*The CHARACTER of the Right Worshipful SIR ROGER BRADSHAIGH, of Haigh, K^t and Bar^t, by RICHARD WROE, B. D. **



Shall not detain you with every thing that may be said, and most of you know; nor trace his Character through all the Relations he stood in; as in his *Domestick* Capacity and Government, wherein was remarkable the Chastness of his conjugal Love, the Goodness of a Father's Care, and the Sweetness of a Master's Rule.

I will but mention his *Hospitality* and *Good House-keeping*: Plenty and Welcome were never wanting at his Table; and he was not like the Churl that loved to eat his Morsel alone; No Man entertain'd both Acquaintance and Strangers with greater Freedom and Affability.

I am loth to omit his kind and obliging *Temper*, which made him always grateful and acceptable; and that generous Kindness and Chearfulness of Spirit, which was always discernible in him towards his *Tenants, Dependants, and Followers*.

And what was Kindness to all, was *Charity* to every one that stood in need of it; and he had not only a chearful Heart, but a liberal Hand, which I never knew contracted or shut up when any just Occasion call'd him to stretch it out; but I have oft been a Witness of his forward Bounty, that he might provoke others by the Example of his own chearful Liberality: Nor did he disperse only what was superfluous to himself, but what was needful to others; he gave not only the *Crums that fell under his Table, but cast his Bread upon the Waters*, the Needy and Necessitous, that (like that thin Element) creep on, cold, murmuring, and tremulous.

His personal *Qualifications* I cannot at large decypher; nor shall instance in any negative Virtues; that he was not obnoxious to those Vices which are incident to Persons of Place and plentiful Fortune; not to Pride and Censoriousness; not to Violence and Oppression: No, he might safely expostulate in *Samuel's* Words, *Whose Ox, or whose Ass, have I taken? or whom have I defrauded? or whom have I oppress'd? or of whose Hand have I received a Bribe to blind mine Eyes therewith?*^a It is easy to acquit him from Fraud, or Malice, from Injury and Injustice, from ignoble and dishonest Designs, from Reach and Circumvention.

I will therefore insist on two Things for which he is to be honour'd, and I hope will be so in a long and precious Remembrance among all good Men: His *Religion* to God, and his unshaken *Loyalty* to his Prince; which were equal and uniform throughout his Life.

First, His Religion was true Protestant: Not that of late falsely so call'd, but that which is by *Law establish'd*, the Religion of the Church of England; in which he was happily educated and instructed in his greener Years by the Care and Direction of the Right Hon. *James Earl of Derby*; to whom he was entrusted by his faithful *Guardian, John Fleetwood of Penwortham, Esq;* to whose religious Designs, and the joint Endeavours of his virtuous *Consort*, he owed the early Impressions of Piety, and in that *Family* first commenc'd *Protestant*, and was thence sent into the *Isle of Man*, where the Principles he had already imbibed were soon cultivated and improved under the Umbrage of that *Religious, Loyal, and Great Man*; as indeed his Example could not but have a prevailing Influence, who was so great a Patriot both of *Religion* and *Loyalty* that he died for both.^b

* From the Sermon preach'd at *Wigan* in April 1684. Bolton in *Lancashire*, on Wednesday the 15th of October, 1651. Vide *England's Black Tribunal*, 8vo Edition, p. 181.

^a 1 Sam. xii. 3.

^b Upon the Scaffold at

He being hereby seasonably retrieved from the Errors of *Popery* (in which the rest of his Relations were trained up) revived the Religion of his *Ancestors*, and restored new Lustre to his *Family* by the Choice of a better Profession. An Happiness which he thankfully acknowledged, and frequently blessed God for, and always own'd a great *Veneration* for it, to the Memory of that *excellent Person*, and a true Value for his *Honourable Family*.

Nor did he only take up his Religion upon Trust, but understood the *Constitution* of it, and acquainted himself with its *Principles*, and studied to defend it; was zealous to maintain it, and true to it. So false was that Slander (which had no other Ground but Spite and Ignorance) that he was a *Church-Papist*, a Calumny as black as their Malice that forged it, and believed only by them who knew him not. But (God be thanked) the Reproach is long since blown off, and the Aspersions so clean wiped out, that there remains nothing of it, unless Shame in them that were ever so much imposed on as to believe or report it. Would to God we had as much Evidence of the Sincerity of all Mens Profession, as we had of his; manifest in all those Respects by which a Man can approve himself a *faithful Member*, and dutiful Son of the *Church of England*, viz. his constant Resort to God's *House* and *Ordinances*; his Affection to the *Prayers* of the Church, and devout joining in them, and solemn Use of them both in the *Church* and his own *Family*; his frequenting the Holy Sacrament, not only in publick, but also his Desires of it in private, when debar'd the Privilege of going up into the *House of Lord*; and now more especially at his latter End, when in View and Prospect of Death, he resolv'd to meet it with the refreshing Comfort of the *Bread of Life*. An undeniable Argument, not only of the Sincerity of his Profession, but of the Power and Influence of his Religion, which was not only even and uniform through his Life, but enabled him to conclude it with a pious Deportment at his Death. Of which I have the following Account from a Reverend Person that minister'd to his dying Comfort.

“ On *Easter-Day*, in the Morning, he earnestly desired to receive the blessed Sacrament; and whilst the Elements were preparing, I suggested several Things proper to his Condition, and asked him several Questions as to the State of his Soul, of which he gave me a very satisfactory Account; that he had been sensible of his declining Condition a great while, and hoped that he had made his Peace with God; that he was heartily sorry, and truly penitent for all his Sins, and put his whole Trust in God's Mercy; that he freely and heartily forgave all Men, and as heartily desired Forgiveness at their Hands; and desiring *Absolution*, received it with great Humility and Comfort. During the Prayers and Celebration of the Sacrament, I observed him to express great Zeal and Devotion, by his steadfast Looks, and fixing his Eyes upon me, especially at the time of receiving; and also by repeating the Prayers after me, which last he failed not to do, even within an Hour before he died; for he continued sensible to the very last, and God was pleased to take him to himself in a calm and gentle Way, without any Convulsions of Pain or Impatience. At my last waiting on him, it was desired he might be recommended to the Prayers of the Church, which were then beginning at the Choir; and it was observable, that he died immediately after those Prayers were offered up to God for him.” A comfortable End, when the Soul expires in pious Raptures, and ardent Ejaculations, and ascends up in the Incense of devout Prayers to the Place of Rest and Repose!

Secondly, But I must not forget his *Loyalty*, which next to his Religion was most dear to him, and most conspicuous in him. And, indeed, where should we hope to find true and steady *Loyalty*, but in a genuine Son of the *Church of England*? In him both commenced together, and he gave early Proofs of his Loyalty, in an Age wherein it was judged a Crime; when *Rebellion* looked gay with Success, and *Sacrilege* had Providence to gild it over; yet even then he judged not the Cause by its Success, but by the Righteousness of it, and durst be honest in spite of bad Times. And since God in his Mercy turned the Captivity of our *Sion*, how firm and unshaken his *Fidelity* and *Allegiance* have been, how loyal his Endeavours in all the Relations of his publick Qualifications, or private Capacity, is too well known to need either a Description or Enlargement.

The King^c (who is a great Judge of Men, and was well acquainted with his Worth) entrusted him with those Offices which witnessed the Esteem he had both of his *Faithfulness* and *Ability*, and received so good an Account of the Discharge of his Trust in each Respect, and such undeniable Assurances of his Affection both to his *Person* and *Government*, that he not only honour'd him with a peculiar Respect, but was pleased to bestow those Marks of his *Royal Favour* on himself and Family, which testified the just Sense he had of his Deserts and Honesty.

His *Country* judged him a true *Patriot*, no less than a good *Subject*, and therefore made choice of him for their *Representative in Parliament*, in which Station he served many Years with great Diligence and Faithfulness; and in the *Recesses* of that *Publick Employ*, was not less serviceable to his *Country at Home*, than faithful to their Interest *Abroad*: For he was a constant Attender on all publick Business, and evermore active and industrious in the Service of his *King and Country*, which he always prefer'd before any Diversions of his own, or (what was most grateful to him) the chearful Entertainment of his Friend. Not like those *who live only to themselves*, but grudge the *Publick* any Benefit of the Talents which God has put into their Hands; who contrive how to spend their *Time, Health and Wealth* wholly to their own Ease and Satisfaction; who, as if they were born to great Estates, merely to gratify themselves, not to do good withal, shuffle off all Offices of Trust and Service, whereby Men of Estates and Interest may promote the Good of the Place they live in: But he was ready to spend and be spent for the *Common Good*, which he both rightly understood and truly valued, making all his Designs subservient to the great End of Government, the Peace and Welfare both of *Church and State*, and directing all his Actions thereunto by the constant Measures of *Loyalty and Allegiance*. For he was none of those, who of late seemed to have unlearn't their *Allegiance*, and repented of their former *Loyalty*: Nor of them, who, when we were ready to be overwhelmed with the Torrent of popular Madness, were willing to swim with the Stream: Nor of those who would trim the Boat, and so they could keep it even, care not much which Way they sail. But he was still the same Man, and the same good Subject: One who made nothing worse, but endeavour'd to make every thing better: To say all in a Word, *One immoveably Honest, unalterably Loyal*: For which he shall live in the Memories of all that knew him, and long be had in *Honour and Remembrance*.

Died at Chester, March 31, 1684; and buried in April following at Wigan.

*The CHARACTER of the R^t Hon^{ble} the LADY Viscountess-
Dowager CHOLMONDELEY, by SAMUEL CATHE-
RALL, M. A. **

THIS indeed is what at once justifies and recommends the Use of Preaching upon these Occasions, when the shining Virtues of the Deceas'd are sufficient to make the clearest Comment upon the Text; ^a and when the exemplary Life of the Dead survives, and yet speaks, as the best Proof of the Preacher's Doctrine: Otherwise indeed a Funeral Solemnity would in a literal Sense be no more than the Dead burying their Dead; and a Funeral Sermon, instead of speaking well of the Dead, might pass for little better than a Satire both upon the Dead and Living. But whatever, as a Motive to our Living well, has been here ^b said of *the Death of the Righteous*, makes but a faint Description of this no less good than great Person, who most certainly lived so, as to die one of that blessed Number: And by so living and dying, has indeed left behind her to Posterity such a Legacy and Stock of Virtues, as few have equalled; but all, I am sure, are concerned to imitate and commend. That this is not the Language of designing Flattery, or servile Dependence, all Persons, who had the Honour of knowing her Ladyship, will need no other Conviction; and then I am sure that they, who knew any thing of her Ladyship's Temper and Qualifications, could not but observe those Degrees of Meekness and Humility in her Life, that could never design a Panegyrick at her Death: And, indeed, that this meek and good Person intended nothing of Harangue in her Funeral Sermon, is yet more evident from the humble Choice she was pleas'd to make, of one of the least qualified of her Servants to preach it: So that not pretending here to praise a Person, of whom every body speaks well, but to recommend the Credit and Advantages of being virtuous from this great Example of Virtue, this must be said:

That whether it were by an extraordinary Gift of natural Temper and Goodness, or by the Effects of a no less singular and religious Care and Education, she was always known to be a Person that had an absolute Government of herself; and withal, of that discreet,

* From the Sermon preach'd at *Malpas in Cheshire, Feb. 28, 1691-2.*
the former Part of this Sermon.

^a Numb. xxiii. 10.

^b In

pious, and obliging Temper, that made her remarkable through every Scene and Condition of her Life: For if we consider her as a single Person, or as a Wife married into, and become the Mistress of a great and noble Family.

If, I say, we consider her as the happy Mother of Children, and in the State of her Widowhood, or in the Relations of her Friendship and Correspondence; in all these, it may with great Truth be said, she always managed herself with that honourable Reputation and Conduct, that she appeared to have all the Virtue and Goodness, but none indeed, I think none, of the Vanities, or Imperfections of her Sex.

It is true indeed, the happy Attainments and Government of herself in all these Respects, was owing to her strict Observance of the Rules of Virtue and Prudence; the Bounds of which no Considerations whatsoever could prevail with her at any time to transgress. So that tho' her Table of Hospitality was constant, yet there was still a provident Eye had to Frugality. And if her Friendship was open, and free of Access, yet it never went so far, as to admit any thing of riotous or unseasonable. In short, she was a Person of an exact Life and Conversation, without the Affectation of Puritanical Preciseness, or rigid Moroseness, being ever easy in herself, and never troublesome to others; and yet putting on always so much of religious Gravity in her Conversation, as to encourage Virtue, and discountenance Vice.

One Thing, it must be confess'd, was peculiar in this great Person's Character, which is rarely to be found amongst that of Women: That as she was a Person, who would never do, or speak ill of any body; so she would never hear, at least never believe, any ill of her Neighbours: For she was indeed of a Temper very inclinable to have a good Opinion of every body of both Sexes, except the loose and prophane. And she was indeed an Enemy to none, unless it were to the Tattling Gossipers (as *St. Paul* speaks) and the Busy-Bodies of her own: And yet even there, where she had Occasion sometimes to shew a Dislike, she did it always with so much Candour and Moderation, that her severest Rebukes could not be called provoking. And in Consideration of so agreeable and just a Deportment through all her Actions, if my Lady *Cholmondeley* were, as she was indeed generally spoken of as the happy Person, who had not one Enemy; there is no doubt, but that Character was in a great measure as true, as it was publick: Since, without question, if ever any Person were so, it was she that was so good and inoffensive, as never to do any thing, at least willingly, to displease either God or Man.

Neither should it be thought a Thing impossible, to advance human Nature to these Heights of Goodness and Perfection, when as the Scripture speaks, Faith, and a good Religion, have their full Work upon good Morals and a virtuous Mind. In which happy Method, that this excellent Person compleated her Accomplishments, by adding to her other Virtues the Beauty of Holiness, is very evident; she being indeed not less eminently a good Christian, than a good Woman: For being early sensible, that the Glory of God, and the Good of Mankind, was the End whereunto she was born, it was, above all Things, her Care to live so, that she might not die without the Accomplishment of both these. And as she wisely believed Religion and the Church could best prescribe the Ways of being and of doing good, so she did not barely believe, but lived according to this Belief; not accustoming herself (as too many do) to dispute, and talk down the Religious Institutions of the Church, because they would be excused from the Practice of them; nor exclaiming against the Severities of a Spiritual Life, because they had rather live after the Flesh: But in all these Things, making the Will of Heaven that of her own, in Obedience to that Will, she heartily obeyed the Discipline, as well as embraced the Doctrines of the Church, evidencing this her Observance of both, not in a few single Acts now and then, but in a constant Course of Piety and good Works; so that for the Health of the Body, and Good of the Soul, this honourable good Christian did always think it necessary, as the Church does, to *fast* and *pray* often at other times, as well as in the Time of Lent. And because this Sort of mortifying Religious Exercise must not be without its Spiritual Food to support it; therefore in all her Religious Intercourses and Meditations, she had constant Recourse to the Holy Scriptures, where she read devoutly, and often, because there she found the Book as well as the Bread of Life. Nor did the Closet-Devotion rob the Publick Service of the Church of its Due: For as she came constantly to Church, because she believed this is no other than the House of God; so she always took care to come to Church, so as to come Time enough to join the Prayers of the Church with her own; because she was perswaded, that God Almighty would keep his Promise of being particularly there, where two or three are gathered together in his Name in the House of Prayer.

In fine, this holy and exemplary Liver was not only a constant Comer and Worshipper in the Temple, but she came yet further; and that not once a Year only, but every Month she

came even to the Holy of Holies, and so was indeed a constant Comer to the blessed Sacrament; because here too she fed upon the Bread of Life, and not only so, but tasted and saw how good and gracious her God was in giving her freely the Cup of Salvation, and so sealing to her the Mysteries of her Redemption in the Blood of his Son JESUS CHRIST! But when all this was done, she thought herself but an unprofitable Servant in only coming to Church to hear, if she did not return home (as *Abraham* was) a Teacher of Righteousness to her Family; her great Concern for which, (as of my own Knowledge I can evidence) after the Performance of all her own private and publick Devotions, would not however suffer her to rest satisfy'd till she had first, by her Presence and Example, obliged and encouraged all her Servants to perform all their Christian Duties; because indeed, (with good old *David*) as it was this good Lady's Resolution to suffer no wicked Person to dwell in her House, so she could not believe that those could make good Servants who were not made to serve God, as well as to do their Master's Business: And thus this excellent Person being both at home and abroad the same, that is, in the Church, in herself, and in her Family, devout and good; and, even to the Letter, *praying always*, at least always willing and ready to pray. What in others happens but sometimes, might of her be truly said, that she was at all times religiously dispos'd, whose Diligence in doing Good was indeed unwearied; it being still a new Accession of Pleasure to the doing Good herself, to see that others did the same.

But as to the great Light of this Lady's good Life (which otherwise might have appeared more unto Men) so much of it by her Humility was industriously *kept secret*, and *under a Bushel*, that much of her Demerits, particularly that of her Charity, is (I doubt) never likely to be fully discovered, till it be rewarded openly: For indeed, as Humility and Goodness were the natural, so Charity was her Ladyship's beloved Christian Virtue, which she kept and enjoyed as her secret bosom Delight: And yet so far this charitable, religious Love could not be hid; but that when her Saviour, in any of his poor distressed Members, was in Prison, she not only often visited him there, but released him thence: When too she saw him destitute elsewhere, or hungry, she gave him to eat; and if he appeared any where naked likewise, she was not ashamed to take him in, and to give him Raiment as well as Food. The rest indeed of her charitable good Works were, it must be owned, done as it were in Darkness; and yet no less than to the Support of many poor indigent Families, who to the publick Shame might otherwise, perhaps, have starved in private: And as those poor Wretches were always ignorant of the bountiful Hand that kept them alive, so did they but now know of her Death: Without doubt, the most convincing Eloquence, to set off the Worth of her Ladyship's Charity, would be heard in the mournful Cries and Lamentations of those poor Creatures, who, in losing her, are like to find a sad Loss of it.

Thus having, according to my poor Abilities, represented to you the Life, something now would be said, as to the Death of this truly righteous Person: But as that Part of this Subject is too melancholy to be long dwelt upon, so I must needs confess, that tho' my Attendance upon her Ladyship placed me, it is true, near enough to observe the noble Exercise of her Patience, and other Christian Virtues, under the tedious Discipline of almost Twelve Months Pain and Sickness; yet by no means can I pretend a Capacity now, to relate what I could only see and admire then. It is true indeed, being she always thus exactly lived the Life of the Righteous, it will easily be believed, that she died no otherwise than she lived. And here upon the whole it may be said, that almost from the first Approaches of her Illness, she had within herself such Apprehensions of her Change, that what she did or said in this World, was little else, but in order to her Departure for the next; so that after having prudently disposed all her temporal Affairs, and piously resigned herself to the Will of Heaven; tho' from the frequent Intervals of a seeming Betterness, her Physicians talked often of the Hopes of a Recovery, yet she would by no means put any Confidence in Man; but going still on with her Preparations for Death, as one resolved upon nothing more, than to live so, as always to be fit to die. Nor could her strictest Chamber-Confinement, with the growing Incroachments of her Disease and Weakness, abridge the Measure or Order of her Devotions; that being constant and regular, performed with her whole Family twice a Day out of the publick Prayers of the Church, and much oftner out of other proper Helps of Devotion; whilst the chief Refreshment of her Soul and Body was still received by her every Month, and sometimes oftner, from the Administration of the ever Blessed Sacrament: And when from keeping her Room, she was reduced to keep her Bed, the same devotional Course was exactly continued as before; so that in this religious Order, doing all Things fit to be done, the happy Reflections arising from hence, were, no doubt, what enabled her Ladyship to maintain such Evenness of Temper, such Calmness and Patience under the severest Trials of it; nothing passionate or querulous being upon any Occasion to be forced from her, which was not very reconcileable with the most Christian Meekness and Resolution: Infomuch,

Infomuch, that she might be said indeed to undergo her extream Pains and Agonies with much more Patience and Temper, than could her Relations and others that saw her suffer them.

And even then, in the last Extremities, when the earthly Tabernacle drew near to its Dissolution (the Use of her Sense and Faculties however still happily continuing as at first) she did not spend the small Remainder of her Strength and Breath in fruitless Groans and uneasy Complaining, but in seasonably advising others to prepare for their latter End, as she did for her own; not suffering any convenient Moments of her precious Time to pass, without hearing those about her passionately pray for her, whilst she as devoutly prayed for herself; still crying out in the Language of her holy Mother,^c *Lord have Mercy upon me, Christ have Mercy upon me*; till at last she recommended her Spirit into his Hands, that undoubtedly received it into Mercy.

Died in Feb. 1691; and buried the 28th of the same Month, at Malpas in Cheshire.

*The CHARACTER of the R^t Rev^d EZEKIEL HOPKINS,
Lord Bishop of London-Derry, by the R^t Rev^d EDWARD
TENISON, Lord Bishop of Ossory.**



MUCH, very much, is due to the Memory of such an excellent Prelate; who for Learning and Piety, for Wisdom and Courage, for Humility and Meekness, for Charity and Hospitality, was one of the greatest Ornaments of the Church and Nation wherein he lived; but unless I had his own Eloquence, I should not attempt it; a sorrowful Heart, a thick Pencil, and a trembling Hand, will but overshadow and darken the Lines of so fair a Piece; therefore let *Oxford, Hackney, Exeter*, and this City,^d where he was so much followed, applauded and admired, set him in his true Light to the World, and give him that great Character, which he justly deserved; while I only mention the great Honour and Veneration we had for him in *Ireland*, in which Kingdom he soon made himself famous, and for a learned and elegant Sermon, which I heard him preach at his first Coming, and which was afterwards printed: I saw him embraced by the greatest Prelates, and courted to stay in that Country, and was soon after made Dean, and then Bishop of *Raphoe*, and afterwards most deservedly translated to *Derry*; in the first of which Bishopricks, as I am informed, he spent about 1000 *l.* in Buildings and other Improvements; and in the last, he was at a very great Expence to beautify and adorn his Cathedral, and in furnishing it with Organs and massy Plate; and in both, he was a great Precedent of *Piety* and *Holiness*; *he was a burning and a shining Light*; he knew that Example went before Precept, and did therefore preach loudly by Example. His Actions were instructive Sermons, and his strict Life and unblameable Conversation had great Influence on all about him.

At his Table he was piously pleasant, and religiously ingenious, and doubly feasted all who did eat with him; for he had a clear Head, and a solid Judgment; a quick Fancy, and a flowing Wit; and was every Way accomplish'd for Address and Discourse, and was so courteous and affable, so gentle and so obliging, so instructive and communicative, that all who conversed with him, loved and admired him; and tho' he kept a very noble and hospitable House, yet was it famous for Regularity and Order; and in the midst of the greatest Plenty, Gravity and Sobriety were most strictly observed; it was indeed a Temple, and an Oratory, for in it Prayers and Praises, Catechising, and reading the Scripture, were never omitted; he constantly expounded it to his Family, explained some Part of the Lessons, and made short but rare Observations upon them; and beside the publick Prayers, he was very often at his private Devotions, and spent much Time in divine Meditations; thus did he behave himself in his House; thus did he instruct his Family, and bring his Children up in the Nurture and Admonition of the LORD; and if you follow him to the Pulpit, you will find him there constantly once a *Sunday*, while his Health permitted; and surely all who heard him will say his Sermons were learned and eloquent, pious and methodical, and as his Motto was,

^c The Church.

^d London.

* From the Sermon preach'd at *St. Mary Aldermanbury, London, June 24, 1690.*

Aut suavitate, aut vi, he either by *sweet Discourses* and charming Exhortations; or by *Strength of Reason*, and *powerful Arguments*, drew many to CHRIST. He never omitted that Duty, but preached in his Throne, when he was not able to ascend the Pulpit; and for his Excellency in that noble Faculty he was celebrated by all Men; he was followed and admired in all Places where he lived, and was justly esteemed one of the best Preachers of our Age. And his Discourses always smelt of the Lamp, they were very elaborate, and well digested; he had a noble Library, and delighted in it, and was, as *Tertullian* says of *Irenæus*, *Omnium doctrinarum curiosissimus explorator*. He was a good Linguist, and excelled in polemick and casuistical Divinity; many flocked to him to have their Doubts resolved, and he gave Light and Comfort to clouded and afflicted Consciences; and was admirably accomplish'd with many other Parts of useful Learning.

And if you consider him as a Bishop, you will own, that God had blessed him with Wisdom and Sagacity, with Zeal and Courage, with Temper and Moderation, and all other necessary Virtues for a Governor and Ruler in the Church; and surely none was more careful of his Diocese, being constantly resident, and bringing in learned and ingenious Men into all Livings in his Gift and Patronage; and was a most tender and indulgent, yet strict and vigilant Ruler of his Clergy; he always treated them as Brethren and Friends, with all Kindness and Respect, and would spare no Pains to protect them in their Rights, and used all his Interest to promote them as they deserved. In a word, he was every way qualified and adorned for that great Charge; and by constant preaching, a wise Government, and an even and steady Hand, by a winning Temper, and humble Courage, and prudent Moderation, he gained upon Dissenters, and brought many into the Communion of our Church; having fully convinced them, that her Doctrine was pure and primitive, orthodox and apostolical, and did upon all Occasions shew himself a wise, a learned, and a pious Bishop; he every way filled his Chair, and was an Honour to his See; and may deservedly be enrolled in the Catalogue of his learned Predecessors; for with such has that See been blessed ever since the Reformation; and undoubtedly his Death will be extremely lamented in that Country; and sure I am, the Poor will have great Reason to bewail it, for to them he was exceeding generous and charitable, and gave great Sums every Year amongst them; besides the Tenth of his Revenues, which he constantly laid by for such Uses; and did also allow good yearly Pensions to Students in the University, to Ministers Widows, and other distressed Persons; and did put Children to Trades, and largely contribute to the Building and Repairing of some Churches, and designed great Things, if God had spared him to return: But alas! he is gone, and our poor unsettled Church has an extraordinary Loss in him; 'tis a sharp Stroke, and an additional Judgment to lose him now; but to God's holy Will we must submit, as he willingly and chearfully did; when Death approached, he resigned all with great Christian Courage, and discoursed philosophically and divinely of the Vanity and Uncertainty of all sublunary Things, and settled all his Desires upon the Things above; for the joyful Hope and Expectation of an happy Resurrection, and his Dwelling with CHRIST, enabled him to bear the Torments of his Body with great Patience and wonderful Magnanimity; so that he was not the least terrified with the Thoughts of Death. On the contrary, he spoke of it without Concern, and triumphed over all its Terrors, and welcomed it as a joyful Messenger, calling him to his Dormitory till the Resurrection. And not long before his Death, he discoursed of the Necessity and Sincerity of Repentance, and uniform Obedience, in such a manner, and inveighed with such an holy Zeal against the Sins of these Nations, as might make the greatest Debauchees of our Age quake and tremble to have heard him; and then with Reflection on himself, he did with great Grief and Sorrow, with Sighs and Tears, bewail the least Failures of his Life, and spent his last Days in Self-Examination, in Repentance and Prayer, and with great Devotion received the holy Sacrament, in which he found much Joy and Comfort; and had such inward Peace and Antepast of Bliss, that he longed to be dissolved, and to be with CHRIST; and did very often beg of God to take him; and on *Thursday* last his Prayer was heard, and God in his Mercy took him out of the Troubles of this Life, and called him up among the Blessed, and changed his fading Mitre into a Crown of eternal Glory. And he died full of that Faith in which he had lived, saying with holy *Job*, *Tho' this Body shall be destroyed with Worms, it shall rise again to a blessed Immortality; and in the same Flesh shall I see God*. And through the Merits and Intercession of CHRIST, he doubted not to partake of the Things above.

Died in June, 1690; and buried the 24th of the same Month in the Church of St. Mary Aldermanbury, London.

*The CHARACTER of SIR EDMUND TURNOR, K^t,
by JO. ADAMSON, M. A. Prebendary of Lincoln, and
Rector of Burton-Coggles in Lincolnshire. **



Have a Subject to entertain you with awhile, very deserving your diligent Attention to, and most serious Imitation of, *viz.* the extraordinary Graces and Endowments of this most worthy Person before us; never enough to be admired whilst he was living, never enough to be lamented now he is dead. In speaking of whom I need not fear the too usual Fate of these Undertakings, *viz.* the Censure of Flattery; since, should I say a great deal more than either your Patience or my imperfect Health would permit me, many of you, who were so happy as to be acquainted with his great Worth, would, I am confident, acknowledge that yourselves could easily have said as much, and a great deal more.

It would engage me too far, should I represent him to you in his publick Employments and private Relations; in every of which I could easily have set before you many excellent Qualities that well deserved to be taken notice of by us.

But, passing by these, give me Leave to go higher, and more especially consider his exemplary Piety and diffusive Charity.

As to his Piety, it was truly Christian in its primitive Purity, according to the Rules of the Gospel, as profess'd and taught in the Church of *England* now establish'd, of which he was ever a sound Member, a great Admirer, and a glorious Ornament.

To be truly a good Christian, he well knew that it was not sufficient to be admitted into the Christian Religion by Baptism when a Child, and make a formal Profession of it when of riper Years, altho' in the best and most orthodox Communion of Christians in the World, as ours is; but that much more was required to denominate us such, and give us a Title to the Rewards of Christianity; and without a sincerely-endeavour'd Obedience to the Laws of CHRIST, all the rest was but Hypocrisy, and that which will greatly heighten our Condemnation in the other World. To remind him daily of this grand Truth, he had for a long time piously placed before his Eyes in his Closet that excellent Saying of our Saviour to this Purpose, *Herein is my Father glorify'd, that ye bring forth much Fruits, so* (which implies not otherwise) *shall ye be my Disciples.*^a

Hence it was that he had his whole Conversation in this World, as it became the Gospel of CHRIST. Not only the Actions of his Life, but even the Words of his Lips, (which too many make no great Account of) always held a strict Conformity to the Rules of the Gospel; insomuch, that I can truly say, upon almost forty Years happy Acquaintance, and (by his Favour) familiar Conversation with him, I never heard an unseemly Word proceed out of his Lips; no Oath or Curse, even upon the greatest Provocation; no prophane, obscene, or unbecoming Speech; nothing but what was generally good, *to the Use of edifying, and such as might minister Grace to the Hearers*; wisely and piously considering those Words of the Apostle, *If any Man seems to be religious, and bridleth not his Tongue, this Man's Religion is vain;*^b and those of our blessed Saviour himself, *By our Words we shall be justify'd, and by our Words we shall be condemn'd.*^c

Let this be soberly thought on by those who let their Tongues fly at any rate, both against God and Man, and all the while think themselves very innocent, because they are but Words.

From this his great Sense of true Piety it was that he had so high a Regard unto, and so devoutly perform'd, the Holy Offices of Religion and Means of Grace; particularly the Duties of Prayer, both publick and private, and receiving the Holy Communion.

Indeed, as to Prayer, his whole Life was almost one continued Act of Devotion. In his publick Prayers he contented not himself with holy *David's* Measures, *At Evening, and Morning, and at Noon-day;*^d but seldom less than four or five times a Day would he partake of the publick Service of our Church. To which if we add his Closet Devotions, (which he never omitted every Night and Morning) and those which he frequently perform'd even in his pri-

* From the Sermon preach'd at Stoke in Lincolnshire, April 14, 1707.

^a John xv. 18.

^b James i. 26.

^c Matt. xii. 37.

^d Psalm lv. 17.

vate Walks and Retirements, how pious, how devout must we needs acknowledge this blessed Saint to have been whilst upon Earth! especially if we add that decent Humility, diligent Attention, and unaffected Fervour with which he always perform'd his publick Devotions; all which do undeniably evince his most exemplary Piety.

This is still further evident from his frequent Partaking of the holy Sacrament of the *Lord's-Supper*. This he did, where he had Opportunities, (as he always had in Town, and at his own Seat) every *Lord's-Day*, and of late every *Holiday* also: And for this great Duty he kept himself in a constant Preparation, by his very frequent Devotions, serious Meditations, and generally weekly Fastings on the Day before. Thus did this blessed Soul dispose itself for the Joys of Heaven, by doing the Work of Saints and Angels, even here upon Earth.

From this deep Sense of Piety it was that he always shew'd a great Regard to every thing that any way related to the Worship of God, the Liturgy, the Utenfils, the Revenues of the establish'd Church, and all Places set apart for the publick Offices of it. Some of these he erected, others he adorned and beautified, others, at a great Expence, he endow'd with a more plentiful Provision, for the more frequent Performance of publick Prayers and Sacraments.

And amongst those which were thus esteem'd by him, I ought not, I cannot here omit, his singular Respects to the orthodox Clergy; such, how mean and unworthy soever they were upon other Accounts, he (according to St. Paul's Command) *ever esteem'd very highly in Love for their Works sake*.^c He knew they were the Ambassadors of CHRIST; and thence concluded, that all Disrespect and Contempt of them would redound to him whose Ambassadors they were.

I would to God, that those who are too prone to make such their Sport and Pastime, would (for the sake of Religion and themselves) learn a more becoming Behaviour in this Particular, from the great Example of this excellent Person before us.

Let us next consider him in his diffusive Charity. Here he was no less exemplary than in his Piety. *This* was the proper Effect of *that*. This he rightly thought to be his most suitable Acknowledgment of God's great Bounty to him, in giving him so plentiful an Estate. *Dona Dei Deo* (the Gifts of God ought to be return'd to God, at least-wise in most thankful Acknowledgments) was his beloved Motto; deeply engraven upon his Heart, as well as on the Front of his Hospitals; and first on the former, before on the latter.

He ever rejoiced when a poor Christian was made glad by his Alms, and his own Soul was much refreshed when one hungry and thirsty was cheared by his Charity.

He would often say, that himself was more obliged to those who recommended to him proper Objects for his Alms, than they who received them were to him for his Relief.

How immense were those Sums which he has given to the Poor of this Neighbourhood, and that not as a Dispenser of others Charity, (as some unworthily, I am sure very falsely, have reported) but purely out of his own Estate, which God had bless'd him with.

And that his Charity might never fail, he would not easily entertain any Discouragements against it, particularly not that of a hazard of misplacing it by a promiscuous Distribution of it; for this was the Rule he had taken up, which he would sometimes recount, that he thought it much better for many undeserving (not known to be such) to receive his Alms, than that one truly deserving should go without them.

To render this his Charity more acceptable to his LORD and Master, he would always endeavour to his Power, according to the express Command of our Saviour, to do it in secret, wherever it was practicable: And I cannot doubt but many large Sums have been given by him (some of which have pass'd through my Hands) which none knew whence they came, but he who seeth in secret.

His occasional Alms were indeed very great, but yet probably short of those large Sums he has given for a constant standing Relief to the Poor. He has nobly enlarged the Revenues of the four Hospitals, and lately of the new Workhouse in *London*; and erected and endow'd almost as many of his own in the Country; whereby a great many Poor will be relieved by him for many Generations, even now he is dead.

To enable him to do all these great Things, he has sometimes said to me, that he denied himself many unnecessary Enjoyments in this World, that he might be the better able more largely to relieve the Necessities of others: A sort of Self-denial, no doubt, very acceptable to God, as well as beneficial to Mankind.

And it is to be observed, that notwithstanding all this, still his Estate considerably increased; verifying that Observation, that a liberal Distribution of Alms, according to one's Ability, doth (by the Blessing of God) tend to the Increase of Wealth to the Giver of them; which is

no other than what the Wise-man has observ'd, *There is that scattereth, and yet increaseth; and there is that withholdeth more than meet, but it tendeth to Poverty.*^f

And surely never was an Estate better deserved than by this excellent Person we are speaking of, because never was an Estate less abused, or better employ'd to the Honour of God, who gave it; to the Good of Mankind, who did so largely partake of it; and to the promoting his own everlasting Happiness, by a strictly sober Use, and liberal dispersing of it.

But because Alms-giving is only one Part of true Charity, and may easily be found without it, as St. Paul acquaints us; telling us, *We may bestow all our Goods to feed the Poor, and yet have no Charity:* § That this deceased worthy Person's Charity was not of that sort, but a truly Christian one, will evidently appear by those other Characters of a true Charity laid down by the Apostle in that Chapter; which every one could not but observe were agreeable to this deceased Person.

For if the Mark of a true Charity in the 4th, 5th, 6th, and 7th Verses of that Chapter are these, viz. that *it suffereth long, and is kind; that it envieth not; that it vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no Evil; rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things;* then surely the Charity of this excellent Person, in whom these Graces were so evident, must needs be a true Christian Charity; such as our gracious God has accepted of, and given him the Rewards of it; or, in the Words of the Text, *his Works have follow'd or accompany'd him to God.*^h Let us take care thus to qualify our Charity (after his great Example) that so we may not lose the glorious Rewards of it in the other World.

His last Sickness too soon, alas! seiz'd his Spirits with such Violence, that as it gave us a sad Apprehension of his approaching Dissolution, so (to his Grief) it disabled him for that more active and vigorous Exercise of Devotion, which he so much delighted in, and which no doubt he would otherwise have exerted. This himself complain'd of to me, saying (for the Instruction of myself and others) that in Time of Sickness one was very unfit for religious Duties; and therefore it was highly necessary to perform them well and diligently, and do the Work of our Salvation, in perfect Health, (which certainly had long been his constant Care) lest otherwise they never be perform'd, or at least-wise to very little Purpose, by us.

Died in April 1707, and buried the 14th of the same Month at Stoke in Lincolnshire.

*The CHARACTER of the R^t Hon^{ble} MABELLA LADY FORDWITCH, † by PETER DU MOULIN, D.D. Canon of Christ's-Church, Cant.**



HE was a Person whom I ought to extoll for the Praise of God; and whose excellent Graces and real Goodness, if I set before Christians, I shall do the right Work of an *Evangelist*. For what is our Calling, but to frame the *Church to Holiness*, to present her as a *chaste Virgin* unto CHRIST? And what certainer Way for that, than to set before Christians such an accomplish'd Pattern of *Wisdom and Piety*? And then tell them, *Be ye Followers of this pious Lady, as she also was of CHRIST*, now an *Angel in Heaven*; a Soul of such a well-ballanc'd Temper of *Nature and Grace, Piety and Prudence, Humility and Honour, Meekness and Generosity*, as can hardly be parallel'd in our Age.

It is known how virtuously she lived with her Noble Lord, Sir John Finch, Baron of *Fordwich*, Lord-Keeper of the Great Seal of *England*. A Nobleman, eminent for his rare Parts, and no less for his signal Loyalty and Long-suffering for his *Great Master*.ⁱ How concurrent was she with him in his Fidelity! What a chearful Partner of his Crosses in her *Sovereign's Cause*! How helpful was she to him in his Adversities, sometimes the Companion of his *Exile* abroad, sometimes the wise and successful Solicitor of his Business in *England*, in the Reign of the *Rebellion*. How tender was her *Care of him*, how *unwearied her Pa-*

^f Prov. xi. 24.

§ 1 Cor. xiii. 3.

^h Rev. xiv. 13.

† Relict of Sir John Finch, Knt. Baron

Fordwich, Lord-Keeper of the Great Seal of *England*.
in *Canterbury*, Sept. 14, 1669.

ⁱ King Charles I.

* From the Sermon preach'd at *St. Martin's-Church*

tience, in his long and many Sicknesses, which had made him sore and hard to please! How honourably did she interr him! What a sumptuous *Monument* did she bestow upon him in this Church!

The Time of her *Widowhood* to her Death, about nine Years, in which she had the Rule of herself and her Estate, gave her Opportunity to shew her Virtue most eminent. Piety had the chief Rule in her Heart and in her House, which, by her careful serving of God, she made a Church; as did the noble Friend of St. Paul, holy *Philemon*, whose bountiful House-keeping, and refreshing the Bowels of the Saints, she did also imitate.

Ever since the *Martyrdom* of Holy and Glorious King *Charles* the First, which was on a *Tuesday*, she made that Day, every Week, her Fasting-Day; and kept it with great Devotion and Mortification; labouring, for her Part, to avert, by her Humiliation, the terrible *Judgments of God* hanging over the Land for that prodigious Crime. And very wisely was a *Tuesday* chosen for this last Duty to her, that her Day of Devotion might be that of ours, to learn Godliness by her Example.

The Monthly Communion in our *Cathedral* she never miss'd; but when Duty call'd upon her to receive in her own Church, this Church. All our *Holy-Days* and *Lent-Sermons* she graced with her Presence, as she would make amends for the Paucity of the Assistants, and the Absence of many, who cry out for the Want of Sermons, and will not come to those, which with a Free-will are bestowed upon them. None more attentive than she in those *Holy Exercises*. How she profited at them, she express'd in her whole Conversation, And God blessing her for it, made good his gracious Sentence, *Blessed are they that hear the Word of God, and keep it.*

To the publick holy Service she bore a singular Respect and Affection, and might say with *David*, *Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth:*^a For which she had the same Disposition as *David* in that Psalm, *I will wash my Hands in Innocency, so will I compass thine Altar, O LORD.* For that Conscience, which watcheth carefully over her own Ways, to walk before God unto all pleasing, gets thereby a Confidence, tho' not in her Virtue, yet in God's Bounty, to draw near him, and compass his Altar.

For the Innocency of her *Life*, it were little to say, Whom hath she wrong'd? Whom hath she wilfully offended either in Word or Deed? Whom hath she provoked with Bitterness? Whom, tho' never so mean, hath she discontented with her Pride? We will say rather, To whom did she not do Good, that required it at her Hands? To whose Need was her Bounty shut up? Did she not seek and create Occasions to do Good? Did she not water the dry Grounds far and near with the Streams of her Liberality? Did not her Houses, her Table, her Attendance, the Managing her Estate, make intelligent Beholders to doubt whether her *Wisdom* or her *Goodness* was more eminent? The more eminent, because they were carefully covered with the Veil of *Humility* and *singular Modesty*. For that Veil is a resplendent Ornament; that Ornament of a meek and quiet Spirit, which before God is of great Price, shineth very bright before Men.

That was the *Jewel* indeed, which beautified all her Conversation; that Meekness, that Moderation known to all Men; that Evenness of Spirit, in Adversity and Prosperity, with Friends and Enemies, complying with all Things but Vice, descending to the Condition of her Inferiors, winning Persons of all Humours and Degrees, with a Dexterity without Guile, and an Affability without Dissimulation.

Such a religious and virtuous Life could not but have a religious and blessed End.^b And such an End she had. Then did God's Grace in her redouble the *Humility* of her *Repentance*, the Strength of her Faith, the Heat of her Love, and the Joys of her Hope. God in Mercy giving her good Intervals between Apoplectical Fits, to let her awakened Soul see the Heaven opened, and her faithful Saviour making good to her his Promise to all Believers, *I will come again, and receive you to myself, that where I am, you may be also.*^c

Being a Person of few Words, which she placed well, she husbanded those Intervals to express her *Disposition to Heaven*, her Longing for God, her Desire to depart, and to be with CHRIST. For as for the Disposing of her Estate, when I exhorted her to it, she said that Work was already done; shewing, that tho' her mortal Sicknes came suddenly, it came not unexpectedly, and that she had done with the World, before the World had done with her. I cannot without Joy and Comfort remember her Joy and Comfort, express'd with Eyes and Arms lift up to Heaven, her Heart going along with this Rapture of St. Paul, while I speak it; *I live, yet not I, but CHRIST liveth in me; and the Life which I now live in the Flesh, I live by the Faith in the Son of GOD, who loved me, and gave himself for me.*^d

^a Ps. xxvi. 8.

^b Non potest male mori, qui bene vixit.

^c John xiv. 3.

^d Gal. ii. 20.

How sincerely, how evidently, in Words and Gestures, did she express that she was full of the Life and Peace of God! which, tho' it pass all Understanding, yet held up her Understanding to Heaven; and to the very last kept her Heart and Mind in the Knowledge and Love of God, through JESUS CHRIST.

In that blessed Disposition departed the Mother of her Kindred, the Nurse of the Poor, the rare Example of Piety, Wisdom and Nobleness, and the Honour of our Cathedral;^e for she was Daughter to the Reverend Dean of *Canterbury*, *Charles Fotherby*; Niece to the Right Reverend the Lord Bishop of *Salisbury*, *Martin Fotherby*, some time Canon of the same Church; two Brethren of eminent Worth, descended of an ancient Family of Knights, *Fotherby's* of *Fotherby*, in the County of *Lincoln*: But her high Extraction consisted in being the Daughter of our Father which is in Heaven, an high Match in being the Spouse of CHRIST, in whose Arms she is now resting, full of Peace and Glory.

Died in Sept. 1669, and buried the 14th of the same Month in St. Martin's-Church in Canterbury.

*The CHARACTER of the Rev^d Dr. BENJAMIN CALAMY,
Minister of St. Lawrence Jewry, London, by WILLIAM
SHERLOCK, D.D. Master of the Temple.**



WE may lament the Loss of so kind a Relation, so true a Friend, so faithful a Pastor, and Fellow-Labourer, according to the several Interests we^a had in him; but he, blessed Soul, has fought a good Fight, and finish'd his Course, and kept the Faith, and is now gone to receive a Crown of Righteousness, a Crown of Immortality and Glory: He is now gone to that great Bishop and Shepherd of Souls, whose Flock he has so carefully and diligently fed, and whose wandering and straggling Sheep he has reduced into the Fold; to that kind Shepherd who laid down his Life for his Sheep, and therefore will not fail to reward those who have spent their Lives, and were ready to have sacrificed them too, for the Service of Souls.

When we speak of so great a Man, it is below his Character to mention such Things as would be thought considerable Attainments in meaner Persons; tho', indeed, a truly great Man does nothing meanly: A great Mind gives a peculiar Grace and Decency to common Actions, as it was easy to observe in his very Mirth and freest Humours, that he never gave the Reins out of his Hands, but govern'd himself by the strictest Rules of Prudence and Religion.

But I shall confine myself to consider him only as *a faithful and wise Steward*, and therefore have very little to add; and would I have chosen any particular Man to have drawn the Character by, of a wise and faithful Steward, there are not many Men I should sooner have thought on than Dr. *Calamy* to have been the Pattern.

That he did take care to give you Meat in due Season, I need not tell you, because you all^b know it. If preaching in Season and out of Season, if publick Instructions and private Applications, where they were needful or desired, be to feed the Flock of CHRIST, and to give Meat to his Household and Family, this he did, and that very faithfully and wisely too.

In the first place, he took care to inform himself and to furnish his own Mind with all useful Knowledge; and his constant preaching, tho' without any vain Affectation of Learning, which serves only to amuse, not to instruct, did sufficiently discover both his natural and acquired Abilities. He had a clear and distinct Apprehension of Things, an easy and manly Rhetorick, strong Sense convey'd to the Mind in familiar Words, good Reasons inspired with a decent Passion, which did not only teach, but move and transport the Hearers, and at the same time gave both Light and Heat; for indeed he was a good Man, which is necessary to make a good Preacher: He had an inward vital Sense of Religion, and that animated his Discourses with the same divine Passions which he felt in himself.

He did not entertain his Hearers with School-Subtilties, or conjectural Divinity; with such thin and airy Speculations as can neither be seen, nor felt, nor understood; but his chief Care

^e Of *Canterbury*.

* From the Sermon preach'd at *St. Lawrence Jewry*, Jan. 7, 1685-6.

^a His Parishioners and Clergy present at his Funeral.

^b His Parishioners.

was to explain the great Articles of Faith and Rules of Life, what we must believe, and how we must live, that we may be eternally happy. And he did, as a faithful Servant ought to do, as he declared a little before his Death, that he never preach'd any thing but what he himself firmly believ'd to be true.

I need not tell you what a troublesome World we have lived in for some Years past, such critical Times as would try the Principles and Spirits of Men; yet he, like a truly honest and faithful Servant, oppos'd the growing Distempers of that Age, without any Regard either to unjust Censures or apparent Danger; and did not needlessly provoke any Man: He gave no hard Words, but thought it severe enough to confute Mens Errors without upbraiding or reproaching their Persons: His Conversation was courteous and affable to all Men, soft and easy, as his Principles were stubborn; he could yield any thing but the Truth, and bear with any thing but the Vices of Men: He would indeed have been the Wonder of his Age, had he not lived in such an Age as, Thanks be to God, can shew many such Wonders; and yet in such an Age as this he made an illustrious Figure; tho' he had his Equals, he had not many Superiors.

Thus he liv'd, and thus this good Man died; for thus he was found doing when his LORD came. The first Symptoms of his Distemper seiz'd him just before his last Sermon at *Whiteball*, but gave him so much Respite as to take his Leave of the World in an excellent Discourse of Immortality, which he speaks of with such a sensible Gust and Relish, as if his Soul had been then upon the wing, and had some Fore-taste of those Joys it was just going to possess: And indeed he encounter'd the Apprehensions of Death like one who believed and hoped for Immortality; he was neither over-fond of living, nor afraid to die: He receiv'd the Supper of our LORD, profess'd the Communion of the Church of *England*, in which he lived, and in which he now died, and, having recommended his Soul to God, he quietly expected how he would dispose of him.

But I must not forget to tell you, that he died like a true and faithful Pastor, with a tender Care and Affection for his Flock. When he impos'd this unwelcome Office upon me, he told me, he did not desire any Praises of himself, but that I would give some good Advice to his People, who, said he, are indeed a very kind and loving People.

I am sensible the Character falls very short of what our deceased Friend deserv'd, but it is every Word true, and I thought had been as inoffensive too as it is true; and so I believe it will appear to wise and considering Men, and others may judge as they please.

Died in Jan. 1685-6, and buried the 7th of the same Month in the Church of St. Lawrence Jewry, London.

*The CHARACTER of the Right Worshipful SIR THOMAS ADAMS, K^{nt} and Bar^t, and Alderman of London, by NATH. HARDY, D.D. Vicar of St. Martin's in the Fields.**



HERE is no less than a *threefold* Obligation, to wit, of *Piety*, *Equity*, and *Charity*, laid upon us, of *publishing* the Excellencies of those who have done *worthily*, and been *famous* in their *Generation*; since (as *St. Basil* observeth) hereby we *glorify* the LORD in and for his *Servants*, and that is *Piety*; we *honour* the *Dead* in their *Memory*, and that is *Equity*; we *rejoice* and *benefit* the *People* by their *Examples*, and that is *Charity*. As *Physicians* and *Surgeons* do very much advance their *Knowledge* by *anatomising* the *Bodies* of *dead Men*, so we either are, or may be, much *better'd* in our *Practice*, by a *Delineation* of the *Graces* of *dead Saints*; and therefore, tho' this eminent *Servant* of God, and of his *Generation*, being taken out of this *Valley* of *Bacah*, and carried to that *Mount* of *Joy*, (where, beholding the glorious *Deity*, he sings eternal *Hallelujahs*) stands in no *need* of any *Praises* from us; yet it is needful, very needful for us, who are left behind, that we may be stirred up to *follow* his choice *Example*.

And now what *Paterculus* saith of *Æmilius Paulus* (he was *Vir in tantum laudandus in quantum virtus ipsa intelligi potest*) I may fitly apply to him; the *Circumference* of his *Encomium* may very well take in all the *Lines* of *Virtue*, which meet in him as in their *Centre*;

* From the Sermon preach'd at *St. Katherine Cree-Church*, *London*, *March 10*, 1667.

and I could heartily wish that, as those *Confessors* truly said in their *Epistle* to St. Cyprian,^a *vigorous Expressions* were correspondent to the glorious *Actions*, or rather *Passions*, of those *Martyrs* whom he commended; so I could now draw the *Picture* of this *Worthy*, not only at the *Length*, but to the *Life*: But, alas! my *Pencil* giveth so rough a *Draught*, that I am afraid I shall but *disfigure* him whilst I go about to *commend* him; so that I am ready to draw back my *Hand* whilst I am drawing his *Lineaments*; and therefore shall *desire*, as he did who wrote the *Life* of St. Cyprian, that if I shall say *less*, as *less* I must needs say than he *deserveth*, it may not *derogate* from his *Honour*, but be *imputed* to my *Unskilfulness*; and if any shall think I say *too much*, I shall ascribe it to their *Ignorance*, since none who *knew* him but must needs have a high *Value* for him; nor shall I say *more* of him than what not only very *credible* *Information*, but for the most part my own *personal* *Knowledge*, will *warrant* me, having had the *Honour* of more than twenty Years *Acquaintance* with him, fifteen whereof he was the *chief* *Inhabitant* of that *Parish* wherein I was an unworthy *Labourer*.

The Truth is, as *Titus Vespasian* was called the *Delight* of *Mankind*, so was he the *Darling* of the *City*; so generally well *reputed* and *reported* of, that I suppose it will be said of this *Panegyrick* concerning him, what one said who met with a Book call'd *Herculis Encomium*, *The Praise* of *Hercules*, who ever *dispraise* him, to wit, that *knew* him.

His very *outward* *Aspect* was *amiable*, nay *venerable*, and his *Presence* as the *Appearance* of some *benign* *Star*, having a *pleasing* *Influence* upon all that look'd upon him. But could you have view'd his *Inside*, behold that *virtuous* *Soul* which inhabited his *comely* *Body*, how would it have ravish'd you? and yet tho' we could not *directly*, we might *reflexively*, and that both from his *Words* and *Works*.

The *Tongue* of the *Just* (saith *Solomon*^b) is as *choice* *Silver*, of which the *Trumpets* under the *Law* were made, because of its *sweet* *Sound*; and again, the *Lips* of the *Righteous* feed many, to wit, with *wholesome* *Counsels* and *Comforts*, keeping as it were *open* *Table* for all *Comers*: Such was his *Tongue*, frequently *tip* with *silver*, nay *golden* *Sayings*, which he brought forth out of the *Treasure* of his *Memory*; such were his *Lips*, with which (as well, nay better, than with his *bountiful* *Table*) he fed not only his *Children* and *Servants*, but all who *convers'd* with him; among whom, I can truly say, *I never went to him but I did, or might come away from him better'd by his gracious and prudent Discourse*: Nor was he only, as I doubt too many are, a *Man of Words*; his *Goodness* was not only at his *Tongue's* but his *Finger's* *Ends*. That of our *Saviour* concerning himself, *my Works testify of me*,^c is, tho' in a far *inferior* *Way*, *verifi'd* of him; at least, we may make use of what *Solomon* saith concerning the *virtuous* *Woman*, *His Works did praise him in the Gates*;^d so that he was not only in respect of his *Words* a *sweet* and *pleasing* *Voice*, but of his *Works* a *burning* and *shining* *Light*.

It is said of *David*, that he died in a *good old Age*, full of *Riches* and *Honours*:^e The *Age* to which this *worthy* *Patriot* attained was *old*, *elder* than *David*, exceeding it *eleven* *Years*; for whereas *David* lived but *seventy*, he was above *eighty-one* *Years* old when he died; and if *David's* were a *good old Age*, his was *better*, being more *hail* and *lusty* at *eighty* than *David* was at *seventy*. That *Promise* in the *Psalms*, *Thou shalt see thy Childrens Children, and Peace upon Israel*,^f was abundantly *made good* to him, as to *Childrens Children*; and tho' he lived to see both *domestick* and *foreign* *Wars*, yet before he died he saw *Peace* upon our *English* *Israel*, which *God* of his *Mercy* long *continue*.

And as he was full of *Days*, so he filled these *Days* with all sorts of *good* *Actions*; he well knew the *Worth* of *Time*, which we for the most part *undervalue*; and, accounting every *Minute* *precious*, took care not to spend only his *Days* but his *Hours* well; so that his *grey* *Hairs*, being found in a *way* of *Righteousness*, were a *Crown* to him; and what *Scaliger* said of *Strisset* may no less justly be said of him, it was pity either that *Age* should have made him *old*, or the *Law* of *Nature* bereav'd him of *Life*.

As to *Riches* and *Honour*, it is true he came far *short* of *David*, yet he wanted not his *Share* of either; *God* was pleased so far to *bless* his *honest* *Endeavours* in that *Calling* wherein his *Providence* had placed him, that he enjoy'd a *liberal* *Portion* of this *World's* *Goods*; nor did he want those *Honours* which were suitable to him: *David* indeed was a *King*, and so the *supreme* *Person* in his *Kingdom*; he was, whilst *Lord-Mayor*, *chief* *Officer* of this *City*; during his *Continuance* in which *Place*, he did, by virtue of his *Office*, represent the *King's* *Person*: Whatsoever *Honour* in the *City* he was *capable* of he was *chosen* to; *Master* of his *Company*, *Alderman* of a *Ward*, *President* of *St. Thomas's-Hospital*, several times *Burges* in *Parliament* (tho' the *Iniquity* of the *Times* would not permit him to sit) *Sheriff* and *Lord-Mayor*. After which he at length became, and so continued for some *Years*, (as *Benazab* was said to be

^a Cypr. Ep. 26.^b Prov. x. 20, 21.^c John v. 36.^d Prov. xxxi. 31.^e Chron. ix. 28.^f Psalm cxxviii. 6.^g Of London.

a mighty Man among the thirty^h) the first among the twenty-six, the eldest Alderman upon the Bench that had serv'd in the Office of a Lord-Mayor, to whom is given that honourable Title of the Father of the City: Nor had he only all this Honour from the City, but his King also gave him the greatest Honour he was capable of in his Station, making him not only a Knight, but a Baronet, which descends upon Posterity.

I mention these, not as if Riches or Honours, or both, were abstractively consider'd Topicks of Commendation, but inasmuch as they are conferred by God sometimes upon good Men as the Encouragements, and made use of by them as the Instruments of Virtue; and so they were to him, he being a bountiful Steward of his Riches; nor did his Dignities so much honour him as he them.

I cannot say of him as CHRIST said, *Lo, a greater than Solomon*; he was greater or richer than David, nay, much inferior; no, nor yet better than David, nor yet so good: But thus much I dare say, it was his laudable Ambition to be as good; he endeavour'd to tread in David's Footsteps, and what is said in my Text concerning David, I shall confidently affirm of him, and that in both Translations *he was one who served his own Generation by the Will of God, and who in his own Generation served the Will of God*.

Throughout the Age of his Life he was, through God's Providence, instated in manifold Relations, intrusted with various Offices, conversant in several Employments; in all which he had no Cause to complain with him who said, *I was every thing, and profited nothing*: All of them being as so many Cuts and Channels, through which did run his several Virtues and Graces.

And now, as he said of St. Cyprian, *it would be a burthensome Task to enumerate all Particulars, since Plenty makes me poor*; and I have so much to say, that I know not where to begin.

If you please, I will begin with that, which is (in Solomon's Language) the Beginning of Wisdom, namely, The Fear of the LORD. He was eminent for Religion and Devotion: That Orthodox Religion which is professed in the Church of England, he faithfully adhered to, cordially owning her Doctrine and Discipline, Hierarchy and Liturgy: And tho' he lived in an inconstant Age (wherein it was the Mode to change Religions, as Women do Fashions) he proved not a Reed or a Willow, but an Oak, stedfast and immoveable. Great was his Respect to the Orthodox and Orthoprax Clergy: Those who were Sufferers he charitably relieved: Those who were Labourers he bountifully encouraged. The very Feet of them that served at the Altar were beautiful in his Eyes; and I should be very ungrateful, if I should not acknowledge myself (tho' most unworthy) to have had a Benjamin's Share in his Favour. Schismatical Conventicles he abhorred, but duly frequented the Church Assemblies. I was for many Years an ocular Witness of his Attendance on the publick Ordinances, where he was a joint Petitioner at the Throne of Grace, a judicious Auditor of God's Word, a diligent Receiver of the Lord's Supper, from the monthly Administration whereof I do not remember he was absent, if in Town and in Health: And tho' it was an Age wherein Irreverence was in fashion, and Devotion decry'd as Superstition, he was exemplary for his reverent Behaviour in God's House, seldom at Prayers but upon his Knees, unless want of Room hinder'd him, his Head still uncovered at the reading and preaching of God's Word, and always kneeling at the Holy Communion; nor was he only (as I fear too many are) religious in the Church, but his Family, praying with and for them, and giving wholesome Counsels to them. That Character which Almighty God giveth concerning Abraham, for I know him, that he will command his Children, and his Household after him, to keep the Way of the LORD,ⁱ did justly belong to him, whose Care it was to bring up his Children in the Fear, and instruct his Servants in the Ways of the LORD, and his Resolve was that of Joshua, *I and my House will serve the LORD*.^k Finally, trace him not only from God's House to his own, but from his Chamber to his Closet, and there you might have found him, daily setting Time apart for his Meditations and Devotions: Nor could any secular Affairs divert him from God's Service; and therefore when his Occasions called him forth sooner, he would rise the earlier, that he might begin the Day with God, with whom he always also closed it up.

Thus, during his Age and Generation in this World, he served his God; and no less careful was he to serve his King, remembring, that fear the LORD and the King are joined together by Solomon.^l He was a strenuous Asserter of Monarchical Government. Nor can I pass by one Argument which he often used upon that account, where Almighty God by his Prophet Ezekiel recounting up the manifold Blessings he had conferred upon his People Israel, mentioneth this among the rest, as none of the least, *thou didst prosper into a Kingdom*; ^m by which is clearly intimated, that those Nations are most prosperous which are under

^h 1 Chron. xxvii. 6.

ⁱ Gen. xviii. 19.

^k Josh. xxiv. 15.

^l Prov. xxiv. 21.

^m Ezek. xvi. 13.

Kingly Government; nay, that *Kingly* Government is a *Prosperity* to a People. He was, I dare say, among the Number of the *Mourners* in *Sion*, for all the *Abominations* which were committed, and especially for that execrable *Treason* in *murdering* the *Father*, and *banishing* the *Son*; nor did he cease to be an importunate *Petitioner* at *Heaven Gates* for the *Restoration* of *King* and *Church*. Upon the account of his *Loyalty* to *Charles the First*, of blessed Memory; when *Lord-Mayor*, his *House* was *searched* by the *Rebels* then in power, supposing there to have *found* the *King*. The *Year* after he was cast into the *Tower*, and there kept a *Prisoner*, and for several *Years* put by all publick *Offices* and *Employments*, they finding him a Man that would not be *moulded* into their several *Forms*, nor make *shipwreck* of his Conscience to *serve* their *Interests*. Upon the account of his *Loyalty* to *Charles the Second*, during his *Exile*, he hazarded his *Estate* and *Life*, by sending him considerable *Sums of Money* beyond *Sea*; and when the *blessed Time* came of his *joyful Return* to his *Throne*, tho' he was in the 73d *Year* of his *Age*, which might have been a just *Excuse* for his *staying at home*, this aged *Barzillai* went not only over *Jordan River*, but crossed the *Sea* to attend his *Sovereign* home.

Next to *God* and the *King*, I dare say the *City of London* was written upon his *Heart*, wherein he spent by far the *greatest Part* of his *Life*, and hath now *breathed* his *last*. Here, through *God's Blessing*, he got, and here he spent a considerable *Part* of his *Estate* in the *City's Service*. He was of so publick a Spirit, that when his Son-in-law brought him the first *News* of his being chosen *Sheriff* of *London*, he immediately *dismiss'd* the particular *Business* about which he was, and never after *personally* followed his *Trade*, but gave himself up to the *City Concerns*. It was his *Study* to know the *Customs* and *Usages*, the *Liberties* and *Privileges* of the *City*, and accordingly his *Endeavour* in his several *Capacities* to preserve and maintain them. He was not only in *Word*, but in *Deed* an *Assistant*, a *Guardian*, yea a *Pillar* of the *Right Worshipful Company of Drapers*. He was a *vigilant President* of *St. Thomas's Hospital*, which probably had been *ruined* before this, but that his *Sagacity* and *Industry* discovered the *Fraud* of an *unjust Steward*. In the *Court of Aldermen* he was as an *Oracle*, very subservient by his *grave* and *prudent* Counsels to the *City's Government*. He was so far from *self-seeking*, that when he was *Lord-Mayor*, he did not make those *Advantages* (which usually are) by selling the *vacant Places*. Whilst a *private Tradesman*, he was *exact* (so far as ever I heard) in *commutative Justice*, in his *Bargains* and *Contracts* of buying and selling; and when a *publick Magistrate*, he was no less *conscientious* of *distributive Justice* between Man and Man: So that what *Lampridius* said of *Alexander Severus*, he was a *good Man*, and *very needful for the Common-wealth*, may be affirmed of him in reference to the *City*; he was not only a *good Man*, but exceedingly useful by his *Justice* and *Prudence* for the *City's Welfare*.

I must not forget to tell you how he *served* the *Town* where he received his *first Breath*, by building there and *endowing* a *Free-School* with a considerable *Maintenance* for the *Education* of *Children*. How he hath *served* the *University of Cambridge*, by erecting an *Arabick Lecture*, and settling upon the *Lecturer* 40 *l. per Ann.* for his Pains in *reading* it; hereby testifying himself to be a *Lover of Learning*, to which, indeed, none is an *Enemy* but the *Ignorant*; and therefore he could not, having himself a very *competent Measure* of *Knowledge*: Nor were these *munificent Works* to bear the *Date* of their *Beginning* from his *Death*, but the one began 20 and the other 30 *Years* ago; nor is their *Maintenance* only settled for some *Term* of *Years*, but (as we usually express it) *for ever*; by which means he hath not only *served* his own, but *succeeding Generations*; nay, in that *Arabick Lecture* he hath served those remote *Eastern Parts* of the *World*, upon which account (at the Desire of the Reverend Mr. *Wheelock*, now with *God*) he was at the *Charge* of *Printing* the *Persian Gospels*, and transmitting them into those *Parts*; yea, by these *Ways* he endeavoured to *serve* the *Lord CHRIST*, promoting the *Christian Religion*, and (to use his own *Language*) *throwing a Stone at the Forehead of Mahomet* that grand *Impostor*.

Thus he was *serviceable* in his *Generation* to the *Will* of *God*, *Honour* of *CHRIST*, *Welfare* of the *City*, *Benefit* of *Country* and *University*; nor was he wanting to *serve* the *Poor* neither by his *Charity*; his *Hands* were frequently open whilst he *lived* upon all *Occasions*; and notwithstanding many late great *Damages* to his *Estate*, he hath given considerable *Legacies* to the *Poor* of several *Parishes*, to *Hospitals*, to *Ministers Widows*, and such like, at his *Death*; all which I cannot now stay particularly to enumerate.

Finally, let me not *tire* your *Patience*, if to the rest of his *Graces* and *Virtues*, I add his *Patience*, whereby he *served* the *Will* of *God* in *suffering*. To *serve* the *Will* of *God* in *doing good* was his *Meat and Drink*; to *submit* to his *Will* in *suffering Evil* was his *Antidote*.

ⁿ To be paid for ever by the Right Worshipful Company of Drapers, London.

and Cordial. The Truth is, this good Man's Coat (like Joseph's) was parti-coloured, his Wine mixed with Water, nay, with Gall and Wormwood; many doleful Losses he met with, as to his worldly Goods; some disastrous Crosses in his near Relations, such (as himself said) he could not have borne, were it not for this Book (pointing to the Bible which lay before him;) but there he met still with that which comforted him; frequently (among others) making use of that Passage of Job to his Wife, *Shall we receive Good at the Hands of God, and shall we not receive Evil.*^o

The latter Years of his Life have been Years of Pain to him, by reason of that Disease of the Stone in the Bladder, whereof at last he died: A Stone so weighty, that it exceeded 25 Ounces; so grievous, that a little before his Death it made him roar, but yet not murmur, God graciously supporting him under the Weight, and sustaining him under the Pain of it; and indeed the Providence of God was singularly remarkable, in that having a Stone of so vast a Bigness in his Bladder, his Pain was comparatively so little, and his Life so long, for had there not been as it were a Way paved, or rather a Channel cut through the Stone for his Water to pass, the Stoppage of it must of necessity have very much added to his Smart, and lessened his Days.

He hath now taken his Leave of this World, and truly I may very well say of him in St. Ambrose's Language, *In illo uno non unum sed plures amissos requirimus*, In this one Person there is a manifold Loss; whilst passing by private Losses, the King hath lost a loyal Subject, the Church a faithful Son, and the City a prudent Senator; indeed he was so eminently useful every way, that his Loss would have been insupportable, did not this Consideration qualify it, that he died in so old an Age, that according to Course of Nature he could not have lived much longer; nay, considering his Disease, it is a Wonder that he lived so long. He is departed from the Inn of this World, to the long Home of his Grave, of which, I am sure, he was many Years before mindful, it being his frequent Language upon several Occasions, *I have nothing to make account of but only my Grave; where he shall sleep in the Dust, till he awake and arise to Glory.*

It were too great pity, if such a rare and precious Jewel as he was should have been locked up in a Cabinet; yea, pity it is, that a more skilful Lapidary was not made choice of to have set him forth in his Lustre. But the best of it is, his native Lustre was such as needed not the Help of Art; and so far is this Discourse from adding to his Splendor, that in truth it receiveth whatever Worth it hath from him.

There is nothing said of him, which doth not belong to him; and therefore let none think, that I do at all flatter him, tho' on the other hand I ingenuously acknowledge it is far short of what might have been said of him; and therefore it may be thought that I did coldly commend him. The Truth is, tho' I will not use St. John's hyperbolical Expression concerning our Saviour; *There are many other Things which Jesus did, the which if they should be written every one, I suppose that the World itself could not contain the Books which should be written;*^p yet I dare say, the several Passages of his excellent Life could not be contained in an Hour's Discourse, but justly require a large Volume.

Died in March 1667, and buried the 10th of the same Month in St. Katherine Cree-Church, London.

*The CHARACTER of the R^t Hon^{ble} ANNE, Countess of Pembroke, Dorset, and Montgomery, by the R^t Rev^d Dr. EDWARD RAINBOW, Lord Bishop of Carlisle.**



E see a Woman, which might lead us to consider only what is natural, either in the Original from what Stock she came, or the Portions wherewith Nature endued her.

But as to the former, I need not be her Herald. Her Blood flowed from the Veins of three anciently ennobled Families, *Cliffords, Viponts, and Vesseys*; Lords and Barons in the North; and she added (to her *Escutcheons*) *Pembroke, Dorset, and Montgomery*, the Titles of three great Earldoms in the South.

^o Job ii. 10.

^p John xxi. 25.

* From the Sermon preach'd at Appleby in Westmoreland.

But, as St. *Hierome* profess'd, when speaking upon a like Argument, the Praises of *Marcella*, a noble Roman Lady, and of high Descent: *Nil in illa laudabo, nisi quod proprium*, he would not praise her for any thing, but what was purely her own: So for me, let this deserving Lady be praised only by her own Achievements. The Additions of Honour wherewith herself adorned her Ancestors: *The Fruits of her Hands, her own Works, these shall praise her in the Gate.*^a

You look at a Woman, but one of those whom Nature had blessed with her best Dowries. *Mens sana, in corpore sano*, is the Sum of Nature's Gifts. She had a clear Soul shining through a vivid Body; her Body durable and healthful, her Soul sprightly, of great Understanding and Judgment, faithful Memory, ready Wit.

Her Body was a faithful Servant to her Mind; had served it fourscore and six Years, and was useful in all the Dispatches of her Will; she had accustomed her Body to the Yoke; she had train'd it up so well in all virtuous Exercises, by her admirable Temperance, that she had it perfectly at her Command, and wholly at the Discretion of her Soul: A Thing not very observable in this Age of the World amongst Men or Women! The Body, the Will of the Flesh, commonly governs the Man. The Soul in most is a Drudge to the Body; employs its Wit, and all its Faculties to serve the Interests and Needs of the Body, *to make Provision for the Flesh*; a delicate and luxurious Master.

This excellent Lady then, who neglected, or spent so little Time or Pains about her Body, except it were to make it serviceable to her Soul, which she adorned with her chief Care and Diligence, may serve for a *Glass* or *Mirror* for others of that Quality or Sex to dress themselves by her Example.

So that altho' Nature framed her but a *Woman*, yet she having a Body so well ordered, as well as built; a Soul endued by Nature with such acute Faculties, we need not doubt to call her *wife*; to say that in *her* the World had found, and has lost, a wife, a virtuous Woman.

For that's it; Virtue, which only makes and denominates a *Woman* wife; wife and virtuous are almost Terms reciprocal; every wife Woman is virtuous, and all the virtuous are wife.

It was a strange Question for King *Solomon* to ask (having had seven hundred Wives) *Who can find a virtuous Woman?*^b And it was as strange that he should answer that Question when he was become a Preacher, *Behold this I have found* (saith the Preacher) *counting one by one to find out the Account.*^c

Therefore to demonstrate this rarely ennobled Woman to have deserved this greatest Mark of Honour, to have been truly wife, I will set forth her Wisdom from the great Effect of Wisdom, the Deriving of Blessings, most noble, most useful, most necessary to her Family, to her Allies, and to the Generation wherein she lived; for which, that and many other Generations may call her blessed.

She built a *Pillar*, a Monument which stands in the High-way, at the Place where her endeared Mother and she last parted, and took their final Farewel; and as *Jacob* did, *she poured Oil upon this Pillar*, the Oil of Charity, pouring down then, and yearly since (and that the Cruise of Oil may never fail, ordered it always to be continued) at a set Day every Year a Sum of Money, *that Oil to make glad the Heart of the Poor*, and withal, to be as a precious Ointment to perfume her pious Mother's Memory; that her good Name, and their mutual Dearness of Affection, might be engraven, and remember'd by their Posterity and the Poor to all Generations.

But her Buildings for Charity were larger than a Pillar, such as gave *Shelter* and *Maintenance* to the Poor. Besides the Repairs and restoring of an Alms-house,^d built and endowed by her pious Mother, *Margaret* Countess of *Cumberland*, she built an Alms-house in this Place,^e and made decent Provision for thirteen poor Women, a Mother, and twelve Sisters, as she called them, to the perpetual Relief of the Poor and Destitute; and that *Alms* and *Devotion* might not be separated, she gave Allowance for the Prayers of the Church to be daily administer'd to them.

Six ancient Castles, ample and magnificent, which her noble Ancestors had built, and sometimes held up with great Honour to themselves, Security to their *Sovereigns*, and Hospitality to their Friends and Strangers; now, by the Rage of War, or Time, or Accidents, pull'd or fallen down, or made uninhabitable, scarce one of those six that shewed more than the *Skeleton* of an House; her reviving Spirit puts Life into the Work, made *all these dry Bones live*, these scattered Stones come together; those Ruins forsake their Rubbish, and lift up their Heads to their former Height. A marvellous Task it was which she undertook, to

^a Prov. xxxi. 31.

^b Prov. xxxi. 10.

^c Eccles. vii. 27.

^d At Bearmky.

^e Appleby.

design the re-building so many and such great Fabricks; to rear up them, when the earthly House of *her Tabernacle* began to stoop and decline,^f being about the sixtieth Year of her Age when she began; who then could hope to finish? But when she did consider in her great Mind, did think *upon the Stones, and it pitied her to see them in the Dust,*^g her Prudence (as with her Hands) set on the Work, raised, cemented, finished; and where others might have thought it Glory enough to have been the *Restorer* of any one, she laid the *Top-stone* on them all. These Houses, the End of her building them, was Gratitude to her Ancestors, and also Kindness to her Posterity and Successors, that they might find the Blessing of *Canaan, Houses which they built not*, Accommodations ready prepared for them.

But the main End of her Building, *Piety to God*, in re-building, or repairing his *Houses, Churches, or Chappels*. She rebuilt, or, by repairing, restored six Houses of her own, but of God's Houses seven.^h She had no Dwelling for herself, where God had not a House to be worshipped publickly, besides private Oratories in her Houses.

If now I could set before your Eyes, or before your Imaginations, *six Castles, seven Churches* or *Chappels*, besides the two *Alms-houses*, and other inferior subservient Buildings which she made or made useful; if I could represent all these before you in one Landskip or View, you would imagine you saw something greater than an *Escurial*; ⁱ an eighth Wonder, or something more wonderful than the seven, which the Heathen World hath boasted of; at least more beneficial to the World than they. For these great and monstrous Buildings were to no greater End, than to make the Name of the Builders endless. But all this wise Woman's Buildings, as you see, were to some *good End*; were given either to *Charity* towards the Poor, *Gratitude* to her Ancestors, *Kindness* to her Posterity, or dedicated to the Worship of God. And if we look upon the Management of a Family to be the real Blessing of all Society, then we must pronounce this Lady to have conduced much to her Generation in this Respect; for her House, Family, and the well-governing of it in all the Members, this wise Woman did perform with the greatest Providence and Prudence. Her Children, which were but two,^k that grew up to perfect Age, she built them up in the *Nurture and Fear of the Lord*, seasoned them with sound Principles of Religion, that she saw them arrive at the Pitch and Praise of wise Women. And by their Issue they gave her pregnant Hopes, that they would build up, or keep up the House of her ennobled Family, like *Rachel* and *Leah*, which two did build the House of *Israel*. So that her Children, and her Childrens Children, and their Children, did spring up, crave, and receive her Blessing; and shall always call her blessed, who hath intailed such Blessings upon them by her Affection, Piety, and Providence.

As to her Servants domestick, she well knew that they were *pars domus*; and how necessary a Part of the House the Servants are, and therefore to be kept tight, sustained, and carefully to be held up; if in Decay, repaired; and therefore this Part of her House she was always building or repairing by the Hand of her Bounty, as well as by good and religious Order in her Family. Indeed she looked on some to be such as *Seneca* allows them to be, *humiles amici, humble Friends*. Therefore as many great and wise Governors of Families have been observed to do, in certain Seasons to condescend, let down themselves and their State, by taking up their discreeter Servants into some Degree of *Familiarity* with them; so, I say, this heroick Lady would (besides the necessary discoursing with them about her Affairs) divert herself by familiar Conversation with her Servants; in which they were sure (besides other Gains from her bountiful Hands) to gain from the Words of her Mouth something of Remark, whether pleasant or profitable, yet very memorable for some or other Occasion of Life. So well did she observe the Wise-man's Caution, *Be not a Lion in thy House*; ^l intimating, that some are always in Rage, and brawl, and fright their Family from their Presence; her Pleasantness and Affability made their very Addresses a great Part of their Preferment.

It was indeed observable, that altho' she clothed herself in humble and mean Attire, yet like the wise and virtuous Woman, *She clothed her Household with Scarlet*; ^m her Allowance and Gifts were so bountiful, and so frequent to them, that they might afford to clothe themselves in such Garb, as best became the Servants of so great and so good a Mistress. And some of the Wise have thought it a great Error, and against the Rules of Oeconomics, to be niggardly to good Servants, to grow richer by such a Thrift as makes the Servants Back bare, or Belly empty, to fill the Master's Purse.

^f One had lain 140 Years desolate after the Fire had consumed it. (*Brough-Castle*, the Timber burn'd, Anno 1521.) Another 320 Years after the invading Scots had wasted it. (*Pendragon-Castle*, wasted by David King of Scots, Anno 1341.) ^g Psalm cii. 14. ^h *Brougham, Nine-Kirks, Appleby, Bongate, Mallerstang, Barden, Skipton.* ⁱ The King of Spain's most magnificent Palace, which excels all others in Bigness. ^k Lady Margaret Countess of Thanet, and Isabella Countess of Northampton. ^l Ecclesiasticus, iv. 30. ^m Prov. xxxi. 21.

But altho' in this she did follow the Pattern given to all the Wife, *Give Meat to her Household,*^a and in such a Plenty, that Hospitality and Charity might have their Portion with them; whilst she herself was contented with any Pittance, little in Quantity, (but enough to keep Life and Soul together, as we say) *Viands* not costly or rare, not far fetch'd and dear bought, but such as were at hand, palatable and cheap. Yet here I may be bold to tell you something to wonder at, that she much neglected and treated very harshly one Servant, and a very ancient one, who served her from her Cradle, from her Birth, very faithfully, according to her Mind; which ill Usage therefore her menial Servants, as well as her Friends and Children, much repined at. And who this Servant was I have named before: *It was her Body*, who, as I said, was a Servant most obsequious to her Mind, and served her four-score and six Years.

It will be held scarce credible to say, but it is a Truth to aver, that the Mistress of this Family was dieted more sparingly, and, I believe, many times more homely, and clad more courtely and cheaply than most of the Servants in her House; her Austerity and Humility was seen in nothing more, than in *neglecting of the Body, not in any Honour to the satisfying of the Flesh.*^o

Whether it were by long Custom to prove with how little Nature may be content; and that, if the Appetite can be satisfied, the Body may be fed with what is most common and cheap. She taught us that Hunger and Health seek not Delicacies nor Fulness.

So that this Lady's Example might supply the defective Application of a Sermon, reform or shame Gluttony, cause vain Gallantry to impose sumptuary Laws to itself, sit content with home-bred Fare, home-growing and home-spun Manufacture, and not run to *France* or *Persia* to fetch *Form* or *Matter* for their Pride.

This opulent Lady might, if she had pleased, have fetched from far, and at the dearest Rates, *Provisions for the Flesh*, the Back or Belly; but her greatest Appetite was after Wisdom; and she knew as well as *Seneca*, that in a fatted Body commonly dwells a lean and starved Soul;^p and had heard of St. Gregory's Aphorism, "Wisdom is seldom found in those Territories, where Men delight to fare deliciously every Day."

We may conclude, that this great Matron, who had such Command over herself, knew how to deny herself; had learned our Saviour's Lesson of Self-denial; and St. Paul's Affirmation might be her's, *I keep under my Body, and bring it into Subjection.*^q These Abridgments were in this Lady a Mortification, which Humility and Modesty concealed, but which Wisdom and Resolution did put in practice.

I should now have done with that Part of Oeconomy which respects her Servants, but that she was as famous for *building them up in the most holy Faith*; and also *giving them their Meat in due Season*; that *Meat*, which our Saviour told his Followers would not *perish*, but endure to *everlasting Life*. This he told them of in the sixth Chapter of St. John, when they made such haste to find him, soon after he had fed them with the Loaves; and by this *Meat*, in Opposition to the *perishing*, some Interpreters tell us, he meant *his Body in the Holy Sacrament, the Meat that would nourish them to everlasting Life*.

This spiritual Meat this Lady wisely took care that it might be provided for all her Household in due Season, that is, at the three Seasons of the Year when the Church requires it, and once more in the Year at the least; besides those three great Festivals, she made one Festival more for all that were fit to be invited or compelled (as in the Gospel) to come to that Supper.

And that all might be fitted and well prepared, she took care that several Books of *Devotion* and *Piety* might be provided four times in the Year, that every one might take their choice of such a Book as they had not before; by which means, those that had lived in her House long (and she seldom turned any away) might be furnished with Books of Religion and Devotion in every kind.

By these, and more Instances, which it were easy to produce, it appeared, that this religiously wise Lady had deliberately put on Joshua's holy Resolution, *I and my House will serve the LORD*;^r and might have the *Eulogy* which that memorable Queen pronounced of the best ordered Family in the World, *Happy are thy Men, happy are these thy Servants which stand continually before thee.*^s

And seldom did any come under her Roof, who did not carry some Mark and Memorial of her House, some Badge of her Friendship and Kindness, she having always in store such Things as she thought fit to present. She did not always consider what was great, or what might by Value make the Present worth Acceptation, or how it suited to the Condition of

^a Prov. xxxi. 15.

^o Colof. ii. 23.

^p Ep. 88.

^q 1 Cor. ix. 27.

^r Joshua xxiv. 15.

^s 1 Kings x. 8.

the Person; but what (as her pleasant Fancy suggested) might make her memorable to the Person who was to receive it. Besides, in all her Deeds, she had a Providence and Fore-cast with herself, and also an After-cast, as you may call it, and casting up her Expence, and consulting with her Officers. She well understood and followed the Advice of our wise King, *Prepare thy Work without, and make it fit for thyself in the Field, and afterward build thine House.*^c Therefore before she began to build a Tower (to build in any kind) she first *sat down and counted the Cost*, as our Saviour intimates wise Builders will do; she kept exact Accounts weekly in Books of her own Method, and the Totals were duely signed with her own Hand.

This Way of Strictness indeed hath been slighted in this looser Age, as an impertinent Piece of Providence, in Persons of great Birth and Estate; but yet the total Neglect of it hath not only frustrated the Designs of many, who had laid good Foundations for Building, and could get no higher; but hath let fall many well-built Houses for want of Means to hold them up; and indeed hath been the Occasion of Ruin to many noble Houses and Families; while making no Reckoning of what they did, or might spend, have brought themselves or their Successors to an easy and even Reckoning; to have nothing left in Remainder, or nothing proportionable to support and hold up the Honour of those Families and Houses which their Progenitors erected.

This was wisely foreseen and prevented by this noble Person, by which means she was able to hold up and enlarge her Houses, and so left them and her Patrimony entire to her Posterity, which otherwise might have been wholly wasted and dilapidated. And it may be said, that she was enabled to do all these Things by good natural Qualifications perfected by divine Graces. And I might first tell what Advantages she had for intellectual Virtues, even from Nature itself, which had endowed her Soul with such excellent Abilities, as made her ready to build up herself in the Knowledge of all Things decent and praise-worthy in her Sex. She had great Sharpness of Wit, a faithful Memory, and deep Judgment; so that by the Help of these, much Reading, and Conversation with Persons eminent for Learning, she had early gained a Knowledge, as of the best Things, so an Ability to discourse in all commendable Arts and Sciences, as well as in those Things which belong to Persons of her Birth and Sex to know.

She could discourse with *Virtuoso's, Travellers, Scholars, Merchants, Divines, Statesmen*, and with *Good Housewives* in any kind; insomuch, that a prime and elegant Wit,^u well seen in all human Learning, and afterwards devoted to the Study of Divinity (by the Encouragement and Command of a learned King, and a rare Proficient in it) is reported to have said of this Lady, in her younger Years, to this effect; *That she knew well how to discourse of all Things, from Predestination to Slea-filk*: Meaning, that altho' she was skilful in Housewifery, and in such Things in which Women are conversant; yet her penetrating Wit soar'd up to pry into the highest Mysteries, looking at the highest Example of Female Wisdom. Altho' she knew *Wool and Flax, fine Linnen and Silk*, Things appertaining to the Spindle and the Distaff; yet *she could open her Mouth with Wisdom*,^w Knowledge of the best and highest Things; and if this had not been most affected by her, *solid Wisdom*, Knowledge of the best Things, such as *make wise unto Salvation*; if she had sought Fame rather than Wisdom, possibly she might be ranked among those Wits and Learned of that Sex, of whom *Pythagoras, or Plutarch*, or any of the Ancients, have made such mention.

But she affected rather to study with those noble *Bereans*, and *those honourable Women* (as *St. Paul* there stiles them) who *searched the Scriptures daily*;^x with *Mary she chose the better Part*, of Learning, the Doctrine of CHRIST.

Authors of several kinds of Learning, some of *Controversies* very abstruse, were not unknown to her. She much commended one Book, *William Barklay's Dispute with Bellarmine*, both as she knew of the *Popish Persuasion*, but the former less *Papal*; and who, she said, had well stated a main Point, and opposed that learned Cardinal for giving too much Power, even in *Temporals*, to the Pope, over Kings and secular Princes, which she seemed to think the main Thing aimed at by the Followers of that Court; to pretend a Claim only to govern directly in *Spirituals*, but to intend chiefly (tho' indirectly) to hook in *Temporals*, and in them to gain Power, Dominion, and Tribute; Money and Rule being the Gods to which the *Roman Courtiers* and their *Partisans* chiefly sacrifice.

She was not ignorant of Knowledge in any kind, which might make her Conversation not only *useful* and *grave*, but also *pleasant* and *delightful*; which that she might better do, she would frequently bring out of the rich Store-house of her Memory, *Things new or old*, Sentences, or Sayings of Remark, which she had read or learned out of Authors, and with

^c Prov. xxiv. 27.^u Dr. Donne.^w Prov. xxxi. 26.^x Acts xvii. 11, 12.

these her Walls, her Bed, her Hangings, and Furniture must be adorned; causing her Servants to write them in Papers, and her Maids to pin them up, that she, or they, in the Time of their dressing, or as Occasion served, might remember, and make their Descants on them. So that tho' she had not many Books in her Chamber, yet it was dressed up with the Flowers of a Library.

The *Sayings of Wisdom*, which *Solomon* determines to be *more precious than Rubies*; these were strewed about her Chambers; these were instead of those *rare Trinkets* so much in use.^y So that you may safely tell, that her Furniture and Chambers were adorned with many *precious Jewels*, more eligible than all that glittering Bravery which God threatned to take away from the *haughty Daughters of Sion*.^z I will not name them, but it were worth your considering the Particulars set down in five or six Verses of that Chapter, where the Pride and Vanity of those *Women of Sion*, who sat at ease, and swam in Plenty, is described and exposed; so that the Great Ones of these Times, of either Sex, may compare, and see, with how many of those Superfluities their Tiring-houses abound, of which this great and noble Lady had neither Use nor Esteem. Hence

It was apparent, that the Virtue which this Lady most studied and practised was *Humility*. Those that will build high must lay their Foundation low; no fitter Virtue than *Humility* for this Work, for this Builder, and for that which she esteem'd her greatest Building, which was to build for Heaven.

This Virtue of *Humility* shined through her whole Conversation, her easy Reception, her Affability, the Plainness, as I said, of her Chamber and Furniture, so of her Apparel, her Dress, her Garb; she was, as the Apostle advises, *cloathed with Humility all over*.^a Her greatest *Ornaments* were those of a *meek and quiet Spirit*: She was (by the Merit of her due Titles) in Honour *three Countesses*; but had a Stranger seen her in her Chamber, he would not have thought he had seen *one Lady*, as Ladies now a-days appear. Indeed you might have sometimes seen her sitting in the Alms-house (which she built) among her twelve Sisters (as she called them) and, as if they had been her Sisters indeed, or her Children, she would sometimes eat her Dinner with them at their Alms-house; but you might find them often dining with her, (at her Table) some of them every Week, all of them once a Month; and after Meat as freely and familiarly conversing with them in her Chamber, as if they had been her greatest Guests.

And here let it be remark'd, that altho' the Nice and Delicate, who look only at Things after the outward Appearance, might think meanly of her Chamber, her Accoutrements, Company, and bodily Presence, yet of that Plainness (her Choice, not Necessity, compelling) the Sober and Wise had other Thoughts: And indeed they might look at her Chamber as a *Temple*, a *Court*, a *Tribunal*, an *Almonary*; a Place where God was daily, nay thrice a Day, worshipped; where almost every Day some Addresses were made from some of the Chief of these Parts, and Strangers of the best Quality; a *Tribunal*, where all submitted to the Doom of her Judgment, *even to the Sentence of her Lips, as to an Oracle*; and it were not insignificant if I should call it a *Royal Bursè*, or *Exchequer*, where Variety of Presents and Money flow'd, and was issued out daily to some or other Objects of her Charity, Kindness, or Bounty.

She had known Greatness as well as any other, being bred in the Courts, or in the Verges of the Courts, of three great Princes,^b who (reigning in Peace) had as much Magnificence and Glory as any that had sway'd the Scepter of this Land.

But whether she lived in, or near it, she was one of the Ornaments of it, and knew, when Time and Occasion serv'd, to shine in her Sphere, and to adorn herself with Ornaments, such as are proper for the Courts of Princes. But when her outward Cloathing was of *wrought Gold*, valuable in the Sight of Men, her inward Cloathing was *Humility*, a *meek and quiet Spirit*, which God most values; which is *in the Sight of God of great Price*.^c

It was one great Sign of *Humility* in herself, that she was not censorious of others, and of the Liberty which they took, and might lawfully take, in those outward Garbs, to apparel themselves according to their Rank and Place, which she knew they might do without Affectation of Pride and Vanity.

When of later Times, and since the happy Restitution of the King to his Court, she sometimes beheld in Visitants of several Ranks what others did perchance look at as affected and fantastical, she would only make such innocent and pleasant Reflections, as the Parties themselves were rather delighted with the Freedom, than troubled with any Shew of Censure.

She was, I say, so unwilling to be censorious, or to seem uneasy to any of those who, as she thought, did necessarily pay an Obedience to *Fashion* and *Custom*, which she knew was a

^y *Isa.* iii. 20.
King Charles I.

^z *Isa.* iii. 18.
^c *1 Pet.* iii. 4.

^a *1 Pet.* v. 5.

^b Queen Elizabeth, King James I, and

kind of Tyrant, and will reign over the most while we live under the Moon, that when a Neighbour, a Lady, whom she used (as she commonly did all) with great Familiarity, expressing together with her their Joy, in Discourse of his Majesty's most glorious and happy Return to his *Kingdom* and *Court* at *Whitehall*, and the Gallantry which at his Entrance attended that Place, the Lady wish'd that she would once more go to *London* and the *Court*, and glut her Eyes with the Sight of such happy Objects, and after that give up herself to her Country Retirement; she suddenly and pleasantly reply'd, If I should go to those Places, now so full of Gallantry and Glory, I ought to be used as they do ill-fighted or unruly Horses, have Spectacles (or Blinkers) put before mine Eyes, lest I should see and censure what I cannot competently judge of; be offended myself, or give Offence to others: Her Meaning was thought to be, that she, having taken Leave of worldly Glory as to herself, now unfitted for it, ought to give Leave to others, to whom such Things of course, and by the Places which they held, did belong, to enjoy their Freedom without her Censure.

Her Conversation was indeed meek, affable, and gentle; her Words, according to the Circumstances of Persons in her Presence, pleasant or grave, always *season'd with Salt*; savoury, but never bitter, invective, or censorious: She never used to speak ill or censoriously of Persons or Actions, but was especially cautious in censuring publick Persons or Actions in Matter of State.

Constancy was so well known a Virtue in her, that it might vindicate the whole Sex from the contrary Imputation.

She was observ'd to be very constant to all her Determinations, and would not easily vary from what she had once declared to be her Mind: She had that Part of *Prudence* which some call *Consultiveness*, deliberating and well distinguishing what was *fit*, what *indifferent*, what was *necessary*: She used, as she said, to chew the Cud, ruminating of the next Day's Business in her Night-wakings. When she had once weigh'd the Circumstances and resolv'd, she did not like to have any After-Considerations, or be moved by them.

This made her constant to her Resolutions, even in lesser Matters, as the Times of her Removals from one of her Houses to another.

She had six Houses, (as I have intimated) in each of which she used, at her prefix'd Times, to keep her Residence.

None can call this an Unsettledness, or Humour of Mutability; it was not only that she might the better hold up and keep in Repair those Houses which commonly in the Owner's Absence (who is the *Soul* of the House) turn to *Carcasses*, ready to be dissolv'd, fall to Ruin and Dust; but she resolv'd by her Presence to animate the Houses which she had built, and the Places where she lived; to *dispense* and *disperse* the Influences of her *Hospitality* and *Charity* in all the Places where her *Patrimony* lay, that many might be made Partakers of her Comforts and Kindness.

In her frequent Removals, both going and coming, she strew'd her Bounty all the Way; and for this End it was (as may be charitably conjectured) that she so often removed; and that not only in the Winter-season, less fit for travelling, but also that she chose to pass those uncouth and untrodden, those mountainous and almost impassable Ways, that she might make the poor People and Labourers her *Pioneers*, who were always well rewarded for their Pains: Let the Season be never so bad, the Places never so barren, yet we may say it, by way of Allusion, *she crowned the Season with her Goodness, and her Paths dropped Fatness, even upon the Pasture of the Wilderiness*,^d the barren Mountains. If she found not Mines in these Mountains, I am sure the Poor found Money in good Plenty whensoever she pass'd over them.

Diligence was a noted Virtue in her, her active Soul filling up all the Gaps of Time with something useful or delightful to herself or others. But to undertake to describe this, and her other Virtues, that is, her Life, were endless, and not necessary; none could describe it but herself that lived it, and indeed by her great Diligence she did describe much of it; but if I should tell you how much, possibly you would neither credit me, nor commend so much as admire her. But she had such a Desire to know, review, and reflect, upon all the Occurrences, Passages, and Actions of her Life, as thinking it an especial Mean to *apply her Heart to Wisdom, by so numbering her Days*, that none of them might be wholly lost.

That (as St. Bernard advis'd) *her Actions in passing might not pass away*, she did cast up the Account of them, and see *what every Day had brought forth*; she did set down what was of more Remark, or dictated and caused much of it to be set down in Writing, in some certain Seasons, which she contriv'd to be vacant from Addresses; judging her Time to be better spent thus than in that ordinary Tattle which Custom has taught many (of her Sex especially) who have no Business, and know no greater Duty of Life, than to *see* and be *seen*, in formal

^d Psalm lxxv. 11.

Visits and insignificant *Parly*; as if it were a *Game* to *play away Time*, in which all Parties *cheat* each other, yet never feel that they are *cozen'd* of a Jewel most precious and irreparable, which he that wins from another is sure to lose himself. Whatsoever kind of Censure others may pass of this Exactness of *Diary*, as too minute and trivial a *Diligence*, I think we may thence charitably conclude a *Serenity of Conscience*, clear at least from foul and presumptuous Sins, which durst bring all past Actions of *Life* to a *Test* and *Review*.

As she had been a most critical Searcher into her own Life, so she had been a diligent Enquirer into the Lives, Fortunes and Characters of many of her Ancestors for many Years.

Some of them she hath left particularly described, and the exact Annals of divers Passages which were most remarkable in her own Life, ever since it was wholly at her own Disposal, that is, since the Death of her last Lord and Husband, *Philip* Earl of *Pembroke*, which was for the Space of six or seven and twenty Years.

But this I will say, that as from this her great *Diligence* her Posterity may find Contentment in reading these Abstracts of *Occurrences* in her own Life, being added to her *heroick Father's* and *pious Mother's* Lives dictated by herself, so they may reap greater Fruits of her *Diligence*, in finding the *Honours, Descents, Pedigrees, Estates*, and the *Titles and Claims* of their *Progenitors* to them, compriz'd historically and methodically in three Volumes of the larger Size, and each of them three (or four) times fairly written over; which, altho' they were said to have been collected and digested in some Part by one ^c or more learned Heads, yet they were wholly directed by herself, and attested in the most Parts by her own Hand.

But I will not spend more Time in presenting before you her *personal moral Virtues*, any one of which singly might have made some other eminent; but in *her* all, or the most of such as might deserve Praise or Admiration, (for their Degree) might have been found.

Her whole Conversation was regular, a *Rule* (scarce subject to Exception) *strict* and *strait-lac'd* as to herself, but *benign, candid*, and *favourable*, leaving others to their Liberty.

There might indeed seem, in the Opinion of some, many *Paradoxes* and *Contradictions* in her Life; she liv'd and convers'd *outwardly* with the *World* as easily as might be, yet her Guise, *inward* and *reflex'd*, was quite as one of another World.

Of an Humour pleasing to all, yet like to none; her Dress not dislik'd by any, yet imitated by none: Those who fed by her might be *full*, if with her *starv'd*, to eat by the Measures she took to herself. She was absolute Mistress of *herself*, her *Resolutions, Actions*, and *Time*, and yet allow'd a *Time* for every Purpose, for all Addresses, for any Persons: None had Access but by Leave when she call'd, but none were rejected; none must stay longer than she would, yet none departed unsatisfy'd: Like him at the *Stern* she seem'd to do little or nothing, but indeed turn'd and steer'd the whole Course of her Affairs.

She seem'd as *poor*, yet making *many rich*; as *having nothing*, yet *possessing all Things*.^f She had many Occasions of *Sorrow*, but appeared as if *she sorrowed not*; and again *rejoiced*, as if *she rejoiced not*. She had no visible Transports; she did use the *World* as not using, at least as *not abusing*, it.

None disliked what she did, or was, because she was like herself in all Things: *Sibi constans, semper eadem*, the great wise Queen's *Motto*, whose Favour in her *first*, and that Queen's *last Years*, she was thought worthy of, and receiv'd, as herself hath expressly remember'd. I say, she was to herself, her own Reason, and Resolutions, *constant, permanent*, knowing that the *Fashion of this World passeth away*.

If she had been like the World she could not have lik'd herself, nor have been so much approv'd by the judicious and wise: And when I call to mind this great Lady's exemplary Regularities, without Affectation, and *Constancy* in them, not for some Hours, or Days, or Years, but even all the Time that she had the absolute Rule over herself, I cannot but reflect, that *Virtue* and *Piety* are more *glorious*, by how much they are more *conspicuous*.

Therefore, surely, it had been great Pity, great Loss to the World, to the Church, that a Person of this Lady's Character should have been a *Recluse*, *shut up as a Monial*;^g no, rather than confine her large Soul to one Cell, let her expatiate herself, and fill her six Houses and her patrimonial Country with her *Charity, Piety, Bounty*, and *good Conversation*. So she was a *Nun* in a *Court*, using the same or greater *Abstinencies, Hours, Devotions, Reading, Praying*, and all kind of *decent Regularities*, more *strictly* than they in their *Cloisters*.

She had built a truly *Religious House*, (if such may be deem'd a *Nunnery*) and was a kind of Abbess over it, by awful Oversight and Conversation with the Sisters, and keeping them to Religious Orders and Observances (such were her Rules) for more than three and twenty Years; for so long these *twelve Sisters* and a *Mother* had been her *Eleemosynaries*, after her own Hands had laid the Foundation of the *House*, and led the whole Number at first into it, and placed them in their several Rooms.

^c Sir Matthew Hale, Lord Chief Justice.

^f 2 Cor. vi. 10.

^g i. e. a Nun.

Her Religion, and Professing of the true Faith, she did boldly, upon all Occasions, acknowledge what it was; but especially upon one remarkable Occasion, and it was this:

About the same time when the Sword-men usurped Dominion over the Persons and Estates of all the Loyal in the Land, they permitted their spiritual Emissaries to exercise Dominion over their Faith, and they were busy in catechising, but whom? not Children in the Church, (no more than they cared to baptise them there) but they must catechise Men and Women, of all Ages and Ranks whatsoever, in their Houses, or where they appointed them to appear.

Well, this great Lady was not more dreaded for her *Loyalty*, than suspected for her *Religion*; and therefore, as they had brought her to the *Touch-stone* for the one, they must bring her to the Test and Trial for the other.

Whether it were a Committee, with a Club of their Divines, Lay-elders, and Superintendants, over all that were appointed, I have not been inform'd; but, to gain Countenance, they drew in with them some Ministers of better Temper, and came to her Castle, which had a Garrison (no good Guests to her, but sure Friends to them.) They bring her to be examined; what their Questions were I have not particularly learned, only by her Answer I may suppose one in general to have been, *What Faith and Religion she profess'd?*

One might well have thought, in a Person of her Quality, Age and Spirit, that Disdain at such Insolency should have kept her from answering or saying any thing, except in reproaching their Arrogance and proud Hypocrisy.

But she having learned another Lesson, *To be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you with Meekness and Fear,*^h her Readiness and Meekness made her willing to give a Reason of her Hope; *Hope*, which is built upon Faith; and she told them to this or the like Effect.

That her *Faith* was built upon the Foundation of the Prophets and Apostles, that is, upon the *Holy Scriptures*, the *Word of God*, as deliver'd and expounded by the *Church of England*, whose *Doctrine*, *Discipline*, and *Worship*, as by Law establish'd, she was bred in, and had embraced, and by God's Grace would *persist in it to her Life's End*. This general (with other more explicate) Answer was so apposite, deliver'd with such Firmness of Mind, that some Ministers, whom they had drawn in with them to give a Colour to their Presumption, observing that this well-taught Lady had *purchased a good Degree of Boldness in the Faith*; observing, I say, the *Stedfastness* and *Trial* of her *Faith*, *more precious than Gold that perisheth*, (they knew that Gold she would easily let go upon all Occasions very liberally, but saw she would hold fast the Faith once deliver'd to her) they left her; one of them going out weeping, amazed, and confounded, to find such Knowledge, Constancy and Courage in a Woman; her Faith so sound and laudable, and mix'd with so much Christian Meekness and Condescension.

The rest also (being no doubt astonish'd at her Understanding and Answers) left her a glorious *Confessor*, willing enough no doubt to have been a *Martyr*, and to have sealed to the Truth, by undergoing any more fiery Trial.

And she was after this so resolute to stick to the *Order* of the *Church* in the main Point of *Practice*, partaking of the *Holy Eucharist*, that when there was a kind of *Interdict* on the Land, a Forbidding to administer the Sacraments according to the *Common-Prayer*, she would not, what Danger soever might happen, communicate any other way; sticking close to the Rules and Forms of *sound Words* prescribed by the *Rubrick*, to which she had always been accusom'd, and had approved it by her own Judgment; having suck'd also, as it were, with her Mother's Milk, wholesome Institutions, who train'd her up as an obedient Daughter of the Church of *England*.

Herself being also observant of those Rules; and that Lady's great Piety is not only mention'd often in the *Annals*, which this her affectionate Daughter dictated, but also taken notice of by the learned and godly Mr. *Perkins*, who dedicates one of his Practical Treatises to *Margaret Countess of Cumberland*, the Mother of this Lady; which I the rather note, that some may take notice, who so readily follow him in doubtful Disputations, and yet scruple to walk with him in his Practice of Conformity to the Rules of the Church.

She was, I say, devoted to the Church of *England*, notwithstanding that she was compassionate and charitable to some *Dissenters*. She would tell, that *her Family had furnish'd this Diocese with one Bishop*,ⁱ and that by her Assistance an eminent Prelate^k now living was made a *Christian*; of which, and of whom, she would often make mention with great Contentment.

For her *Devotion*, some thought less of it, because she had no Domestick Chaplain; and it was an Objection which I knew not how to answer, until I was assured, that altho' she had no Chaplain Menial in her House, yet she had six Household Chaplains; at every one of her

^h 1 Pet. iii. 15.

ⁱ *Vipont.*

^k B. of *W.*

Houses the Parochial Ministers did officiate to her Family, as well as at their Cures, and they wanted not all due Encouragements from so good a Patroness.

Indeed, when Age had deprived her of the Benefit of her Limbs, her Hearing also being much decay'd, her Chamber (as I intimated) was her Oratory, a House of Prayer; not that the Morning and Evening-Service were perform'd daily there, especially of late, when her Hearing fail'd: But she seldom omitted Morning and Evening, and at Noon, to offer up her private Devotions to God, and, in whatsoever Posture she was, to send up some holy *Ejaculations*. The *Psalms* for the Day of the Month were never omitted to be read by herself, or, when under some Indisposition, read to her by her Attendants. She much delighted in that holy Book, it was her Companion; and when Persons or their Affections cannot so well be known by themselves, they may be guess'd at by their Companions.

No greater Testimony of a Soul having her Conversation in Heaven, than by being conversant in that heavenly Book, which, as holy *Athanasius* hath well demonstrated, is fitted for all Persons, suited for all Occasions; to receive Comfort, express Sorrow; to cast down, or lift up the Soul with Joy; to praise God, to expostulate with him; to strengthen Faith, to nourish Hope, to stir up holy Affection, to allay Passion, to teach Patience, to wait God's Leisure: So that indeed we may apply to this one Parcel of Scripture what *St. Paul* makes the Scope of the inspired Books, that it is *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God* (and not only so, but that every godly Man or Woman) *may be perfect, thoroughly furnish'd to every good Work.*

It is scarce possible for any to be bad, that frequently *reads* and *meditates* on this Book with Desire to be good: He that *reads* and *digests*, shall be transform'd into the Image of it, be acted by the Spirit which breathes in it. No doubt the *Compilers* of our *Liturgy* had all this in their Eye, when they made the Reading a Part of the *Psalms* of *David* so great a *Portion of the Morning and Evening-Service.*

Besides this, which she did commonly read herself, she usually heard a large Portion of Scripture read every Day, as much as one of the Gospels every Week: So that let her Body be fed never so sparingly, her Soul was nourish'd with *sound Words*, the Words of Faith, which must needs give her a Growth in Grace, and make a sincere Heart.

She took a particular Delight in one Chapter, which she used to repeat every *Lord's-Day* in the Year, and never fail'd to do it; it was the 8th of the *Romans*, which she had by heart (in the best Sense) had laid it up in her Heart; and truly she could hardly find a better Cordial in any one Chapter in all the Holy Scriptures.

Which, how comfortable, how pertinent, how useful it may be to any Christian, in any Condition, who desires with Meditation and Reflection to peruse, it may be sufficient to refer them to the serious Reading of it; and I doubt not but they will approve this Lady's Wisdom and Piety in her Choice, and frequent Application of it to herself; and she did so when Death look'd her in the Face, repeating it the first Day when her Sickness (which proved mortal) seiz'd on her.

As this might excite many Graces, *Faith, Hope*, so especially, what is the proper Effect of those while we are on Earth, *Patience*; and on Earth only these three Plants grow, *Faith, Hope, Patience*; tho' they send their *Fruit to Heaven*, yet their *Root* is only on *Earth*: *Faith* is perfected by *Vision*, *Hope* consummated by *Fruition*, and at Heaven's Gates the *Patience* of the Saints leaves them; no more Sufferings, Pain, or Grief; *all Tears are wiped from their Eyes* at the first Glimpse of the *beatifical Vision*. But, I say, in that selected Chapter¹ the greatest Emphasis in it is to teach *Patience*, either in inward Afflictions of the Soul, or outward Pressures on the Body; securing the Soul against the Fear of Damnation, tho' under sinful Infirmities; and sustaining the Body and outward Man, tho' under the *Cross* and *greatest Afflictions*; assuring, that where *Patience* hath endured to the *Utmost*, when *Patience* shall have perfected its Work, it shall have its *Reward*, a *Crown* at the last.

I might enlarge, by particular Instances of her Patience in *bearing*, and even *taking up*, submissively the Crosses which she met withal, as it cannot be imagined but one who lived so long in a perverse and crooked Generation must meet with many Crosses in several Kinds, both in regard of *publick Revolutions* and *private Cross-accidents*. Indeed she saw and felt great Varieties, and Mixture of better and worse in both. She spun out almost the Measure of one whole Age; and the Age wherein she liv'd might give her Experience of the greatest Misery, and also Felicity in the late Revolutions in these three Nations, that any one Age had ever seen; wherein the greatest Students and Searchers into the Methods of Providence could never extricate or clear the Doubts which first arose from seeing these Nations, from the Top of earthly and heavenly Blessings, thrown into the Abyss of Misery and hellish Slavery; and then

¹ Rom. viii.

again,



again, by a powerful, but gentle Hand of Providence, restored and raised up to its former Prosperity and Glory.

Herein this Lady (as many less aged) *had something like the Fate of Noah*; saw the Times before the Flood, which Sin brought down; weather'd out with Patience the Time under the Floods of War and Misery (Faith and Providence building her an Ark) she liv'd to see the Deluge of Blood and War dried up; God, in his never-to-be-forgotten Mercy, clearing the Skies, and making the Sun and Stars shine upon us again.

Those were Times to exercise her Patience, in a joint Stock with others, under publick Sufferings.

But she had (and it may be seen that she well remember'd then) many private Trials of her Patience; not only those which in common Providence happen to all Mankind, especially to the Long-liv'd, who must needs see the Funerals of Parents, and hear of the Deaths, Misfortunes (or Miscarriages) of Husbands, Children, and Friends: In all these there might be Work for Patience; altho' I acknowledge that true Christian Patience looks upon such as *Corrections* and *Chastisements*, and that they are more often the Indulgencies of a Father than the Severity of a Judge, *Corrections* not *Judgments*: And it is one of the safest Ways for any to assure himself that he is the Child of God, when he can willingly submit to his Stroke, as to the *Correction of a Father*.

Amongst the Trials of this Kind, I was able to observe one great Work of *Patience* wrought out by this pious Lady.

When the astonishing News was brought her, about three Years since, from the *Isle of Guernsey*, of the strange and disastrous Death of one of her dear Grand-children, with a Lady of great Piety and Honour, and divers others, by a terrible Blast of Gun-powder; the Relation of which amazed the Court, and all that heard of it: Altho' she first receiv'd the News with a Sorrow suppress'd by Silence and Wonder, yet after, when she heard that the noble Lord her Grand-son,^m who had also been blown up out of his Chamber, (and by a wonderful Providence being thrown upon an high Wall) that he and two of her Grand-children escaped without any Harm, she discover'd a patient Submission to the Will of God in many Christian Expressions; which soon after I did receive from herself, and several times after, when she was pleased to renew the Remembrance of it, with much Admiration and Acknowledgment of the secret Ways of God's Judgments and Mercies, on which she could enlarge with many heavenly Expressions.

But now Patience, through all these Experiences, began to draw its Work to Perfection, which it never doth, except it die with them, whom it hath supported in Life.

A little before her Death, Patience and Meekness, and low Thoughts of herself, which had been her Practice, were now her Argument. Discouraging frequently with one of her nearest Attendants, and seeing her and others passionately concern'd, and busy about her, she willed them not to take so much Pains for her, who deserved less; expostulating, why any, herself especially, should at any time be angry? why any of these outward Things should trouble her, who deserved so little, and had been blessed with so much? By which it might appear, that she had brought into Subjection all great Thoughts, she had cast down Imaginations and every high thing, bringing into Captivity every high Thought, and submitting the World and her Soul to the *Obedience of CHRIST*: Her Passions were mortify'd and dead before her; so that for three or four Days of her last Sickness (for she endured no more) she lay as if she endured nothing: She call'd for her *Psalms*, which she could not now, as she usually had done, read herself (the greatest Symptom of her Extremity) she caused them to be read unto her. But that Cordial of which I have spoken, (kept, in *Rom. viii.* and in her Heart) this her Memory held to the last, this she soon repeated; no doubt to secure her Soul against all Fear of Condemnation, being now wholly *CHRIST's*, having served him in the Spirit of her Mind, and not loved to walk after the Flesh; having (as often as she affectionately pronounced the Words of this Chapter) call'd in the Testimony of the Spirit to bear her witness, that she desired to be deliver'd from this Bondage of Corruption into the glorious Liberty of the Children of God, and so to strengthen her Faith and Hope by other comfortable Arguments contained in the rest of that Chapter, being the last Words of Continuance which this dying Lady spoke.

The rest of the Time, as if it had been spent in ruminating, digesting, and speaking inwardly to her Soul what she had utter'd with broken Words, she lay quiet, and without much Sign of any Perturbation: After a while, in a gentle Breath, scarce perceptible, she breathed out that Soul which God had breathed into her, rendering it even to that God which gave it: So breathed her last, and quietly slept, not to be awaken'd again, but by the Archangel's Trumpet, when it shall call her to the *Resurrection of the Just*.

Died March 22, 1675-6, and buried the 14th of April following at Appleby in Westmoreland.

^m Lord Hatton.

*The CHARACTER of the R^t Rev^d Dr. EDWARD RAINBOW, Lord Bishop of Carlisle, by JONATHAN BANKS, B. A. of Cambridge. **



R. Edward Rainbow was born at *Bliton*, a Village in *Lindsey-Coast* in *Lincolnshire*, near *Gainsborough*, the 20th of *April*, 1608. His Father, Mr. *Thomas Rainbow*, was Rector of *Bliton* afore said, and also of *Wintringham* in the same County.

In all the short Stages of his Youth, he was so far from frustrating the Hopes which his Parents conceived of him, that the great Proficiency under his several Masters, adorn'd with his meek and obliging Humour, easily gained him the Favour of his Instructors, and the Esteem of his more diligent School-Fellows; in which State he continued till fitted for the University, and then he was sent to *Corpus-Christi-College* in *Oxford*, in *July* 1623, at the Age of Fifteen; where he applied himself to his Studies with that Attention as became the Son of so learned a Father; which Course he held on in *Magdalen-College* in *Cambridge*, whither he was transplanted in *June* 1625. He took his Degree of Bachelor of Arts there in 1627, and commenced Master of Arts in 1630. In *July* after, he was sent for to teach the Free-School at *Kirton* in *Lindsey-Coast* (three or four Miles from *Bliton*) which was proffer'd to him by that great Patron of his Family, Sir *John Wray*; whither he went, chusing rather to be employ'd, tho' in a low Station, where he might be serviceable to his Country, than to indulge himself in Ease and Idleness; and, after several Turns of Fortune, he returns to the College, and in *November*, 1633, was pre-elected Fellow *pro Domino fundatore*, of the Foundation; and thereupon, in *January* following, he was admitted to the Vacancy of the next Fellowship, where we will consider him under a double Capacity, as a Preacher and as a Tutor.

He did not think that a Sermon (or rather an Harangue) garnish'd with tropical and figurative Flowers, and beautified with gay Similies taken from the Historians or Poets, could contribute much to the Saving of a Soul. It was not a labour'd oratorical Sentence, a round Period, or a quaint Expression, that could (in his Opinion) much assist to the compleating of that grand Affair among the Unlearned. He judg'd a Plainness of Matter, a Clearness and Perspicuity of Stile, in the expounding of the sacred Oracles of the *Old* and *New Testament*, and adapting and applying them home to the Consciences and spiritual Necessities of the meanest Persons, and that in an easy and familiar Language, was the grand Design of a true Christian Orator, in persuading his Audience to the Love and Imitation of the Great Captain of our Salvation, JESUS CHRIST; to adore him sincerely here, and enjoy him eternally hereafter, by our being adopted into that happy Number of his Brethren: And in this Method of preaching did he continue till Death put a Period to his Labours and Toils.—You have seen him as a Preacher, now consider him as a Tutor.

In the Year 1635 he began to take Pupils, whom he instructed with so much Care, and by his frequent Lectures, both in the Mysteries of Philosophy, and in that, to which the other ought always to be subservient, the Fundamentals and necessary Superstructure of Religion, as well as by his constant Inspection into their Manners and Behaviour; fearing that otherwise, while they perused the large Volumes of the sage and quick-sighted Heathen Philosophers, they should forget that they were Christians; and should not remember God, the first Cause and Author of all, while they wander'd in the Maze and Labyrinth of second Causes; and, lastly, least, while they dwelt upon the Study of Ethicks, they should contradict the divine Precepts of their own Religion, by a deplorable Immorality.

In the Year 1639, he was chosen Dean of the College, which Office he discharged with great Care and Prudence, discouraging and punishing the vicious, and encouraging the diligent and sober young Students. His great Friend Dr. *Henry Smith* dying, and the Mastership of *Magdalen-College* become thereby vacant, in *October*, 1642, he was admitted into it. His next and chief Care was to discharge his new Trust conscientiously; and therefore resolved not to admit any Man to a Fellowship who had not first commenced Master of Arts, that their longer Stay before their Preferment might give the College a clearer Demonstration of their Worth, and they thereby might become (as it were) Probationers for three Years.

He took the Degree of Doctor of Divinity in the Year 1646, and refusing a Protestation against the King in 1650, lost his Mastership of *Magdalen*; but was presented by the Earl of

* From his Life, with his Funeral-Sermon annex'd, by *Tho. Tully*, his Lordship's Chaplain, and Chancellor of the Diocese of *Carlisle*, printed in 1688, in 8vo.

Suffolk to a small Living at *Little Chesterford*, near *Audley-Inn* in *Essex*, in 1652; which he accepted, and held it only by my Lord of *Suffolk's* Presentation, without being settled therein according to the Prevalency of those licentious Times by their Tryers.

In this Place did our *Dr. Rainbow* reside, pleased with his present Condition, and his Parishioners no less pleased with him, till *April* 1659, when the Rectory of *Benefield* in *Northamptonshire*, valued at near 300 *l. per Annum*, and in the Gift of the Earl of *Warwick*, fell vacant, and was proffer'd him by the said noble Earl; which he utterly refused, because the Tryers, with whom he was resolved to have nothing to do, were then in power, till there was sent him a Presentation from the Earl of *Warwick*, with an Assurance that he might be possess'd of *Benefield* without going to the Tryers; wherein, by the by, the Reader may see how careful he was not to make shipwreck of a good Conscience for any temporal Benefit or Advancement. But to proceed:

In the Year 1660, he was restored to his Mastership of *Magdalen-College*, made Chaplain to his Majesty King *Charles II.*, and the Year following was made Dean of *Peterborough*. He was the next Year called to *Cambridge*, being elected Vice-Chancellor of that famous University in *November* 1662.

And now, being fix'd again in his former Station, with the additional Revenue of the Deanry of *Peterborough*, he had more than satisfy'd his Ambition, which never aim'd higher than such a Station as wherein he might live decently, and might be capacitated to be serviceable to his Country: But, beyond his Wishes, no less than above his Expectation, he was elected Bishop of *Carlisle* in 1664; which new Advancement was directly contrary to his Mind, as he declared it to those honourable Friends of his who had therein solicited for him. His truly primitive Temper put him upon the declining of that high and honourable Employment in the Church; the great Care of so many Souls, as would thereby be devolv'd upon him, affrighted and deterred him awhile from embracing that Honour which so many court in vain, who so little know how to discharge it. But, overcome at last with the Desires and Arguments of his Friends, he accepted of that honourable Dignity, and accordingly was consecrated in *July*, 1664, at *London*: And now he became more intent upon the building of God's Church in the spiritual Sense, and that, either by himself, or his Assistants, (his Brethren the Clergy) in the diligent preaching of God's Word, in the due Administration of the Holy Sacraments, in catechising of Youth, in advising them to walk in the Paths of Virtue and Holiness, and in admonishing and reclaiming the more loose from their Immoralities.

As this was his great Province, so was it his Desire and Endeavour to see that the Clergy subordinate to him should do their Duties: And as he inspected the Lives and Manners of his Clergy, and their Performance of their Pastoral Charge, so was he not wanting to set them a good Pattern himself, being assured, that nothing won more upon the Minds and Consciences of Men than a good Example, especially in those who attend at God's Altar, and dispense his holy Word, and unfold the sacred Mysteries of our holy Religion: He therefore resolved to set them a Copy as legible as his human Frailties would permit it to be written, that (they fairly imitating it) the Laity might be invited to transcribe it from them.

Pursuant of his pious Design, he preached not only in his Courses at the Cathedral, but often there also upon occasional Days; as also frequently at his own Chappel at *Ross*, at *Dalston-Church*, and the adjacent Chappels. And Catechising he so much kept up, that to oblige some indigent Persons to attend it, to their own spiritual Advantage, and the building themselves in the most holy Faith, he gave them Money. Neither was his Hospitality offending against the Canons of the Church, but like that of a Bishop. His Entertainment was free, his Table was well furnish'd with Varieties, his Conversation pleasant and yet grave, divertive and yet instructing, often feeding the Minds as well as the Bodies of his Guests.

The Government of his private Family was model'd in Imitation of that of the Church, that is, regular: Four times a Day was God publicly call'd upon by Prayers in that Family; twice in the Chappel, which Part his Lordship's Chaplains perform'd; and twice in the Dining-Room, the latter of these, at Six in the Morning and Nine at Night, was the usual Task of our Right Reverend and Worthy Prelate himself, if not disabled by Sicknes; as if he, who was Master of the Family, would open it every Morning, and lock it up every Night, by the Key of Prayer. All known Prophaneness and Swearing were banish'd thence; Offenders in Debauchery were at first reprov'd and admonish'd, and if they relapsed into the same Fault they were often dismiss'd the House, unless there appear'd visible Signs of Repentance, and those usher'd in with fervent Promises to make those good by their utmost Endeavours.

Dr. Rainbow had continued nigh 20 Years in the Exercise of his Episcopal Function, tho' often indisposed, and especially in his later Years, with the *Stone* and the *Gout*; when, in *March*, 1683, his Pains, occasion'd (as was supposed) by the *Gout* in the Stomach, increased; and the more they augmented, the more did our pious Bishop apply himself to the Physician of Souls.

When

When he was therefore ascertain'd that Death was approaching him, with how much Cheerfulness, and with what a true Christian Magnanimity, did he look the King of Terrors in the Face! He prepared to receive him, not as an Enemy, but as a welcome Friend, who was to conduct him out of this Vale of Tears into the Mansions of eternal Joy, far above all the Regions of Instability. He saw his Course was almost finish'd, and he longed to be at the Goal.

During this his last Sickness not one idle or impertinent Word fell from him. He had in his Life-time, before this last Arrest of his Body by Distempers, learn'd a perfect Resignation of himself to the Divine Will and Pleasure of Almighty God; and therefore received the Approaches of Death with that humble Submission to the Divine Will, and with that Calmness and Serenity of Mind, which are not often found but in Persons of a primitive Piety.

He had indeed beg'd of God that he might over-live *Lady-day*, because it would much conduce to the Profit of his then Consort: And this seems to have been granted to him, since he survived the Return of that Time no more than one Day. Another Petition he also made, that his Reason and Senses might continue to the last Moment of his Life; which was also granted, evidencing thereby, that he was no mean Favourite in the High-Court of Heaven; for he lived till *Wednesday, March 26, 1684*, in the Evening; and yet did he not mispend his precious Hours. The last Moments wherein he enjoy'd the Use of his Tongue were spent in a most pious Manner; prudent Counsel to those that were about him, holy Meditations upon his own Condition at that time, fervent Prayers and Supplications to the King of Mercy, were the happy Employments of his heavenly Soul; and all these perform'd with so much Zeal and Fervour, that it seem'd already to be upon the wing towards Heaven.

Towards Evening, on *Wednesday* above-mention'd, being got into Bed, and finding himself very weak, he call'd for Prayers; which being concluded, and observing his Speech to fail, he spake these Words to the Company which were then with him: *It hath pleased God to take away my Speech, and I am heavy and dull; I desire you all to pray for me, that God would assist me with his Grace.*

After this he lay quietly, and slumber'd sometimes, till Eleven o'Clock at Night, when a Starting-fit (which formerly in his Sickness had troubled him at Times) seiz'd him sharply for some time; then he lay quietly awhile, tho' sensible (as might be perceiv'd) to the last, and so breathed out his last Breath, yielding up his Spirit to God, the Author of it.

His *Learning* (to begin with that which is not the least Characteristic of a good Divine) was sufficiently attested in those publick Exercises perform'd by him with so much Applause.

His *Preaching* was received and valued in the University, and with so clear a Demonstration, that venerable Antiquity cannot furnish us with many parallel Instances: His Reasons were masculine, his Arguments cogent, and his Phrase plain and clear, and were Offence to none but some superficial Witlings, Persons who applaud nothing but their own Tinsel-ware, and consequently judg'd his studied Plainness to be incompatible with the Design of a Pulpit-harangue.

His *Humility* set off all his other Virtues; and tho' he was remarkable for this Virtue, yet, as he in all Business of Moment ponder'd long with himself all the Causes and Circumstances thereof, and resolv'd them into Cases of Conscience, when he had once thus satisfy'd his Conscience, and consulted therein his Judgment, it was not the Insinuations of the promising Flatterer that could persuade, nor the Frowns of the Great that could bias or withdraw him from his Post, and from the Lines of Just and Right; altho', in more minute Matters, he might in some Cases be impos'd upon, by his Credulity to those who therein pretended to advise him. And, to finish that Part of his Portraiture, in the Management of publick Concerns, he shew'd himself to be both prudent and courageous. In all Affronts or Reproaches cast upon him as a private Man, his Reason and sweet Temper so far subdued his passionate Resentments, as not to study any Revenge against the Offender. And if herein some Sallies of Passion shew'd that he was a Man, his quick Correction of them shew'd that he was a Christian.

His *Piety* might be read in visible Characters in his publick Actions. His *Liberality* to the Poor and Needy was agreeable to his sacred Character. He left a large Inventory of charitable Deeds; and might be term'd *Pater Pauperum*, the Father of the Poor, for his liberal Donative to them, unto whom his Compassion was never denied, nor his Hand clos'd up, without something to warm their Hearts and cheer their Spirits; and, what was still more obliging, what he bestow'd was with a free Heart, taking Pleasure in the good Offices he did any of those mystical Members of JESUS CHRIST. To proceed:

He usually gave 20 s. to the Poor at *Carlisle*, when it was his Turn to preach there, that his Liberality might tempt them to listen to his Doctrine. His Allowance to the Poor of *Dalston-Parish* (within the Limits of which *Rose-Castle* stands) was 30 s. a Month, besides what was given them at his Castle-Gates, and to sick People; not to mention what was given them at Sacraments, and upon other Occasions. In dear Years, when his own Stock of Corn was spent,

spent, he order'd Barley to be bought, at 12 or 14 s. *per* Bushel, and given to the Poor, who came then in such great Numbers to the Gates, that the Porter who serv'd them, having sometimes the Curiosity to count them, affirmed, that he often served seven or eightscore People in one and the same Day. He allowed Money to a School-Master for teaching eight poor Children to read at *Dalston*. He put out poor Boys Apprentices. In Pensions to poor Scholars at the University, and to some indigent Persons, he gave 32 l. *per Annum* constantly for several Years. To which may be added his Share with other Bishops in yearly Pensions to foreign Converts, and to other publick Charities, as the Re-building of *St. Paul's Church*; to *French* Protestants large Sums, &c. Nay, his Charity was often so extensive, that he forgot his own secular Interest to lend unto God, by his Largeſſes to the Needy.

At his Death he gave to the Poor of eight or nine Parishes, and in some other Modes of Charity, which amounted to the Sum of 200 l. And what that pious Prelate left, his Widow punctually performed; for as she loved him entirely, so did she shew her true Respect for his Memory in enlarging his Gift. And thus that religious Couple, as they strove whether should love more, so did they rival each other in Charity.

Moreover, I should be injurious to the Memory of this good Bishop, if I should not further add, that besides these publick Acts of Liberality, his Charity was yet in some respects so secret (according to our Blessed Saviour's Advice) that he kept a private Purse for that End; and that so private, that even his dear Consort, the Partner of all his Joys and other Counsels, was a Stranger to it.

And as his Kindness was unlimited to the corporal Wants of the Needy, so no less compassionate was he to those who went astray from the true Fold. To such he used Lenity and Mildness, endeavouring to bring them into the Way by strong Arguments and soft Words; convincing their erroneous Judgment by Reason and Scripture, rather than by affrighting them with corporal Punishments out of that By-way into which they had fallen by Mistake.

To conclude: May this mean Monument which I have erected to the Memory of this Right Reverend Prelate, suffice to continue his Name, and the History of his Virtues to succeeding Ages; and that thereby the Lustre of his pious Actions may so shine forth in this debauched and profligate Age, that others may be induced to copy after so fair an Example; serving God faithfully and sincerely in this Life, and enjoying him eternally in that which is to come.

Died March 26, 1684, and buried the 1st of April following, in Dalston Church-yard, in the Diocese of Carlisle.

*The CHARACTER of SIR MATTHEW HALE, K^t, Lord
Chief Justice of His Majesty's Court of King's-Bench, by
GILBERT BURNET, D. D.**

ATTHEW HALE was born at *Alderly* in *Glocestershire* the 1st of November, 1609. He was soon deprived of the Happiness of his Father's Care and Instruction; for as he lost his Mother before he was three Years old, so his Father died before he was five; so early was he cast on the Providence of God. But great Care was taken of his Education, and his Guardian intended to breed him to be a Divine, and in the 17th Year of his Age, sent him to *Magdalen-Hall* in *Oxford*, where *Obadiab Sedgwick* was his Tutor. He was an extraordinary Proficient at School, and for some time at *Oxford*. But instead of going on in his Design of being a Scholar, or a Divine, he resolved to be a Soldier; and his Tutor *Sedgwick* going into the *Low-Countries*, Chaplain to the Renowned Lord *Vere*, he resolved to go along with him, and trail a Pike in the Prince of *Orange's* Army: But Serjeant *Glanvill* took Pains upon him to persuade him to forsake his Thoughts of being a Soldier, and to apply himself to the Study of the Law; and this had so good an Effect on him, that on the 8th of November, 1629, when he was past the 20th Year of his Age, he was admitted into *Lincoln's-Inn*; and being then deeply sensible how much Time he had lost, and that idle and vain Things had over-run and almost corrupted his Mind, he resolved to redeem the Time he had lost, and followed his Studies with a Diligence that could scarce be believed, if the signal Effects of it did not gain it Credit. He studied

* From the Life and Death of Sir Matthew Hale, Kt. printed in 8vo. 1682.

for many Years at the rate of sixteen Hours a Day: He threw aside all fine Cloaths, and betook himself to a plain Fashion, which he continued to use in many Points to his Dying-day. For he forsook all Company, and divided himself between the Duties of Religion, and the Studies of his Profession; in the former he was so regular, that for thirty-six Years Time he never once failed going to Church on the Lord's Day. This Observation he made when an Ague first interrupted that constant Course, and he reflected on it, as an Acknowledgment of God's great Goodness to him, in so long a Continuance of his Health.

He took a strict Account of his Time, of which the Reader will best judge, by the Scheme he drew for a Diary, which I shall insert copied from the Original.

M O R N I N G.

- I. *To lift up the Heart to GOD in Thankfulness for renewing my Life.*
- II. *To renew my Covenant with GOD in CHRIST.* 1. *By renewed Acts of Faith, receiving CHRIST, and rejoicing in the Height of that Relation.* 2. *Resolution of being one of his People doing him Allegiance.*
- III. *Adoration and Prayer.*
- IV. *Setting a Watch over my own Infirmities and Passions, over the Snares laid in our Way.* Perimus licitis.

D A Y E M P L O Y M E N T.

There must be an Employment, two kinds.

- I. *Our ordinary Calling, to serve GOD in it. It is a Service to CHRIST, tho' never so mean. Here Faithfulness, Diligence, Chearfulness. Not to over-lay myself with more Business than I can bear.*
- II. *Our Spiritual Employments, mingle somewhat of GOD's immediate Service in this Day.*

R E F R E S H M E N T S.

- I. *Meat and Drink, Moderation seasoned with somewhat of GOD.*
- II. *Recreations.* 1. *Not our Business.* 2. *Suitable. No Games, if given to Covetousness or Passion.*

I F A L O N E.

- I. *Beware of wandering vain lustful Thoughts, fly from thyself rather than entertain these.*
- II. *Let thy solitary Thoughts be profitable, view the Evidences of thy Salvation, the State of thy Soul, the Coming of CHRIST, thy own Mortality, it will make thee humble and watchful.*

C O M P A N Y.

Do good to them. Use GOD's Name reverently. Beware of leaving an ill Impression of bad Example. Receive good from them, if more knowing.

E V E N I N G.

Cast up the Accounts of the Day. If ought amiss, beg Pardon. Gather Resolution of more Vigilance. If well, bless the Mercy and Grace of GOD that hath supported thee.

No wonder a Man, who set such Rules to himself, became quickly very eminent and remarkable.

While he was thus improving himself in the Study of the Law, he not only kept the Hours of the Hall constantly in Term-time, but seldom put himself out of Commons in Vacation-time, and continued then to follow his Studies with an unwearied Diligence; and not being satisfied with the Books writ about it, or to take Things upon Trust, was very diligent in searching all Records.

He set himself much to the Study of the Roman Law, and tho' he liked the Way of Judicature in England by Juries much better than that of the Civil Law, where so much was trusted to the Judge, yet he often said, that the true Grounds and Reasons of Law were so well delivered in the Digests, that a Man could never understand Law as a Science so well as by seeking it there.

He looked on Readiness in Arithmetick as a Thing that might be useful to him in his own Employment, and acquired it to such a Degree, that he would often on the sudden,

and afterwards on the *Bench*, resolve very hard Questions, which had puzzled the best Accountants about Town.

But above all these, he seemed to have made the Study of *Divinity* the chief of all others; to which he not only directed every thing else, but also arrived at that Pitch in it, that those who have read what he has written on these Subjects, will think they must have had most of his Time and Thoughts. He rose always betimes in the Morning, was never idle, scarce ever held any Discourse about News, except with some few in whom he confided entirely. He enter'd into no Correspondence by Letters, except about necessary Business, or Matters of Learning, and spent very little Time in Eating or Drinking; for as he never went to publick Feasts, so he gave no Entertainments but to the Poor; for he followed our Saviour's Direction (of Feasting none but these) literally: And in Eating and Drinking, he observed not only great Plainness and Moderation, but lived so *philosophically*, that he always ended his Meal with an Appetite, so that he lost little Time at it (that being the only Portion which he grudged himself) and was disposed to any Exercise of his Mind, to which he thought fit to apply himself, after he had dined. By these means he gained much Time, that is otherwise unprofitably wasted.

When he was called to the *Bar*, and began to make a Figure in the World, the late unhappy Wars broke out, in which it was no easy Thing for a Man to preserve his Integrity, and to live securely, free from great Danger and Trouble. He resolved to *engage in no Faction*, and *meddle in no publick Business*, and to *favour and relieve those that were lowest*, and was sure never to provoke any in particular, by censuring or reflecting on their Actions; for many that have conversed much with him, have told me they never heard him once speak ill of any Person.

He was employed in his Practice by all the King's Party: He was assigned Council to the Earl of *Strafford* and Archbishop *Laud*, and afterwards to the blessed King himself, when brought to the infamous Mock-Trial, and offered to plead for him with all the Courage that so glorious a Cause ought to have inspired him with; but was not suffered to appear, because the King refusing, as he had good Reason, to submit to the Court, it was pretended none could be admitted to speak for him. He was also Council for the Duke of *Hamilton*, the Earl of *Holland*, and the Lord *Capel*. His Plea for the former of these I have published in the *Memoirs* of that Duke's Life. Afterwards also being Council for the Lord *Craven*, he pleaded with that Force of Argument, that the then Attorney-General threatned him for appearing against the Government; to whom he answered, *He was pleading in Defence of those Laws, which they declared they would maintain and preserve; and he was doing his Duty to his Client, so that he was not to be daunted with Threatnings.*

Cromwell seeing him possess'd of so much Practice, and he being one of the most eminent Men of the Law, who was not at all afraid of doing his Duty in those critical Times, resolved to take him off from it, and raise him to the *Bench*.

Mr. *Hale* saw well enough the Snare laid for him; but having considered well of this, he came to be of opinion, *That it being absolutely necessary to have Justice and Property kept up at all times, it was no Sin to take a Commission from Usurpers, if he made no Declaration of his acknowledging their Authority*; which he never did.

So he was made a Judge in the Year 1653, and continued administering Justice till the *Protector* died; but then he both refused the Mournings that were sent him and his Servants for the Funeral, and likewise to accept of the new Commission that was offered him by *Richard*; and when the rest of the Judges urged it upon him, and employed others to press him to accept of it, he rejected all their Importunities, and said, *He could act no longer under such Authority.*

He lived a private Man till the *Parliament* met that called home the King, to which he was returned Knight of the Shire from the County of *Gloucester*. And in that *Parliament* he bore his Share in the happy Period then put to the *Confusions* that threatned the utter Ruin of the Nation.

Soon after this, when the Courts in *Westminster-Hall* came to be settled, he was made *Lord Chief Baron*. And whereas it is ordinary for Persons so promoted to be knighted, he desired to avoid having that Honour done him, and therefore for a considerable time declined all Opportunities of waiting on the King; which the *Lord Chancellor* observing, sent for him upon Business one Day when the King was at his House, and told his Majesty there was his modest *Chief Baron*; upon which he was unexpectedly knighted.

He continued eleven Years in that Place, managing the Court, and all Proceedings in it, with singular Justice. It was observed by the whole Nation, how much he raised the Reputation and Practice of it: But it will not seem strange that a Judge behaved himself as he did,

did, who at the Entry into his Employment set such excellent Rules to himself, which will appear in the following Paper, copied from the Original under his own Hand.

THINGS necessary to be continually had in Remembrance.

- I. *That in the Administration of Justice, I am entrusted for God, the King and Country; and therefore,*
- II. *That it be done, 1. Uprightly. 2. Deliberately. 3. Resolutely.*
- III. *That I rest not upon my own Understanding or Strength, but implore and rest upon the Direction and Strength of God.*
- IV. *That in Execution of Justice, I carefully lay aside my own Passions, and not give way to them, however provoked.*
- V. *That I be wholly intent upon the Business I am about, remitting all other Cares and Thoughts as unseasonable, and Interruptions.*
- VI. *That I suffer not myself to be prepossess'd with any Judgment at all, till the whole Business and both Parties be heard.*
- VII. *That I never engage myself in the Beginning of any Cause, but reserve myself unprejudiced till the whole be heard.*
- VIII. *That in Business Capital, tho' my Nature prompt me to Pity, yet to consider, that there is also a Pity due to the Country.*
- IX. *That I be not too rigid in Matters purely conscientious, where all the Harm is Diversity of Judgment.*
- X. *That I be not bias'd with Compassion to the Poor, or Favour to the Rich, in point of Justice.*
- XI. *That Popular, or Court-Appraise, or Dislike, have no Influence into any thing I do in point of Distribution of Justice.*
- XII. *Not to be solicitous what Men will say, or think, so long as I keep myself exactly according to the Rules of Justice.*
- XIII. *If in Criminals it be a measuring Cast, to incline to Mercy and Acquittal.*
- XIV. *In Criminals that consist merely in Words, when no more Harm ensues, Moderation is no Injustice.*
- XV. *In Criminals of Blood, if the Fact be evident, Severity is Justice.*
- XVI. *To abhor all private Solicitations, of what kind soever, and by whomsoever, in Matters depending.*
- XVII. *To charge my Servants, 1. Not to interpose in any Business whatsoever. 2. Not to take more than their known Fees. 3. Not to give any undue Precedence to Causes. 4. Not to recommend Council.*
- XVIII. *To be short and sparing at Meals, that I may be the fitter for Business.*

But now he was to go on to favour and relieve them that were lowest: So, besides great Charities to the Nonconformists, who were then, as he thought, too hardly used, he took great care to cover them all he could from the Severities some designed against them, and discouraged those who were inclined to stretch the Laws too much against them. He often wished there might be some Law, to make all Scurrillity or Bitterness in Disputes about Religion punishable. But as he lamented the Proceedings too rigorously against the Nonconformists, so he declared himself always of the Side of the Church of England, and said those of the Separation were good Men, but they had narrow Souls who would break the Peace of the Church about such inconsiderable Matters as the Points in Difference were.

He looked with great Sorrow on the Impiety and Atheism of the Age, and so he set himself to oppose it. The Occasion that first led him to write about it was this: He was a strict Observer of the Lord's Day, in which, besides his Constancy in the Publick Worship of God, he used to call all his Family together, and repeat to them the Heads of the Sermons, with some Additions of his own, which he fitted for their Capacities and Circumstances; and that being done, he had a Custom of shutting himself up for two or three Hours, which he either spent in his secret Devotions, or on such profitable Meditations as did then occur to his Thoughts: And having run over most of the Subjects that his own Circumstances led him chiefly to consider, he began to be in some Pain to chuse new Arguments; and therefore began a great Design against Atheism, in writing which he spent seven Years.

While the Judge was thus employing his Time, the Lord Chief Justice Keyling dying, he was on the 18th of May, 1671, promoted to be Lord Chief Justice of England. And here did he spend the rest of his publick Life and Employment. But about four Years and a half after this Advancement, he who had hitherto enjoyed a firm and vigorous Health, to which

which his great Temperance and the Equality of his Mind did not a little conduce, was on a sudden brought very low by an Inflammation in his Midriff, which in two Days Time broke the Constitution of his Health to such a Degree, that he never recovered it: He became so Asthmatical, that with great difficulty he could fetch his Breath; which determined in a Dropsy, of which he afterwards died. He understood Physick so well, that considering his Age, he concluded his Distemper must carry him off in a little time; and therefore he resolved to have some of the last Months of his Life reserved to himself, that being freed of all worldly Cares, he might be preparing for his Change. He was also so much disabled in his Body, that he could hardly, tho' supported by his Servants, walk through *Westminster-Hall*, or endure the Toil of Business: He had been a long time wearied with the Distractions that his Employment had brought on him, and his Profession was become ungrateful to him: He loved to apply himself wholly to better Purposes, as will appear by a Paper that he writ on this Subject, which I shall here insert:

First, If I consider the Business of my Profession, whether as an Advocate, or as a Judge; it is true, I do acknowledge by the Institution of Almighty God, and the Dispensation of his Providence, I am bound to Industry and Fidelity in it: And as it is an Act of Obedience unto his Will, it carries with it some Things of Religious Duty, and I may and do take Comfort in it, and expect a Reward of my Obedience to him, and the Good that I do to Mankind therein, from the Bounty and Beneficence, and Promise of Almighty God; and it is true also, that without such Employments, civil Societies cannot be supported, and great Good redounds to Mankind from them; and in these Respects, the Conscience of my own Industry, Fidelity, and Integrity in them, is a great Comfort and Satisfaction to me. But yet this I must say concerning these Employments, considered simply in themselves, that they are full of Cares, Anxieties, and Perturbations.

Secondly, That tho' they are beneficial to others, yet they are the least Benefit to him that is employed in them.

Thirdly, That they do necessarily involve the Party, whose Office it is, in great Dangers, Difficulties, and Calumnies.

Fourthly, That they only serve for the Meridian of this Life, which is short and uncertain.

Fifthly, That tho' it be my Duty faithfully to serve in them while I am called to them, and till I am duly called from them, yet they are great Consumers of that little Time we have here; which, as it seems to me, might be better spent in a pious contemplative Life, and a due Provision for Eternity. I do not know a better Temporal Employment than Martha had, in testifying her Love and Duty to our Saviour, by making Provision for him; yet our LORD tells her, That tho' she was troubled about many Things, there was only one Thing necessary, and Mary had chosen the better Part.

By this the Reader will see, that he continued in his Station upon no other Consideration, but that being set in it by the Providence of God, he judged he could not abandon that Post which was assigned him, without preferring his own private Inclination to the Choice God had made for him; but now that same Providence having by this great Distemper disengaged him from the Obligation of holding a Place, which he was no longer able to discharge, he resolved to resign it; and growing sensibly weaker in the Body, he did, upon the 21st Day of February, 28 Car. II. Anno Dom. 1675-6, go before a Master of the Chancery with a little Parchment drawn by himself, and written all with his own Hand, and there sealed and delivered it, and acknowledged it to be enrolled; and afterwards he brought the original Deed to the Lord Chancellor, and did formally surrender his Office.

As soon as he was discharged from his great Place, he returned home with as much Chearfulness as his Want of Health could admit of, being now eased of a Burthen he had been of late groaning under, and so made more capable of enjoying that which he had much wished for, according to his elegant Translation of, or rather Paraphrase upon, those excellent Lines in Seneca's *Thyestes*, Act. 2.

Stet quicunque volet potens, &c.

He was discharged the 15th of February 1675-6, and lived till the Christmas following; but all the while was in so ill a State of Health, that there was no Hopes of his Recovery. He continued still to retire often, both for his Devotions and Studies; and, as long as he could go, went constantly to his Closet; and when his Infirmities and Pains increased so on him, that no Patience inferior to his could have borne them without a great Uneasiness of Mind, yet he express'd to the last such Submission to the Will of God, and so equal a Temper

Temper under them; that it was visible then what *mighty Effects* his Philosophy and Christianity had on him, in supporting him under such a heavy Load.

And now as for his *Virtues*, they have appeared so conspicuous in all the several Transactions and Turns of his Life, that it may seem needless to add any more of them than have been already related; but there are many *particular Instances* which I knew not how to fit to the *several Years* of his Life, which will give us a clearer and better View of him.

He was a *devout* Christian, a *sincere* Protestant, and a *true Son* of the Church of *England*; moderate towards *Dissenters*, and just even to those from whom he differed most.

He used constantly to worship God in his Family, performing it always himself, if there was no Clergyman present: But as to his *private Exercises* in Devotion, he took that extraordinary Care to keep what he did secret, that this Part of his Character must be defective, except it be acknowledged that his Humility in covering it commends him much more than the highest Expressions of Devotion could have done. He lived not only free of Blemishes or Scandal, but shined in all the Parts of his Conversation.

He had a Soul enlarged and raised above that mean Appetite of *loving Money*, which is generally the *Root of all Evil*. He did not take the *Profits* that he might have had by his *Practice*; for in common Cases, when those who came to ask his Counsel gave him a Piece, he used to give back the half, and so made Ten Shillings his Fee, in ordinary Matters, that did not require much Time or Study.

He laid aside the *tenth Penny* of all he got for the Poor, and took great Care to be well informed of *proper Objects* for his Charities: And after he was a Judge, many of the Perquisites of his Place, as his Dividend of the Rule and Box-money, were sent by him to the Jails to discharge poor Prisoners, who never knew from whose Hands their Relief came. He usually invited his poor Neighbours to dine with him, and made them sit at Table with himself; and if any of them were sick, so that they could not come, he would send Meat warm to them from his Table; and he did not only relieve the Poor in his own Parish, but sent Supplies to the Neighbouring Parishes, as there was Occasion for it: And he treated them all with the Tenderness and Familiarity that became one, who considered they were of the *same Nature* with himself, and were reduced to no other *Necessities*, but such as he himself might be brought to: But for common Beggars, if any of these came to him, as he was in his Walks, when he lived in the Country, he would ask such as were capable of working, *Why they went about so idly?* If they answered, *It was because they could find no Work*, he often sent them to some Field to gather all the Stones in it, and lay them on a Heap, and then would pay them liberally for their Pains: This being done, he used to send his Carts, and caused them to be carried to such Places of the High-way as needed mending.

But when he was in Town he dealt his Charities very liberally, even among the Street-Beggars; and when some told him, *That he thereby encouraged Idleness, and that most of these were notorious Cheats*; he used to answer, *That he believed most of them were such; but among them there were some that were great Objects of Charity, and prest with grievous Necessities; and that he had rather give his Alms to Twenty who might be perhaps Rogues, than that one of the other Sort should perish for want of that small Relief which he gave them.*

He was a *gentle Landlord* to all his Tenants, and was ever ready upon any reasonable Complaints to make Abatements, for he was *merciful* as well as *righteous*.

Another remarkable Instance of his *Justice* and *Goodness* was, that when he found bad Money had been put into his Hands, he would never suffer it to be vented again; for he thought it was no Excuse for him to put false Money in other Peoples Hands, because some had put it in his.

By all these Instances it does appear how much he was raised above the World, or the Love of it. But having thus mastered Things without him, his next Study was to overcome his own Inclinations: He was, as he said himself, *naturally passionate*; I add *as he said himself*, for that appeared by no other Evidence, save that sometimes his Colour would rise a little; but he so governed himself, that those who lived long about him have told me they never saw him disordered with Anger, tho' he met with some Trials that the Nature of Man is as little able to bear as any whatsoever. And besides the great Temper he express'd in all his publick Employments, in his Family he was a very gentle Master: He was tender of all his Servants, he never turned any away, except they were so faulty, that there was no Hope of reclaiming them: When any of them had been long out of the Way, or had neglected any Part of their Duty, he would not see them at their first coming home, and sometimes not till the next Day, lest when his Displeasure was quick upon him, he might have chid them indecently; and when he did reprove them, he did it with that Sweetness and Gravity, that it appeared he was more concerned for their having done a Fault, than for the Offence given by it to himself: But if they became immoral or unruly, then he

turned them away; for he said, *He that by his Place ought to punish Disorders in other People, must by no means suffer them in his own House.* He advanced his Servants according to the Time they had been about him, and would never give Occasion to Envy amongst them, by raising the younger Clerks above those who had been longer with him. He treated them all with great Affection, rather as a Friend than a Master, giving them often good Advice and Instruction. He made those who had good Places under him, give some of their Profits to the other Servants, who had nothing but their Wages; and when he made his Will, he left Legacies to every one of them.

The *Judge* was of a most tender and compassionate Nature; this did eminently appear in his trying and giving Sentence upon Criminals, in which he was strictly careful, that not a Circumstance should be neglected, which might any way clear the Fact: He behaved himself with that regard to the Prisoners, which became both the Gravity of a *Judge*, and the Pity that was due to Men, whose Lives lay at stake; so that nothing of jeering or unreasonable Severity fell from him. He also examined the Witnesses in the softest manner, taking care that they should be put under no Confusion, which might disorder their Memory; and he summed all the Evidence so equally when he charged the Jury, that the Criminals themselves never complained of him. When it came to him to give Sentence, he did it with that Composedness and Decency, and his Speeches to the Prisoners, directing them to prepare for Death, were so weighty, so free of all Affectation, and so serious and devout, that many loved to go to the Trials, when he sat *Judge*, to be edified by his Speeches, and Behaviour in them, and used to say, *They heard very few such Sermons.*

But tho' the pronouncing the Sentence of Death was the Piece of his Employment that went most against the grain with him, yet in that he could never be mollified to any Tenderness which hindered Justice. When he was once pressed to recommend some (whom he had condemned) to his *Majesty's* Mercy and Pardon, he answered, *He could not think they deserved a Pardon, whom he himself adjudged to die:* So that all he would do in that kind, was to give the King a true Account of the Circumstances of the Fact; after which, his *Majesty* was to consider whether he would interpose his Mercy, or let Justice take place.

His Mercifulness extended even to his Beasts; for when the Horses that he had kept long grew old, he would not suffer them to be sold, or much wrought, but ordered his Men to turn them loose on his Grounds, and put them only to easy Work, such as going to Market, and the like; he used old Dogs also with the same Care: His Shepherd having one that was become blind with Age, he intended to have kill'd or lost him; but the *Judge* coming to hear of it, made one of his Servants bring him home, and fed him till he died: And he was scarce ever seen more angry, than with one of his Servants for neglecting a Bird that he kept, so that it died for want of Food.

He was a great Encourager of all young Persons that he saw followed their Books diligently, to whom he used to give Directions concerning the Method of their Study, with a Humanity and Sweetness that wrought much on all that came near him; and in a smiling pleasant way he would admonish them, if he saw any thing amiss in them; particularly if they went too fine in their Cloaths, he would tell them, *It did not become their Profession.* He was not pleased to see Students wear long Periwigs, or Attorneys go with Swords; so that such young Men as would not be persuaded to part with those Vanities, when they went to him laid them aside, and went as plain as they could, to avoid the Reproof which they knew they might otherwise expect.

He was very free and communicative in his Discourse, which he most commonly fixed on some good and useful Subject, and loved for an Hour or two at Night to be visited by some of his Friends. He neither said or did any thing with Affectation, but used a Simplicity that was both natural to himself, and very easy to others: And tho' he never studied the Modes of Civility or Court-breeding, yet he knew not what it was to be rude or harsh with any, except he were impertinently address'd to in Matters of Justice, then he would raise his Voice a little, and so shake off those Importunities.

In his Furniture, and the Service of his Table, and way of Living, he liked the old Plainness so well, that as he would set up none of the new Fashions, so he rather affected a Coarseness in the Use of the old ones. He was always of an even Temper, rather chearful than merry.

Having lost one of his Sons, the manner of whose Death had some grievous Circumstances in it: One coming to see him and condole, he said to him, *Those were the Effects of living long, such must look to see many sad and unacceptable Things;* and having said that, he went to other Discourses with his ordinary Freedom of Mind.

He had a generous and noble *Idea* of God in his Mind; and this he found did above all other Considerations preserve his Quiet. And indeed this was so well establish'd in him, that no Accidents, how sudden soever, were observ'd to discompose him.

He

He hath sat as a Judge in all the Courts of Law, and in two of them as Chief; but still, wherever he sat, all Business of Consequence followed him, and no Man was content to sit down by the Judgment of any other Court, till the Cause was brought before him, to see whether he were of the same Mind: And his Opinion being once known, Men did readily acquiesce in it; and it was rarely seen, that any Man attempted to bring it about again; and he that did so, did it upon great Disadvantages, and was always look'd upon as a very contentious Person.

If the Cause were of difficult Examination, or intricated and entangled with Variety of Settlements, no Man ever shewed a more clear and discerning Judgment: If it were of great Value, and great Persons interested in it, no Man shewed greater Courage and Integrity in laying aside all Respect of Persons: When he came to deliver his Opinion, he always put his Discourse into such a Method, that one Part of it gave Light to the other; and where the Proceedings of Chancery might prove inconvenient to the Subject, he never spared to observe and reprove them. Thus eminent was this Man in every Station, and into what Court soever he was call'd, he quickly made it appear that he deserved the chief Seat there.

As great a Lawyer as he was, he would never suffer the Strictness of Law to prevail against Conscience; as great a Chancellor as he was, he would make use of all the Niceties and Subtilties of the Law, when it tended to support Right and Equity. But nothing was more admirable in him than his Patience: He did not affect the Reputation of Quickness and Dispatch by a hasty and captious Hearing of the Council: He would bear with the meanest, and gave every Man his full Scope, thinking it much better to lose Time than Patience: In summing up of an Evidence to a Jury, he would always require the Bar to interrupt him, if he did mistake, and to put him in mind of it, if he did forget the least Circumstance. Some Judges have been disturbed at this as a Rudeness, which he always look'd upon as a Service and Respect done to him.

His whole Life was nothing else but a continual Course of Labour and Industry; and when he could borrow any Time from the publick Service, it was wholly employed in Philosophical or Divine Meditations. He was careful to avoid every idle Word; he never spent an idle Day. They who come far short of this great Man will be apt enough to think, that this is a Panegyrick, which indeed is a History, and but a little Part of that History which was with great Truth to be related of him: Men, who despair of attaining such Perfection, are not willing to believe that any Man else did ever arrive at such a Height.

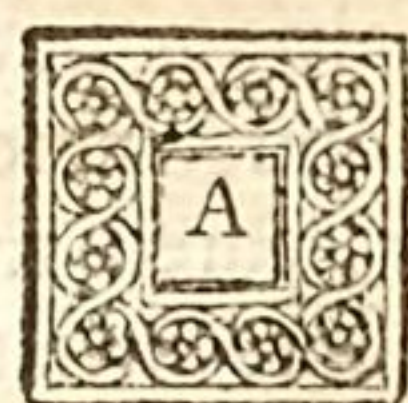
This I have now perform'd in the best Manner I could, and have brought into Method all the Parcels of his Life, or the Branches of his Character, which I could either gather from the Informations that were brought me, or from those that were familiarly acquainted with him, or from his Writings: I have not applied any of the false Colours, with which Art, or some forced Eloquence might furnish me, in writing concerning him; but have endeavour'd to set him out in the same Simplicity in which he lived: I have said little of his domestick Concerns; since tho' in these he was a great Example, yet it signifies nothing to the World, to know any particular Exercises that might be given to his Patience. I am under no Temptations of saying any thing, but what I am persuaded is exactly true; for where there is so much excellent Truth to be told, it were an inexcusable Fault to corrupt that, or prejudice the Reader against it, by the Mixture of Falsehoods with it.

In short, as he was a great Example while he lived, so I wish the setting him thus out to Posterity, in his own true and native Colours, may have its due Influence on all Persons; but more particularly on those of that Profession, whom it more immediately concerns, whether on the Bench, or at the Bar.

Died December 25, 1676, and buried the 4th of February following in the Church-yard of Alderly in Gloucestershire.



*The CHARACTER of the Rt Hon^{ble} the LADY JANE
CHEYNE,† by ADAM LITTLETON, D. D. Rector of
Chelsey. **



S I have always accounted it no mean Advantage of my Life, to have been known to a Person of so eminent a Worth and Goodness, so I find myself somewhat enabled by that personal Knowledge for a fair Discharge of the Duty of this Hour, without being much beholden either to publick Report, or private Information: Tho' the Whole almost of what I have to say will be that too, which all, that hear me, will readily back with their Testimony: The bare Relation of her Life would make the best *Panegyrick*. I shall gather it up as close as I can, that it may be both brief and useful. And

First, as to *Principle*; the Candour of her Disposition, the Sweetness of her Nature, and the Evenness of her Temper, whereof throughout her whole Life she gave innumerable Demonstrations: And certainly *Good-nature* (however some ill-natur'd People, who would pass for the most strictly Religious, may declaim against it and all *Morality*) is the best Seed-plot for Piety and all Virtue to thrive in; the kindest Soil for the Fruits of the Spirit, *Meekness, Joy, Patience, Gentleness, Long-suffering, Loving-kindness, &c.* which were abundantly seen in all the Instances of her Conversation.

Now, because much of this may seem to be extracted from the Parents, and by lineal Descent to be derived from the Family, I must so far mention her *Pedigree*, as to give the true Blazonry of her *Virtues*.

She was *eldest Daughter* to his Grace the *Duke of Newcastle*, a Person of no less *Excellence* in his Merit and in his Nature than he is in his Title; one that has been the most illustrious Example in all the three Nations of an acting and suffering Loyalty: To him, besides his other vast Deserts, the World ow'd this *excellent Lady*, who, being powerfully inclined by Instinct and Duty, and Choice, to be like her noble Father, did so naturally resemble him, and so affectionately imitate him, that she represented the lively Characters of his Soul as well as Feature.

Nor must I omit her *pious Mother*, a Lady of most exemplary Charities, from whom she received the first Elements of her virtuous Education; nor her noble *Grandmother*, the Lady Ogle, whose Darling she was, who, to this Lady *Jane*, did in her Life, and at her Death, give particular Testimonies of an extraordinary Affection, which were often gratefully remember'd and repeated by her.

From these Advantages of *Birth* that natural Principle of *Goodness* flow'd, which being enlarged by the moral Accessions of noble Breeding, and impregnated with holy Exercises, and the Influences of God's good Spirit, stream'd into all the Faculties of her Soul; by which she became the absolute Governess of her own Mind.

She had that Command of her *Passions*, that it might be question'd whether she had any. *Anger* and she were so utter Strangers, that the very Expressions of Dislike from her were obliging. *Greatness* and *Goodness* of Mind kept her Soul always in an equal Poise, so that she could never fancy an Injury or an Ill-meaning from any one, or be upon any Provocation exceptious. She knew herself so innocent and good, that she deserv'd no Ill, and therefore suspected none; and withal she was of so generous and great a Spirit, that Unkindnesses, if intended, could not reach her: So that as on the one hand no body (she *believ'd*) would wrong her, if they could; so on the other (she *resolv'd*) they should not, if they would. Her soft yielding Compliance, back'd with Magnanimity, was like polish'd *Marble*, smooth and strong. She was seated above the clouded *Atmosphere* of worldly Joys and Troubles, even while she was here; and had wrought herself to a perfect *Indifference* and *Unconcernedness* in all Things, but her Service of God, and Kindness to her Friends. She had no Value for the World, nor Over-value for herself, who was one of the best Parts of it: For as her *Worth* had set her even with the greatest, so her *Humility* placed her familiarly with the meanest; and yet this attended with so natural a *Becomingness*, that her very Humility exalted her, and her Condescensions made her the more venerable and highly esteem'd.

† Eldest Daughter to his Grace *William Duke of Newcastle*, and Wife to the Honourable *Charles Cheyne, Esq;*

* From the Sermon preach'd at *Chelsey*, November 1, 1669.

Where the *Passions* are kept in this Awe and Order, the *superior Faculties*, being clear and undisturb'd, must needs exercise all their *Functions* aright. She took, when young, special Delight in her *Father's* excellent Composures; and she hath left in Writing a considerable Stock of excellent ones of her own, ever spending the Time that best pleased her with her *Pen*: Above all, *reading* of good Discourses, and making of *pious Meditations*, were her chief and daily Employment; to which, and to her *Devotions*, she was so constant, that, as she hath filled some Volumes with the one, so for the other, from her Youth to her late Death-bed, she failed not of *Prayer* (as I am inform'd) thrice a Day; and if Morning or Noon happen'd to be omitted, she would make amends at Night, and then to be sure even that Account. Herein lay her solid Satisfaction, in conversing thus with God, that she look'd upon all Occasions that interrupted that as impertinent and uneasy; and if she had any Quarrel to *this Place*,^a it was the Multitude of formal Visits, which she could not avoid receiving from *London* and returning, that took off her Time from these spiritual Exercises. -- This as to her *Principle*.

Then as to the *Emanations* of it to the Eye and Observation of the World, for we have as yet been but in the *Closet*.

In her *Maiden-State*: Of her Infant-years, which were spent at *Welbeck* (a Place that bears the Proportion and Resemblance of a Court) under the Tuition of her Father and Mother, we have already spoken; we shall now treat of her more *adult Virtues*.

What *Courage* and *Loyalty*, as the right Daughter of a *General*, did she shew, in keeping the garrison'd House of her Father, where she was left with *one* of her *noble Sisters*, as a Sharer, in her Virtues and the Misfortunes of ill Times, amongst the horrid Circumstances of War, till taken by the Enemy, and there made their Prisoners!

What Gallantry of *Charity*, at the retaking it by the King's Forces, when she became Petitioner to save her *Jailor's* Life, whose Treatment, tho' not barbarous, yet had been much short of such Civilities as to Persons of their Age, Tenderness and Quality were due!

What *Patience* and *Magnanimity* in all the Disasters of her *Loyal Family*; her Mother's Death, the Loss of my *Lord's* Army, his leaving *England*, his and her Brothers Banishment after and Proscription, and the Seizure of all their Fortunes, besides her own personal Sufferings and Unsettlements!

What *Duty* and *Piety*, when, after the *Fifths* were procured, she was enabled to become Solicitor for her Father and Brothers, when Loyalty was so criminal, that nothing less would serve then to except them from Life; when, with all her early Diligences, Attendances, and Petitionings, how humbly and closely soever prosecuted, she could not prevail for her Father, her Brothers only with much Difficulty had Pardon for Life! And then when Things were grown to that Extremity, that all that could be had from an Enemy was too scant a Support for her banish'd Father, (I have it from an excellent Hand,^b that with great Obligingness gives this Account in print) she converted her own *Peculium* of Jewels and Plate (which her Father and Grandmother had given her) into Moneys, and sent it over a Token of affectionate Duty.

Nor stopt her *Duty* here, but she continued it, together with her *Obedience*, to her *married State*, having resolved, without his Leave and Consent, not to change her Condition; nor so neither, without a Liberty from her intended Husband, out of that Fortune her Father's Nobleness had design'd her, to make him a considerable Present (so I find it *nobly* acknowledg'd by the same excellent Authoress) of which *his Grace*, (I understand) soon after his *Restoration*, no less obligingly, with greatest Kindness of all generous and endearing Expressions, order'd a liberal Return.

And then with what *condescending Prudence* and *judicious Moderation* did she make her Choice, when, having through the Iniquity of the Times observed the Desolation made in the greatest Families, and the little Choice then amongst those few left of the higher Nobility, (for she resolved to match with no Family which had ill-treated her King and Father, how advantageous soever) she, suiting her Judgment to her Inclination, accepted a *Gentleman*, yet one (besides his other *Accomplishments*, and the *Merit* of his most affectionate *Respects*) of an *ancient Family*, and a very *noble Descent*, with whose *Principles* and *Fortune* she persuaded herself of *Content*; and she found that Persuasion did not deceive her, having here in *Chelsey* lived these fourteen Years and few Months, as well to her own, as to the great Satisfaction and Joy of every body else that knew her.

How willing she ever was to oblige all Persons, how ready to all good Offices, how meek, and humble, and charitable, and familiarly courteous to Neighbours, and all others, let *Fame*, let *Envy* itself speak.

Of her *Charity* to this *Place*, I question not but we shall see in a short time some fair Testimonies erected.

^a *Chelsey*.

^b *Margaret Dutcheffs of Newcastle*.

Her *Devotions* she lov'd particularly to make out in observing the *Fasts* of the Church, as much and as oft as the Tenderness of her Constitution could well permit.

Next to *Reading* and *Writing* she delighted much in her *Needle*, and hath left great Quantities of Work to her Children.

This, in short, the Account of her *Life* in its healthful Time.

We come at last to the sad Scene of her *Sickness* and *Death*, wherein it pleased a good God, in some measure, to answer her Desires, (who had always a tender Apprehension for *Pain*) that, tho' the Fits to sorrowful By-standers seem'd not to be without Pang and Agony, yet were graciously alleviated to her by a *Surprise* of her Senses for the Time, and that so gentle too, as never to cause any Disorder or Indecency: Nor after the Fits, at the Return of Spirits, sufficient to give her Liberty of Speech, did she ever (except two of her four last Days) complain of *Pain*, which was then violent in her Head; but even then, and at all other Times of her Sickness, while she had Speech, she used it most in *Devotion*, and in many gentle, chearful and obliging Expressions to her *Husband*, *Children*, *Doctors*, and other her mournful *Assistants*.

Particularly in the three Weeks *Intervals* she had, when there were very good Hopes of her *Recovery*, she used often to say, *That tho' she resign'd up herself wholly to the wise Disposal of a good God, yet she, being in Expectation of being call'd away in her first Fits, look'd upon her Recovery as a gracious kind of Disappointment* (they were her own Words) by God Almighty. *This she did* (she said) *not out of Discontent at her Sickness, which she thankfully acknowledg'd was tolerable easy, but (as having conquer'd the World, and being now in her Passage to a better) out of her Intuition of a glorious Crown, that, she trusted, awaited her in Heaven.*

Now, now was the Time, when all the Powers of her Soul, all her Virtues and Graces, were summon'd together, with united Force, to make up the *Complin* of her *Devotions*; wherein she profess'd, to the equal Comfort and Grief of those that heard her, her *Confidence* in God, her patient *Submission* to him, her holy *Resignation*, her *Indifference* to Life, and her *Preparedness* to die; of which, amongst many others, there were two remarkable *Instances*; one to a *Reverend Father of our Church*, whom she told with great Unconcernedness, as he was discoursing piously to her, *That she was not afraid to die; not that she had or fear'd any Trouble or Discontent here, but that she might enjoy the Blessings of that better World*: The other to her sad and afflicted *Husband*, whom, as he was at her Bed-side praying to God that he would restore her again to Health, that she might live and glorify him, when those that went down into the Pit could not praise him, she stopt him in his *Prayer*, and with a comfortable Look and strong Voice (tho' a great Difficulty of Speech had some time before possess'd her) said, *She would glorify God, whether she lived or died*; and then recommended her *Children* to his Care.

These dear *Children* of hers, as she had often in her Health, so she did now more frequently in her Sickness instruct, charging them to apply themselves much to *Reading*, especially to be diligent in constant *Prayers* to God, to be observant to their dear *Father*, and transferring that *Obedience* they had to herself upon him, to pay him now a *double Duty*, and to be entirely loving to one another: Then, and not else, they might assure themselves of all good Things from God and their Father; further enjoining them to be *respectful* to those that had the Charge of them, and ever to give ear to their just and virtuous *Advices*, and carefully to decline the Company of vain and impertinent Persons.

As it was her only Trouble in all her *Sickness* that her Indisposition made her incapable of giving that Attendance to the *Offices of Religion*, *Praying*, *Meditating*, *Reading*, as she used to do; so, in the *Close*, it was the great Affliction of all about her, and that, which of any thing she herself shew'd most Sense of, that her Speech failed her; upon the Loss of which she had no other Means of expressing those pious *Ejaculations* she in her last Sickness incessantly poured forth, but by Sighs, and Eyes and Hands lifted up to Heaven, whither we may presume she is gone, to increase the Number of *Saints*, whom the Church this Day commemorates, and to enter into the Joy of her Saviour.

Died in October 1669, and buried the 1st of November following at Chelsey.

The CHARACTER of the Rev^d Dr. HENRY HAMMOND,
by JOHN FELL, D.D. Dean of Christ-Church in Oxford.*



R. Henry Hammond was born the 18th of *August*, 1605, at *Chersey* in *Surrey*. He was the youngest Son of *Dr. John Hammond*, Physician to Prince *Henry*, and from that great Favourer of meriting Servants and their Relations, had the Honour at the Font to receive his Christian Name.

Being yet in his Long-Coats, (which heretofore were usually worn beyond the Years of Infancy) he was sent to *Eaton-School*, where his Pregnancy of Wit became the Observation of those that knew him; for in that Tenderneſs of Age he was not only a Proficient in *Greek* and *Latin*, but had alſo ſome Knowledge in the Elements of *Hebrew*.

His Sweetneſs of Carriage is very particularly remember'd by his Cotemporaries, who obſerved that he never was engaged (upon any Occaſion) in Fights or Quarrels; as alſo that at times allow'd for Play he would ſteal from his Fellows into Places of Privacy, there to ſay his Prayers: Omens of his future pacifick Temper and eminent Devotion!

At thirteen Years old he was ripe for the Univerſity, and accordingly was ſent to *Magdalen-College* in *Oxford*, where, not long after, he was choſen *Demie*; and his Merit voting for him, as ſoon as capable, he was choſen *Fellow*.

Being to proceed Maſter of Arts, he was made Reader of the Natural Philoſophy Lecture in the College; and having taken his Degree, he reſolved to ſtudy Theology; but herein he took a quite different Courſe of Reading from the other too much uſual, beginning that Science at the upper End, as conceiving it moſt reaſonable to ſearch for primitive Truth in the primitive Writers, and not to ſuffer his Underſtanding to be prepoſſeſs'd by the contriv'd and intereſted Schemes of modern and withal obnoxious Authors.

In the Year 1629, being twenty-four Years of Age, he enter'd into Holy Orders, and not long after took the Degree of Batchelor in Divinity.

During the whole Time of his Abode in the Univerſity, he generally ſpent thirteen Hours of the Day in Study; by which Aſſiduity, beſides an exact Diſpatch of the whole Courſe of Philoſophy, he read over in a manner all Claſſick Authors that are extant, and upon the more conſiderable wrote, as he paſs'd, *Scholia* and critical Emendations, and drew up Indexes for his private Uſe at the Beginning and End of each Book.

On the 22d of *August*, 1633, he was inducted into the Rectory of *Penſeburſt*; and being to leave the Houſe, he thought not fit to take that Advantage of his Place, which, from Sacrilege, or ſelling of the Founder's Charity, was by Cuſtom grown to be Prudence and good Huſbandry.

In the Diſcharge of his miniſterial Function, he ſatisfy'd not himſelf in diligent and conſtant preaching only, (a Performance wherein ſome of late have fancied all Religion to conſiſt) but much more conceived himſelf obliged to the offering up the ſolemn daily Sacrifice of Prayer for his People, adminiſtring the Sacraments, relieving the Poor, keeping Hoſpitality, reconciling of Differences amongſt Neighbours, viſiting the Sick, catechiſing the Youth.

As to the firſt of theſe, his *Preaching*, was a rational and juſt Diſcourſe, that was to teach the Prieſt as well as the Lay-hearer.

The Offices of *Prayer* he had in his Church, not only upon the *Sundays* and *Festivals*, and their *Eves*, as alſo *Wedneſdays* and *Fridays*, according to the Appointment of the *Rubrick*, but every Day in the Week, and twice on *Saturdays* and *Holiday-Eves*; for his Aſſiſtance wherein he kept a Curate, and allow'd him a comfortable Salary: And at thoſe Devotions he took order that his Family ſhould give diligent and exemplary Attendance.

As to the *Adminiſtration of the Sacrament*, he reduced it to an Imitation, tho' a diſtant one, of primitive Frequency, to once a Month.

For the *Relief of the Poor*, beſides his private Charity, the dedicating the Tenth of all Receipts, and the daily Alms given at the Door, he conſtantly ſet apart over and above every Week a certain Rate in Money.

He that was thus liberal to the neceſſitous Poor, was no leſs hoſpitable to thoſe of better Quality. He knew well how much the Application at the Table enforced the Doctrines of the

* From the Life of Dr. *Hammond*, printed at *London* in 1661, in 8vo.

Pulpit, and how subservient the endearing of his Person was to the recommending his Instructions; how far upon these Motives our Saviour thought fit to eat with Publicans and Sinners, and how effectual the Loaves were to the procuring of Disciples.

As by publick Admonition he most diligently instilled that great fundamental Doctrine of Peace and Love, so did he likewise in his *private Address and Conversation*, being never at Peace in himself till he had procured it amongst his Neighbours. During his Abode at *Penſe-hurſt* he never had any vexatious Law-Dispute about his Dues, but had his Tithes fully paid, and not of the most refuse Parts, but generally the very best.

Tho' he judged the Time of *Sickness* an improper Season for the great Work of Repentance, yet he esteemed it a most useful Preparative, the Voice of God himself exhorting to it; and therefore not only, when desired, made his *Visits* to all such as stood in need of those his Charities, but prevented their Requests, by early and by frequent coming to them.

For the Institution of Youth in the Rudiments of Piety, his Custom was, during the warmer Season of the Year, to spend an Hour before Evening-Prayer in *catechising*, whereat the Parents and older Sort were wont to be present, and from whence (as he with Comfort was used to say) they reaped more Benefit than from his Sermons.

In the Year 1639 he proceeded Doctor in Divinity; and about this Time he became a Member of the Convocation called with the short Parliament in 1640; but about the Middle of *July*, 1643, he was obliged to fly from the Rebels; but when the Treaty was solemnly appointed at *Uxbridge*, several Divines being sent thither in Behalf of the different Parties, he, among other excellent Men that adhered to the *King*, was made Choice of to assist in that Employment; and there, amidst the Disadvantage of *Extempore* against Premeditation, dispell'd with Ease and perfect Clearness all the Sophisms that were brought against him.

But while these Things were in doing, a Canonry in *Christ-Church* in *Oxford* became vacant, which the *King* immediately bestow'd on Dr. *Hammond*, tho' then absent, whom likewise the University chose their publick *Orator*; and he was soon after made Chaplain in Ordinary to his Majesty.

Accordingly the good Doctor attended on his Master in the several Removes of *Wooburn*, *Cavesham*, and *Hampton-Court*, as also thence into the *Isle of Wight*, where he continued till *Christmas* 1647, at which time his Majesty's Attendants were again put from him, and he amongst the rest.

Sequester'd from this his melancholick (but most desired) Employment, he return'd again to *Oxford*, where, being chosen *Sub-dean*, his Inspection did not content itself in looking to the general Performances of Duty, but descended to an accurate Survey of every one's both Practice and Ability; so that this large Society of Scholars appeared his private Family, he scarce leaving any single Person without some Mark or other of both his Charity and Care, relieving the Necessitous in their several Wants of Money and Books, and shaming the Vicious to Sobriety, encouraging the Ingenuous to Diligence, and finding Stratagems to insnare the Idle to a Love of Study. But, above all, he endeavour'd to prepare his Charge for the Reception of the impending Persecution, that they might adorn their Profession, and not at the same time suffer for a Cause of Righteousness, and as evil Doers.

To this end, he both admitted and solemnly invited all sober Persons to his Familiarity and Converse, and, beside that, received them to his weekly private Office of Fasting and Humiliation.

But now the long-expected Ruin breaking in with its full Weight and Torrent, Dr. *Hammond*, by an Order from a Committee of Parliament, was restrained and voted to be Prisoner at *Oxford*, tho' he was demanded by his Majesty to attend him in the *Isle of Wight* at the Treaty there, which then was again reinforced.

Dr. *Hammond* having continued about ten Weeks in his Restraint in *Oxford*, where he began to actuate his Design of writing *Annotations* on the *New Testament*, by the Interposition of his Brother-in-Law Sir *John Temple*, he had Licence granted to be removed to a more acceptable Confinement, to *Clapham* in *Bedfordshire*, where he gave himself up to the writing of very learned and useful Tracts, and to answer all Opponents; and would to God he had met no other Opposition, for in the Entrance on these Conflicts, that Strength of Body, which before had faithfully attended his indefatigable Mind, began to fail him, and those four Torments of Disease, which single have been judged a competent Trial of human Sufferance, the *Stone*, the *Gout*, the *Cholick*, and the *Cramp*, (the last of which was to him as tyrannous as any of the former) became in a manner the constant Exercise of his Christian Fortitude and Patience, affording him from this Time to the End of his Life very rare and short Intervals of vigorous Health.

And now, tho' his Physicians had earnestly forbidden his accustom'd Fastings, and his own Weaknesses gave forcible Suffrages to their Advice, yet he resumed his Rigours; and amidst these

these grew up the Labours of this *Hero*, the Issues of his Brain; for, besides the Replies which the Importunities of his polemick Adversaries drew from him, the second *Review of the Annotations* came to light, as also the *Exposition on the Book of Psalms*; and he was likewise enterprising a farther *Commentary on the Old Testament*, and begun on the Book of *Proverbs*, and finish'd a third Part of it; but the Completion of this, and all other the great Intendments of the equally learned, pious, and indefatigable Author, received here a full Period; it pleasing the Divine Providence to take to himself this high Example of all Moral and Christian Excellencies, whose Learning was the least thing in him; the *Scholar* was here less eminent than the *Christian*: His speculative Knowledge, that gave Light to the most dark and difficult Proposals, became eclipsed by the more dazzling Lustre of his practice.

In the Catalogue of his Virtues, his *Chastity* and *Temperance* may claim the earliest Place, as being the Sacrifices to the rest, and in him were therefore only not the greatest of his Excellencies, because every thing else was so.

And, first, his *chaste* Thoughts, Words and Carriage so disciplin'd his lower Faculties, as not only restrained through all the Heats of Youth, but gave a Detestation of all those verbal Sallies, that have not only the Allowance of being harmless Mirth, but the Repute of Wit and Humour, so that the scurrilous Jest could sooner obtain his Tears in Penance for it, than the Approbation of a Smile; and all Approaches to this Sin he looked upon not only with an utter Disallowance in his Will, but a kind of natural Abhorrence and Antipathy in his lower outward Faculties.

His *Appetite* was good, but the Restraint of it was very eminent and extraordinary; for his Diet was of the plainest Meats; and he often express'd it his Wonder, *how rational Creatures should eat for any thing but Health*. So that in the Time of his full and more vigorous Health, he seldom did eat or drink more than once in twenty-four Hours, and some Fruit towards Night; and two Days in every Week, and in *Lent* and *Ember-weeks* three Days, he eat but once in thirty-six; and he really thought no Meat pleasant but in proportion to its Wholesomeness.

His *Temperance in Sleep* resembled that of his Meats, Midnight being the usual Time of his going to Rest, and Four or Five, and very rarely Six, the Hour of his Rising; disposing of himself continually to *Study*, and to perpetual *Industry* and *Diligence*: He not only avoided, but bore a perpetual Hate, and seemed to have a forcible Antipathy to Idleness, and scarcely recommended any thing in his Advices with that Concern and Vigour, as *to be furnish'd always with somewhat to do*. So that when he walk'd abroad, he never fail'd to take a Book with him, and read all the while; and in his Chamber also he had one constantly lay open, out of which his Servant read to him while he was dressing and undressing.

In his *Sicknesses*, if they were not so violent to make the Recollection of Thoughts impossible, he never intermitted Study, but rather reinforced it then as the most appropriate Revulsive and Diversion of Pain.

Next to downright Idleness he dislik'd *slow and dilatory Undertakings*, thinking it a great Folly to spend that Time in gazing upon Business which should have serv'd for the doing it.

We cannot pass by his constant Offices of *Prayer*, which took up so liberal Proportions of each Day unto itself for the ten last Years of his Life, and probably the preceding. Besides occasional and supernumerary Addresses, his certain perpetual Returns exceeded *David's* seven times a Day. As soon as he was ready (which was usually early) he pray'd in his Chamber with his Servant, in a peculiar Form compos'd for that Purpose: After this he retired to his own more secret Devotions in his Closet. Betwixt Ten and Eleven in the Morning he had a solemn Intercession in reference to the National Calamities: To this, after a little Distance, succeeded the Morning-Office of the Church, which he particularly desired to perform in his own Person, and would by no means accept the Ease of having it read by any other. In the Afternoon he had another Hour of private Prayer, which on *Sundays* he enlarged. About Five of the Clock the solemn private Prayers for the Nation and the Evening-Service of the Church return'd. At Bed-time his private Prayers clos'd the Day; and, after all, even the Night was not without its Office, the 51st *Psalms* being his design'd Midnight Entertainment.

In his Prayers, as his Attention was fix'd and steady, so was it inflam'd with passionate Fervour, insomuch that very frequently his Transport threw him prostrate on the Earth; his Tears also would interrupt his Words, the latter happening not only upon the pungent Exigencies of present or impending Judgments, but in the common Service of the Church.

The *Charity* and *Extent of his Prayers* was as exuberant as the Zeal and Fervour: He thought it very unreasonable that our Intercessions should not be as universal as our Saviour's Redemption was. And the next sacred thing unto *Religion*, in the Apprehensions of our excellent Doctor, was *Friendship*; a Virtue of which he was a passionate Lover, and with which, he ever seem'd to have contracted Friendship: The Union of Minds thereby produced, he

judged the utmost point of human Happiness, the very best Production that Nature has in Store, or grows from Earth. Upon this ground he used, with all industrious Art, to recommend and propagate *Friendship* unto others; and where he saw several Persons that he judg'd capable of being made acquainted to mutual Advantage, he would contrive that League; and where himself had Kindness unto any so allied, he would still enjoin them to be kinder to each other than to him; besides, he still laboured to make all his Friends endear'd to each of them, resolving it to be an Error bottom'd on the common Narrowness of Soul which represented Amity like sensual Love, to admit no Rivals, confined unto two Persons. The principal thing he contracted for in *Friendship* was a free Use of *mutual Admonition*. He was used to say, *it was a poor Design of Friendship to keep the Person he admitted to his Breast only from being scandalous, as if the Physician should endeavour only to secure his Patient from the Plague*. And if for any while he observed that no Remembrance had been offer'd to him, he grew afraid and almost jealous of the Omission, suspecting that the Courtier had supplanted the Friend, and therefore earnestly enforced the Obligation of being faithful in this Point; and there were but *two Things* which (he would say) were apt to give check to his Affections, *Pride* and *Falseness*; where he saw these predominant, he thought he could never be a Friend to any Purpose, because he could never hope to do any Good; yet even there he would intend his Prayers, so much the more by how much the less he could do besides. He so much abhorred Artifice and Cunning, that he had Prejudice to all Concealments and Pretensions. He used to say he hated a *Non-causa*, and he had a strange Sagacity in discovering it. When any with much Circumlocution and Contrivance had endeavoured to shadow their main Drift and Purpose, he would immediately look through all those Mists, and where it was in any degree reasonable, would make it appear he did so; his Charity of fraternal Correction having only this Caution or Restraint, the Hearer's Interest, of which he judged, that when Advice did not do Good, it was hardly separable from doing Harm; and on this Ground sometimes he did desist. But wheresoever he gave an Admonition, he prefaced it always with such Demonstrations of Tenderneſs and Good-will, as could not fail to convince of the affectionate Kindness with which it was sent, tho' it could not of the Convenience or Necessity to embrace it. And this he gave as a general Rule, and enforced by his Example *never to reprove in Anger*, or the least Appearance of it. If the Passion were real, it then was evidently a Fault, and the guilty Person most unfit for a Judge; if it were Resemblance only, yet even that would be so like to Guilt, as probably to divert the Offender from the Consideration of his Failure to fasten on his Monitor, and make him think he was chid not because he was in fault, but because the other was angry. Tho' his Exhortations had as much Evidence and Weight as Words could give them, he had over and above a great Advantage in his manner of speaking: His little Phrase, *Don't be simple*, had more Power to charm a Passion than long Harangues from others. He would say, *be delighted to be loved, not revered*; thinking, that where there was much of the latter, there could not be enough of the former. He was an open *Enemy to Flattery*, especially from a Friend, from whom he started to meet the slightest Appearance of that servile Kindness.

To the Performances of *Friendship* he hated all mercenary Returns, whereof he was so jealous, as hardly to leave Place for Gratitude. Love, he said, *was built upon the Union and Similitude of Minds, and not the Bribery of Gifts and Benefits*. So generous was he herein, that he has oft profess'd, he admitted Retributions of good Turns, yet not so much on any Score, as that his Friend might have the Pleasure of being kind.

But doing good to Relatives, or being kind unto Acquaintance, were low Expressions of this Virtue we exhibit. Misery and Want, wherever he met them, sufficiently endear'd the Object. His Alms was as exuberant as his Love, and in Calamities to the Exigent he never was a Stranger, whatever he might be to the Man that suffer'd; for, as has been hinted before, he devoted the Tenth of all his Income to the Poor; wherein he was so strictly punctual, that commonly the first thing he did was to compute and separate the poor Man's Share. To this he added every Week 5 s. which had been his lowest Proportion in the Heat of the War in Oxford, when he lived upon his *Penſeburſt* Stock, and had no visible Means or almost Possibility of Supply. Over and above this, he completed the Devotions of his weekly Fast by joining Alms thereto, and adding 20 s. to the poor Man's Heap.

But beyond these he had his Free-will Offerings, and those proportion'd more by the Occasion of giving, than the Surplusage he had to give. His poor Man's Bag had so many Mouths, and those so often open'd, that it frequently became quite empty; but its being so never diverted him from relieving any that appeared in Need; for in such Seasons he chose to give in more liberal Proportions than at others; and instead of hiding his Face from the Poor, it was his Practice still to seek for theirs. And the *Way* and very *Manner of his Charity*, that was a Part of his Donation and Largess. One great Care of his was to dispose of his Reliefs

liefs so as to be most seasonable; to which Purpose he had his Spies and Agents still employ'd, to give him punctual Notice of the Occurrents in their several Stations. His next Endeavour was to dispense them so as to be most endearing. To Persons that had been of Quality, he consulted to relieve their Modesty as well as Needs, taking order they should rather find than receive Alms; and knowing well they were provided for, should not yet be able to guess by what Means they were so. To those who were assisted immediately from his Hand, he over and above bestow'd the Charities of his familiar and hearty Kindness, in the Expressiveness of which he was assisted by his habitual Humility, or positive Opinion, upon which he was used to say, that *it was a most unreasonable and unchristian thing to despise any one for his Poverty*. Another Circumstance in the Doctor's Liberality, not to be pass'd over, was his Choice of what he gave; his Care that it should not be of Things vile and refuse, but of the very best he had.

But besides this of *Giving*, the *Alms of Lending* had an eminent Place in the Practice as well as Judgment of the Doctor. When he saw a Man honest and industrious, he would trust him with a Sum, and let him pay it again at such Times and in such Proportions as he found himself able; withal, when he did so, he would add his Counsel too, examine the Person's Condition, and contrive with him how the present Sum might be most advantageously disposed; still closing the Discourse with Prayer for God's Blessing, and after that dismissing him with infinite Affability and Kindness. In which Performance, as he was exuberant to all, so most especially to such as were of an inferior Degree; giving this Rule to those of his Friends that were of Estate and Quality, to *treat their poor Neighbours with such a Chearfulness, that they may be glad to have met with them*.

As Poverty thus recommended to the Doctor's Care and Kindness, in an especial Manner it did so when Piety was added to it; as could be mention'd in several Particulars. Nor will this Treatment from the Doctor seem any thing strange to them that shall consider how low a Rate he put upon those usual Distinctives *Birth* or *Riches*, and withal how high a Value on the Souls of Men; for them he had so unmanageable a Passion, that it often broke out into Words of this Effect, which had with them still in the Delivery an extraordinary Vehemence, *O what a glorious Thing, how rich a Prize, for the Expence of a Man's whole Life, were it to be the Instrument of rescuing any one Soul?* And if he observ'd his Documents to have fail'd of the desired Effect, it was Matter of great Sadness to him; where, instead of accusing the Parties concern'd, he charged himself that his Performances were incompetent to the design'd End, and would solicitously inquire what he might do to speak more plainly or more movingly, whether this extemporary Wording might not be a Defect, and the like. Besides this, he liberally dispens'd all other Aids: From the Time that the Children of the Family became capable of it, till his Death, he made it a Part of his daily Business to instruct them, allotting the Interval betwixt Prayers and Dinner to that Work, observing diligently the little Deviations of their Manners, and applying Remedies unto them. In like sort, that he might ensnare the Servants also to their Benefit, on *Sundays* in the Afternoon he catechised the Children in his Chamber, giving Liberty, nay Invitation, to as many as would to come and hear, hoping they happily might admit the Truths obliquely level'd, which Bashfulness perswaded not to inquire for, lest they thereby should own the Fault of former Inadvertence. Besides, he publicly declared himself ready and desirous to assist any Person single; and to that Purpose, having particularly invited such to come at their leisure Hours, when any did so, he used all Arts of Encouragement and obliging Condescension. Nor could this Zeal, to the eternal Interest of Souls, be superseded by any Sight of Danger, however imminent.

But tho' to advance the spiritual Concerns of all that could in any kind become receptive of the Good he meant them, was his unlimited Designment and Endeavour, yet to nourish and advance the early Virtue of young Persons was his more chosen Study. When he saw such a one, he would contrive and seek out Ways to insinuate and endear himself, lay hold of every Opportunity to represent the Beauty, Pleasure, and Advantage of a pious Life; and on the other side to express the Toil, the Danger, and the Mischief of brutal Sensuality: Withal he would be still performing Courtesies, thereby to oblige, of very Gratitude to him, Obedience and Duty unto God.

And as the Doctor laboured in the Rescue of single Persons, he had an Eye to Multitudes; for wherever he had planted the Seeds of Piety, he presently cast about to extend and propagate them thereby to others; engaging all his Converts *not to be ashamed of being reputed innocent*.

And now, after all these Excellencies, it would be Reason to expect that the Doctor, conscious of his Merit, should have look'd, if not on others with Contempt, yet on himself with some Complacency and fair Regard: But it was far otherwise; there was no Enemy of his, however drunk with Passion, that had so mean an Esteem, either of him or of his Parts, as he had both of the one and other. As at his first appearing in publick he was clearly over-
reach'd

reach'd and cheated into the owning of his Books; so when he found it Duty to go on in that his toilsome Trade of Writing, he was wont seriously to profess *himself astonish'd at their Reception in the World, especially* (as he withal was pleased to add) *since others fail'd herein, whose Performances were infinitely beyond any thing which he was able to do.*

A farther Proof of this low Esteem the *Doctor* had of himself (if such were possible) would be *Meekness* to those that slighted him, and disparaged his Abilities; this being the surest Indication that our Humility is in earnest, when we are content to hear ill Language not only from ourselves but from our Enemies; which with how much Indifference this inimitable Person did, it is neither easy fully to describe, nor to persuade to just Belief. The short is, as he was never angry with his pertinacious Dissenters for not being of his Mind in Point of Speculation, no more was he in the least with his scornful Opposites for their being of it in their little Value of his Person. And tho' he had, as well as other Men, Seeds of Incitation in his natural Temper, and more than others Temptation to it in his daily and almost intolerable Injuries, yet such was the habitual Mastery he had gain'd over himself, that the strictest Considerers of his Actions have not in ten Years perpetual Conversation seen his Passion betray him to an indecent Speech.

Nor was his *Sufferance* of other Kinds less exemplary than that he evidenced in the Reception of Calumny and foul Reproach; for tho' *Pain were that to which he was used to say he was of all Things most a Coward*, yet being under it, he shew'd an eminent Constancy and perfect Resignation.

At the Approach of Sickness, his first Consideration was, *what Failings had provoked the present Chastisement*; and to that Purpose made his earnest Prayer to God (and enjoin'd his Friends to do the like) *to convince him of it; nor only so, but tear and rend away, tho' by the greatest Violence and sharpest Discipline, whatever was displeasing in his Eyes, and grant not only Patience, but Fruitfulness under the Rod.* Then, by repeated Acts of Submission, would he deliver himself up into God's Hands, to do with him as seem'd him good; amidst the sharpest Pains meekly invoking him, and saying, *God's Holy Will be done.* And even then, when on the Rack of Torture, would he be observing every Circumstance of Allay: *When it was the Gout, he would give Thanks it was not the Stone or Cramp; when it was the Stone, he then would say it was not so sharp as others felt, accusing his Impatience that it appear'd so bad to him as it did.* And then, when some Degree of Health was given, he exerted all his Strength in a Return of grateful Recognition to the Author of it, which he perform'd with a vivacious Sense and chearful Piety, frequently reflecting on the *Psalmist's* Phrase, *that it was a joyful thing to be thankful.* Which his Transport, whoever should attentively observe, would easily apprehend how possible it was for the infinite Fruitions of another World to be made up by the perpetual Act of grateful Recognition, in giving Lauds and singing Praises unto God.

Upon this Score he was a most diligent Observer of every Blessing he received, and had them still in Readiness to confront unto those Pressures he at any time lay under. In the Intermissions of his importunate Maladies, he would, with full Acknowledgement, mention the great Indulgence that *he, who had in his Constitution the Cause of so much Pain still dwelling with him, should yet, by God's immediate interposing, be rescued from the Effect.*

To facilitate yet more this his Serenity and Calm of Mind, he laid this Rule before him, which proved of great Use, *Never to trouble himself with the Foresight of future Events*; being resolv'd of our Saviour's Maxim, *that Sufficient to the Day is the Evil thereof; and that it were the greatest Folly in the World to perplex one's self with that which perchance will never come to pass; but if it should, then God, who sent it, will dispose it to the best, most certainly to his Glory, which should satisfy us in our Respects to him, and (unless it be our Fault) as certainly to our Good, which (if we be not strangely unreasonable) must satisfy in Reference unto ourselves and private Interests.* Besides all this, in the very Dispensation God will not fail to give such Allays which (like the cool Gales under the Line) will make the greatest Heats of Sufferance very supportable. In such Occasions he usually subjoin'd *Epietetus's* Dilemma, *Either the Thing before us is in our Power, or it is not; if it be, let us apply the Remedy, and there will be no Motive for Complaint; if it be not, the Grief is utterly impertinent, since it can do no Good.* As also, from the same Author, he annex'd this Consideration, *That every thing has two Handles; if the one prove hot, and not to be touch'd, we may take the other that is more temperate.* And in every Occurrent he would be sure to find some cool Handle that he might lay hold of.

And to enforce all this, he made a constant Recourse to the Experience of God's dealing with him in preceding Accidents, which however dreadful at a Distance, at a nearer View lost much of their Terror. And for others that he saw perplex'd about the Manage of their difficult Affairs, he would ask them, *When they would begin to trust God, or permit him to govern the World?* Besides, unto himself and Friends, he was wont solemnly to give this Mandate,

date, *Quid sis esse velis, nihilque malis*; in his *English*, *To rather nothing*; not only to be content or acquiesce in the present State, but to resolve it to be the very best that could be wish'd or fancied.

And thus all private Concernments he pass'd over with a perfect Indifference; the World and its Appendages hanging so loose about him, that he never took notice when any Part dropt off, or sat uneasily. Herein, indeed, he was concern'd and render'd thoughtful, if somewhat interven'd that had a Possibility of Duty appendant to it; in which Case he would be solicitous to discern where the Obligation lay; but presently rescued himself from that Disquiet, by his Addresses unto God in Prayer and Fasting.

Thus prepared for the Coming of his LORD, this good Servant, on the 4th of *April*, was seiz'd by a sharp Fit of the *Stone*, with those Symptoms that are usual in such Cases, the Suppression of Urine, with frequent Vomitings, and a Distention of the whole Body, and likewise Shortness of Breath, upon any little Motion. When, being press'd to make it his own Request to God to be continued longer in the World, to the Service of the Church, he immediately began a solemn Prayer, which contained first a very humble and melting Acknowledgment of Sin, and a most earnest Intercession for Mercy and Forgiveness through the Merits of his Saviour. Next, resigning himself entirely into his Maker's Hands, he beg'd, *that if the Divine Wisdom intended him for Death, he might have a due Preparation for it; but if his Life might be in any Degree useful to the Church, even to one single Soul, he then besought Almighty God to continue him, and by his Grace enable him to employ that Life he so vouchsafed industriously and successfully.* After this he did, with great Affection, intercede for this Church and Nation, and with particular Vigour and Enforcement pray'd for *sincere Performance of Christian Duty now so much decay'd, to the equal Supplanting and Scandal of that Holy Calling; that those who profess'd that Faith might live according to the Rules of it, and to the Form of Godliness superadd the Power.* This with some Repetitions and more Tears he pursued, and at last closed all in a Prayer for the several Concerns of the Family where he was.

On the 20th of *April*, being *Good-Friday*, he solemnly received the Sacrament, and again on the 22d, which then was *Easter-Day*. But now, through the long Suppression of Urine, the Blood grown thin and serous, withal made eager and tumultuous by the Mixture of heterogeneous Parts, the excellent *Doctor* fell into a violent Bleeding at the Nose; at which the By-standers being in Astonishment, he cheerfully admonish'd *to lay aside Impatience in his Behalf, and to wait God's Leisure, whose Seasons were still the best*; withal thankfully acknowledg'd God's Mercy in the Dispensation; alledging, *that to bleed to Death was one of the most desirable Passages out of this World.*

Nor did he, according to the usual Method, inflict his Sickness upon those about him, by Peevishness disquieting his Attendants; but was pleas'd with every thing that was done, and liking every thing that was brought; condescending to all Proposals, and obeying with all Readiness every Advice of his Physicians.

But amidst these most Christian Divertisements, these happiest *Anodynes* of Sickness, the 25th of *April* fatally drew on, wherein his Flux of Blood breaking forth again with greater Violence than it had done before, was not to be stopt by outward Applications; till at last, the Fountain being exhausted, the Torrent ceased its Course, and indeed that vital one which its regular Motion kept on Foot; for the good *Doctor*, leaving off to bleed about Three o' Clock in the Afternoon, became very weak and dispirited, and cold in the extreme Parts; had Strength only continued to persevere in his Devotions, which he did unto the last Moment of his Life, a few Minutes before his Death breathing out those Words which best became his Christian Life, LORD, *make haste.*

Died April 25, 1660, and Buried in the Parish-Church of Hampton.



*The CHARACTER of RICHARD LEGH, Esq; † by
W. SHIPPEN, D. D. Rector of Stockport in Cheshire,
sometime Fellow of University-College, Oxon. **



IN shadowing out a more particular, tho' but faint Idea of this excellent Person, I need not borrow any Colour from his Blood, nor reflect any Lustre upon his Character from the shining Virtues and noble Acts of his Ancestors, which have adorn'd his Family with many Royal Badges of their Loyalty and eminent Services to the Crown; tho' the honourary Augmentation of a *Hand* and *Banner* to their Arms, and of the Manour of *Hanley*, with its Franchises and Privileges to their Estate, will never suffer the brave Atchievements of advancing the *Black Prince's* Standard at the famous Battle of *Cressy*, and the taking Prisoner Count *Tanquerville* the *Norman* (that bitter Enemy to the *English* Monarch and Nation) to be forgotten; not to mention, that the most noble Order of *Bannerets*, wherewith several of his Progenitors have been honour'd, sufficiently proclaim their martial Virtues and Performances.

But it being not from an imputed, but inherent Worth, that I design to transmit his Memory to Posterity, I shall rather observe, that the greatest Excellencies of his Ancestors seem'd to concenter in his Person. The singular Piety of his Grandfather Sir *Peter*, the extraordinary Charity and Benignity of his Uncle *Francis*, the Constancy and Fixedness in Religion of his Father, the Quickness and Gaiety of Spirit of his Mother, with the untainted Loyalty of his whole Line, conspired with united Rays to render him the more illustrious.

These hopeful Seeds of Virtue and Excellency being cast into his original Elements, were so well water'd and cherish'd by his careful and pious Parents in the first Education of his green Age; so cultivated and improved by the liberal Sciences at the University in his blooming Youth; and so refin'd and finish'd afterward at City and Court, as render'd him a most accomplish'd and useful Gentleman both to his Prince and Country.

The natural Talents of his Mind were above the common Standard: He was endued with a large Capacity and generous Amplitude of Soul: His Understanding was able to penetrate and master whatever he thought fit to turn it to: His Memory so faithful, as to retain every thing it laid hold on, but Injuries and Vanities: His Judgment solid and clear: His Apprehension quick and sagacious, and his Will always well disposed, and in a Posture to act, as well as embrace every thing that was good and praise worthy: He had an absolute Command over all his Passions, save only those divine ones, which 'tis the greatest Freedom and Honour to obey; for tho' there were many things that might displease, yet none could disturb him: He had no Anger ever sparkling in his Eyes, no Malice rankling in his Breast, no Envy gnawing upon his Bowels: He knew no Hatred of any thing, but Sin; no Fear of any thing, but God: His whole Frame was so mix'd and interwoven of so smooth and even a Web, that what Philosophy denies to the finest of Bodies, was the peculiar Prerogative of his inward Composition, *Temperamentum ad Pondus*.

In the happy Acquaintance and Converse I had with him for almost twenty Years, I never perceived in him the least Inclinations to any immoral, indecent, or dishonourable Action. He was free from all Guile and Disguise both in his Dealings and Discourses, not using to wrap himself up in Clouds, the more undiscernedly to carry on any mean or dark Designs, but esteem'd it below him to dissemble or disown what he judged fit to be either thought or done. He was not so complaisant indeed as to indulge himself, or brook in others, the modish Humours of a prophane, unclean, or abusive Wit, much less the too fashionable Dialect of Oaths and Maledictions; so that none came nearer to St. *James's* Character of a perfect Man, the *not offending* so much as in *Word*.^a No Pride strain'd his Behaviour; no Superciliousness distorted his Looks; no cynical Humour sour'd his Expressions: But I must not stand on these inferior Commendations.

His social Qualities and Ornaments were too excellent in their kind to be omitted. He had all the natural Charms and Graces of a most winning Address, and a sweet Conversation,

† Of *Lime* in the County Palatine of *Chester*.
Palatine of *Lancaster*, on 1 Cor. xv. 55, Sept. 6, 1687, and printed at *Oxford* in 1688, in 4to.

* From the Sermon preach'd at *Winwick* in the County
^a *Jam.* iii. 2.

which

which few that came within their happy Influence could defend themselves from being taken with. None was ever endued with more Candour and Ingenuity; more Frankness and Affability. He affected a Singularity in nothing, but in a Sincerity and Pitch of Virtue above the Age. In every thing, and under every Condition, he was so easy, free, and well pleased, as made every one so too about him, which was not the Fruit of any labour'd Art of Popularity, but the Result of his happy Genius; Chearfulness and Delight being as inseparable from his Company, and streaming as easily and as naturally from him, as Light from the Sun. His Temper and Deportment were so calm and gracious, so sweet and obliging, that he attracted the Esteem and Love, and entertain'd the Eyes and Hearts of all People; so that in him, if ever that Saying was really verified, *That none ever departed sad out of his Company, except that they so soon departed.*

He acquitted himself no less incomparably in all his private Relations: He was the best of Husbands to a most accomplish'd, virtuous, and excellent Lady, which he chose out of the Honourable and Renown'd Family of the *Chicheley's*; and by whom he was answer'd with an equal Agreeableness, Fidelity, and conjugal Affection: He was the tenderest of Fathers to a hopeful and numerous Issue, of which the surviving six Sons and five Daughters do according to their Age shew pregnant Symptoms of their excellent Dispositions, and the fair Fruits of his paternal Care, in their genteel and liberal Education, in all Things becoming their Sex and Quality, and especially in their seasoning with the true Principles of Honour, Virtue, and Religion. How cautious and tender he was in marrying any of them without their full Consent, their hearty Affection and free Choice, he put out of doubt to others, by raising one in himself, and offering it as a Case of Conscience, Whether it was lawful for a Man to bend or incline the Affections of his Children, if advantageous and honourable Matches were propos'd; and finding the Negative maintain'd, he resolv'd to abide by it: And according to these no less prudent, than indulgent Measures, a little before his Death, he dispos'd both his eldest Son and Daughter into very suitable and happy Marriages.

To his Tenants he was a good Landlord, if that Epithet could be purchas'd; either by his so moderate and kind Usage of them, when he came to his Estate, as rais'd an Envy in some of his Neighbours; or his frequent demanding no greater Fine for three Lives upon an expir'd Lease, than what he offer'd to give them for their surrendering up his Lands into his Hands again.

His Friendships not being founded on Fancy or Interest, but on solid Reason and Virtue, were durable and generous. He was faithful to his Trusts, of which he had many: True to his Professions and Promises, which he held as sacred and inviolable: Constant to his Friend in the greatest Extremity of an adverse Fortune, and a ready Minister to him in all Offices of Love and Service; a Counsellor in his Doubts; a Comforter in his Distress; a Pillar in his Weakness; and a Pilot in his Danger.

That he was Master of a fair Estate was only his good Fortune, and the Praise of his Ancestors; but it was his Commendation that he was a prudent Manager, and a considerable Improver of it; particularly in the Addition he made to it of that Noble Seignory, the *Parliamentary Burrough and Barony of Newton*, in this Neighbourhood. His Mansion-House he so far rebuilt and ennobled (partly in Effect, and partly in Design, and Preparations for its finishing) as may well nigh support what was said of *Augustus* in relation to *Rome*: *Invenit Lateritiam, reliquit Marmoream.* In the projecting whereof, and of another for God's Service, as himself was the chief Designer, so in Architecture in general he was a great Master: Yet the inward Model of his House, its Government, was no less excellent and regular than its outward Structure. For his menial Servants, he always made choice of such Persons as were intelligent, civil, and genteel; such as, besides the Discharge of their proper Offices, might by their general Course of Sobriety and Industry, by their good Manners and ingenuous Arts, and not by any Vice or Vanity, become exemplary in the Family; and to whom he was a most gentle, kind, and bountiful Master according to their Deserts. His Entertainments upon Occasion were very splendid and magnificent, and managed with that great Decorum, Ease, and Stilness, as if they had been but their ordinary Meals. How welcome all Persons were to his Table, hath as many Witnesses as it had Guests, where there was always the greatest Plenty that could be on this side Excess, and which he season'd with that generous Freedom and Chearfulness of Humour, that gave a pleasant Relish to all the rest. In short, there was such an Affluence of all Things, so great a Resort of Persons of Quality, and such a peculiar Port and genteel Air appear'd through the whole Family, that his House might very well be stiled a Country-Court, and *Lime* the Palace to the County-Palatine of *Chester*.

And because some may conceive these however laudable Qualities I have touch'd upon to be but of the lower Form, I must add, that (besides that a prudent Conduct, even in the
smallest

smallest Affairs, is a true Signature of a great Mind) it is not for want of other Subject in him, nor any Abatement to his greater Virtues, which eminently shone out in those higher Capacities and Stations, whereto he was deservedly call'd by his King and Country, being furnish'd with all proper Endowments for the weighty Debates in the Senate, and for the Discharge of his publick Offices both Civil and Military at home. For tho' there was no Man less fond of Business, yet none more fit for it, or who performed his Trust with more Courage and Integrity; of which he gave sufficient Testimony in a steady and impartial Administration of Justice, in a strict Preservation of the Peace, in a provident Care for the Poor, in a constant Protection of Probity and Innocence, and in a resolute Opposition to all the bold Vices and Debaucheries of the Times; as particularly, in the Suppression of Schism in the Conventicles, of Faction in the Towns, and Mutinies in the Field; and that in the most critical Junctures both of Church and State: In his whole Conduct pursuing the publick Good, pointing at those great Ends of Government assign'd by St. Peter, the *Punishment of evil Doers, and the Praise of them that do well.*^b

His Love to his Country was not more sincere and conspicuous than his Loyalty to his Prince, which waited not (as many others did) till the Rising of the Sun, our late restor'd Sovereign;^c but it broke out in the most dismal Midnight of a prosperous Usurpation,^d when Loyalty was punish'd as High Treason, and Faction rewarded as meritorious; when the Name of a King was held as Anti-christian in the State, as that of a Bishop in the Church; and nothing was crown'd in the Land, so much as in a Metaphor, save only Rebellion with Success; nor any thing accounted more worthy of Consecration, than Schism and Sacrilege. Even then he engag'd in the *Cheshire* Rising to restore his exiled Sovereign; tho' being surpris'd by the Enemy, he was prevented from appearing in that unsuccessful Enterprize, of which both these Palatine Counties^e (the Stage of the Action) and *York-Castle* (the Place of his Imprisonment) are unquestionable Witnesses; when in all likelihood he had fallen as a Martyr for his Fidelity to King *Charles* the Second, as his great Ancestor Sir *Piers Legh* had done before, for his Loyalty to that unfortunate Prince *Richard* the Second of that Name; had not Providence, interposing by a sudden and happy Restitution of the King, left him only in the lower Class of loyal Confessors, rescuing him for those subsequent faithful Services he afterward paid that Prince of Blessed Memory: For tho' he was actually in every Parliament during his whole Reign, yet he never join'd any Faction in the House, nor so much as once voted against the Crown; which owed not its Rise to any Court-Flattery or ambitious Designs, but to that well-grounded Maxim, that the Ease and Weal of all the Members depend not more necessarily upon the good Estate of the Head, than the Happiness of the People doth upon their Sovereign's Welfare. He was Proof against all Discontents, because incapable of any Disappointments: For tho' his Attendance upon the King and Country's Service cost him many thousand Pounds, yet he never design'd any private Advantage from either; but proceeding upon the heroick Principles of Honour, Duty, and Love to both, thought himself amply recompenced with the Satisfaction that sprung up in his Mind from the Sense of such worthy and generous Actions. Hence it was that he had the Honour to be so particularly esteem'd, and personally belov'd by the two Royal Brothers^f under whom he lived, as to be entrusted by them in the greatest Offices which his Choice of a Country Life would admit of; in all which he acquitted himself with such signal Fidelity, that (besides the many honourable and kind Attestations of King *Charles* to that purpose) his present Majesty,^g at a solemn Debate about a Reform of the Deputy-Lieutenants, when the Name of *Legh* of *Lime* was mention'd, immediately declared, that he himself would undertake for that Gentleman. And when in his Royal Progress at *Chester* he heard of his last fatal Indisposition, he gave an evident Testimony of his great Value and Kindness for him, in a free Commendation of his Person, and a pathetic Condolance for his Sickness.

As to his Religion, he was a true Son of that purest Branch of CHRIST's Holy Church, the Church of *England*; from whom he suck'd those pious and loyal Principles, which led him on to all his virtuous and great Actions. In whose Doctrines he was so fully instructed, and so firmly establish'd, and in whose Offices so well satisfied and exercis'd, as to continue fix'd in a constant and devout Use of her Liturgy; in a frequent and comfortable Participation of the Blessed Sacrament according to her Usage; and in an unalterable Adherence to her Communion in all its Branches, in despite of all the Arguments and Motives both of Friends and Enemies to the contrary. For notwithstanding his near Relation to, his intimate Friendship and frequent Converse with many considerable Persons of the *Romish* Faith in this

^b 1 Pet. ii. 14.^c King *Charles* II.^d By *Oliver Cromwell*.^e *Cheshire* and *Lancashire*.^f King *Charles* II. and King *James* II.^g King *James* II.

County;^b and altho' in the otherⁱ where he lived, he could hardly breathe out of a schismatical Air, yet he kept himself untainted by either Extreme, in all Trials and Temptations. So that the Mouth of Envy and Malice itself must henceforth be for ever sealed up from calling him either *Church Papist* (as he hath been by the one) or *Church Puritan* (as by the other.) And as no personal Considerations or Interests were able to draw him from the Church, so all the Storms and Tempests which discharged their Fury against her, had no other Effect, than to make him stick the closer to her, both for her Security and his own; judging it highly reasonable to be wanting in nothing to save that Church, wherein he assuredly hoped to be saved himself. And as the most effectual Means for that happy End, he daily pray'd for the Peace of this *Jerusalem*, as he had formerly wept when he saw her in the Dust. And knowing that they shall prosper that love her, and devoutly tread her Courts, he was a diligent Frequenter of that Place where God's Honour dwells; and did not content himself to sit there as an idle and unconcern'd Spectator (as the Manner of too many is) but perform'd his Part with so much Devotion and Exactness, that the Ministers themselves, if they equal'd, did not exceed him. And yet beside his constant Attendance upon the publick Church Solemnities, he never failed of his daily Service in his domestick Chapel, nor of his yet more retir'd and secret Devotion in his Closet; wherein how hearty and sincere he was, those excellent Prayers and Meditations of his own composing for that Purpose do sufficiently testify. But considering withal, that the Church was not the only Place to exercise Religion in, but that the whole World was the proper and great Theatre whereon its principal Parts were to be acted; namely, those indispensable Commands of natural and eternal Religion, a faithful Service of God and our Generation, in a prudent, pious, and moral Conversation; he took up neither with good Words nor good Intentions, being as little satisfied with a talkative Divinity, as a notional Faith; but went on to good Works, applying himself to all real Acts of Beneficence in every Kind. To the Indigent he shewed himself both compassionate and bountiful; no less chearful than charitable in ministring to their Necessities, scarce seeing a poor Person at a distance, but he prepared to meet him with his Alms in his Hand, to prevent his being ask'd for what he esteemed a just Debt, and so doubled the Value by the Freeness of his Gift. And whom he thus remember'd in his Life-time, he forgot not at his Death, bequeathing considerable Sums to their Use, in the several Towns where he was bless'd with an Estate. To the Injured and helpless Persons he willingly offered himself, as a Shield for their Defence, from the Violence and Oppression of the unreasonable and powerful Man. Among the Contentious he was so blessed a Peace-maker, that he might well be styl'd the *Civil Conciliator* of his Country. He composed many Differences, and prevented more; the former by Mediation, the latter by his awful Authority, his healing Advices, and the peaceable Examples which he himself gave in this Kind. For in Matters of greatest Moment, touching his own Estate, he was so complying and forbearing before he complain'd; so earnest and solicitous for an Accommodation when injured; and so patient in waiting for a friendly Issue afterward, that he has not escaped Censure sometimes even from his Friends, for departing from his undoubted Right and Interest, rather than make any Breach with his Neighbours, to the Disturbance of his inward Quiet and outward Peace. This Gospel-Spirit of Peaceableness and Gentleness, of universal Good-will and Charity, was by long Use so incorporated into his Constitution, and become so natural to him, that he was willing to become all Things to all Men, to do Good unto some. So that whosoever had Occasion to make use of him, found in him, according to his particular Exigence, the Faithfulness of a Friend, the Wisdom of a Counsellor, the Uprightness of a Judge, and the Protection of a Patron.

And if all this were not Evidence enough of his true Christian Piety in general, and of his unfeigned Love and Zeal for the Church of *England* in particular, we could, *ex abundanti*, present you with a further heroic Proof of it in this Parish;^k where he has at his own proper Charges built a decent and elegant Chapel, and taken care to establish a competent Maintenance for a constant Ministry therein for the publick Worship of God, *secundum usum Anglicanum*: Wherein he shewed himself no less the Son of the Divine, than of the Gentleman; deriving from the former those pious Affections and Inclinations to edify the Church in a literal, as his Father had done in a spiritual Sense; and from the latter, the Abilities to perfect so worthy a Design: And as by the ordinary Course of Generation he made his Descent from, so by this extraordinary Act of sacred Munificence he made an Ascent to the Dignity and Honour of his great Grandfather Sir *Peter Legh*, who was the sole Founder of the Parochial Chapel of *Disley* in the Parish of *Stockport*; in which, for a better Augmentation of the Minister's Salary, this worthy Gentleman not only gave twenty Pounds a Year in his Life-time, but appointed the Continuance of the same after his Death,

^b Of Lancaster.

ⁱ The County of Chester.

^k Of Winwick.

till his Son should come to Age; which magnificent Pieces of Piety afford a noble Example to all Men of Estates, of *honouring God with their Substance*, according to Solomon's Advice,^l as well as with cheaper Services, and will cast an eternal Glory about his Name and Memory.

But notwithstanding the Largeness of his Heart and the Liberality of his Hand, his constant Hospitality and private Charities, his publick Expences and pious Works and Donations, yet at the Foot of the Account, at his Death, his personal Estate rose up to such an unexpected Height, as can hardly be accounted for upon any other Hypothesis than that divine Principle, *That the Blessing of the LORD maketh rich*; ^m and that *he replenisheth the Treasures of those that love him*, ⁿ when emptied in his Service. Accordingly this good Man seems to have shared in the promised Reward of Godliness in this Life, and that in a higher Degree than the Widow of *Sarepta*; for while her hospitable Barrel and Cruse kept at a stand only, and wasted not, ^o his Wealth by his religious Disbursements overflow'd; and like the true Riches of the Mind, improv'd by using, and so became an eminent Instance and Justification of that sacred Paradox, *That there is that scattereth, and yet increaseth*. ^p

In short, this excellent Person, like an unspotted Pearl, was a Man of many and bright Virtues, without the least Stain of any known Vice: In whom we found the Loyalty and Charity of a Church of *England* Man; the Piety and Purity of a primitive Christian; the publick Spiritedness and Magnanimity of an Hero, with the Zeal and Constancy of a Martyr. All which Virtues were in him such Originals in their several Kinds, as taken apart may challenge our Imitation, but in conjunction demand our Wonder.

And now reflecting upon what I have done, in attempting to draw a Character, where 'twas fitter to pay Admiration; as it may appear to be my Crime, so also my Justification; the former for the Essay, the latter for the ill Success of it. For tho' the Excellency of the Theme may impeach my Confidence for undertaking it at all, yet it will at the same time apologize for my Deficiency in performing it no better; the Worth of this great Man being such, and so well known, that it doth not need, tho' it deserves, a better Orator.

Having now attended this extraordinary Man through the more remarkable and illustrious Passages of his Life, we come to the last dark Scene of it, that of his Death, which was uniform, and of a-piece with all the rest. For as he lived the Life, so he died the Death of the Righteous, in the Unity and Communion of the Church of *England*; thereby giving the most absolute Pattern of an excellent Christian in both. This sad cloudy Part he adorn'd with the most vigorous Exercise of all those glorious Graces, Faith, Hope, and Charity, wherewith he had so richly furnish'd himself in his Life-time; and of all those other divine Habits peculiar to that State; not only of Patience and Meekness, Christian Courage, and an entire Resignment to the Divine Disposal, but of earnest Longings and Breathings of Soul to be with CHRIST: In all Things performing this last Part so gracefully, as when he went off the Stage, not only to deserve the Plaudits or Praises of all good Men and Angels to whom he was a Spectacle, but to receive an *Euge* and a Crown from his great Master, who hath doubtless exalted him to a State of full Recompence and transcendent Glory with himself in Heaven.

Died in 1687, and buried September the 6th, at Winwick in Lancashire.

^l Prov. iii. 9.

^m Prov. x. 22.

ⁿ Prov. viii. 21.

^o 1 Kings xvii. 14.

^p Prov. xi. 24.



*The CHARACTER of an Excellent LADY, by Dr. EDW. STILLINGFLEET, Lord Bishop of Worcester. **

N. B. *As the Name of this Excellent LADY is not mention'd in the Sermon, if any of the Family are willing it should be taken notice of, or if any Monument is erected to her Memory, upon the Inscription's being communicated, due Care shall be taken of its being placed in the Appendix.*



HOPE I may have the greater Liberty to speak concerning this deceas'd Lady, because of the great Opportunity Divine Providence hath of late given me, of knowing many Things concerning her, both in her Health and in her Sickness; in both which I observ'd her to be so exemplary a Person, that if we follow her Steps, we may be neither ashamed to live, nor afraid to die; and therefore I hope what I shall say concerning her, will be as far from any Suspicion of Flattery, as of Falshood; for I come not hither to flatter any, nor to make a Panegyrick upon one, who as now little needs our Praises, as she would have valued them, had she been yet living among us; but excellent Examples ought not to be slightly pass'd over by us; it is Part of our Duty to those, who have been more than ordinary good, to preserve their Memories, and by proposing their Examples, to encourage others to be so too: I need not speak therefore of those Things which were common to herself, with many other Persons of her Rank and Quality in the World; nor of the Endowments of her Mind, which were more than ordinary; nor of her singular Prudence in the Management of domestick Affairs; nor of her great Affection to her Husband; her Care and good Government of her Children; her Faithfulness and Sincerity to her Friends; her universal Civility and obliging Carriage to all; all which are indeed very commendable Things, and remarkable in her: Yet, having so great a Choice of Matter to speak of, I shall confine myself to those Things, which were the most eminent in herself, and deserve the most to be imitated by others, in and among which were especially considerable:

1. *Her great Seriousness in Religion.* For she put not off her great Work till she came to die, and that made her die with the greater Comfort. She knew why she was a Christian, and that made her live here like one; and the Sincerity of her Mind in Religion yielding her that Serenity of her Thoughts, when she was to leave the World, she look'd on Religion as a Matter of that Weight and Consequence, that she equally abhorr'd the hypocritical and the jesting Trifler with it, thinking no Seriousness too great for such Matters, whereon the eternal Welfare and Salvation of Souls did depend. And as one that loved Religion, and judg'd it her greatest Friend, she conversed most with it in private in her secret Retirement twice a Day; wherein she did not pray and read the Scriptures, or other Books of Piety, merely to satisfy herself or others that she had done them, but took an Account of herself, of her Improvement by them; and no Occasion or Company, tho' otherwise never so pleasing to her, were thought a sufficient Excuse by her for neglecting the great Matters of her Soul. She was very inquisitive after the Matters of her Soul, and future State, and her Preparations were according to her Inquiries. She lived in an Expectation of dying, and therefore made Provision beforehand for her Departure out of this World; her most intimate Friends she discours'd withal most freely about the great Affairs of Eternity, and thought no Time spent so well improv'd, as that which was spent in order to them: Her Zeal for Religion was proportionable to the Weight of Things, thinking some Things as much beneath it, either in being for or against them, as for Men to be eternally disputing against the Colours of the Rainbow, or the Figure of the Motes which fly in the Air.

2. *Her great Humility and mean Apprehension of herself.* I scarce ever met with one who had a truer Understanding of the Matters of greatest Consequence, join'd with a greater Deference of herself, than she always express'd; this made her not so much known as otherwise she might have been, but it made her so much the more valued by all that knew her: She us'd her Judgment most, where she express'd it least; and in those Discourses in which she would sit by as one unconcern'd, she was a careful Observer and a severe Judge of the Things, tho' not of the Persons.

* From his Sermons collected together in *Folio*, 1698.

3. *Her great Contempt of the World.* It may be, a greater Instance of this Nature cannot be met with, of one that did less value the Things that others hazard their Souls for, than she did, often declaring herself, that she knew no other considerable Use of an Estate, but to do Good by it; and this she would frequently attribute as one of the good Effects of it, to the long Sickness she formerly had, which she told me in her last Sickness she had yet Cause to bless God for, because by that she understood the World much better, and consequently valued it much less than ever she did before; and altho' she had great Contentments in this World, in her near Friends and Relations, yet her Mind was still kept above them, and consequently she declared to me in her Health with what Contentment of Mind she could part with all the Things in this World; and if there was nothing more, she said, to be feared than Death, than only that, she wonder'd that any should be afraid of it; which discover'd her great Convictions of the Vanity of this Life, and the great Things of it, and of the Certainty of that to come; but while she was in this World she hated to be unuseful in it, and therefore was very exemplary; for,

4. *Her Charity and Readiness to do Good;* expressing that upon all Occasions, where she knew or could find out Objects fit to express her Kindness upon; having, as I have heard, before she came to the Enjoyment of that plentiful Estate she lived in before her Death, laid aside considerable Sums to be disposed of that way. If she heard of any Poor that was sick, she would first understand what it was they most wanted, and that she was sure to provide for them without being asked. Thus she shew'd her Religion to be pure and undefiled, by not only keeping herself from the least Suspicion of the Pollution of the World, but by visiting the Fatherless and Widows in their Afflictions: Thus she lived in the World as one that will be missed now she is gone, and yet as one who prepared herself for her going out of it; and sometime before her last Sickness she would often let fall Expressions, while she went with her last Child, that the Time was coming when an End would be put to all her Trouble here; and this, upon her first Illness after her Delivery, she was very apprehensive of, and express'd it to those about her: Altho' at first she had some Fears and Strugglings in her Nature, from the Apprehension of Death, yet, when her Fits seiz'd upon her with more than ordinary Violence, she lay with the greatest Willingness to die, and not only so, but rejoicing in the Hopes of it, and praying earnestly that it might come to pass: And when, in her last Convulsion-Fits, we were praying for her Life, she, during the Intermissions she had, pray'd as earnestly for her Departure out of the World; and God was pleas'd, by the sad Event, to declare that her Prayers were more agreeable to his Will than ours, by taking her out of this vain and sinful World, which she despised so much to the Happiness she valued, the eternal Enjoyments of God in a better Life.

*The CHARACTER of the R^t Rev^d Dr. PETER GUNNING,
Lord Bishop of Ely, by HUMFREY GOWER, D. D. Master
of St. John's-College in Cambridge, and one of the Preben-
daries of Ely.**

N this holy Prelate the whole Catholick Church of God on Earth, but in an especial manner this blessed Part of it, the Church of *England*, did enjoy whatever almost could be Good and Great in a Christian and a Scholar. He lived and died the great Instance and Example of his Age, of extraordinary natural Endowments most wonderfully improv'd, vast Learning graced with the greatest Modesty, incomparable Worth and profound Humility. In him hath the Church lost one of the most perfect Patterns of a Christian Bishop that she ever had: Furnish'd he was with all the Gifts and Graces that are requisite to make a Man most amiable and useful. His unfeigned and exemplary Piety, devout and holy Life, his searching and comprehensive Understanding, lively and quick Apprehension, ready and retentive Memory, his solid Judgment, unwearied Industry, and (an Effect of these)

* From the two Sermons preach'd in the Cathedral Church of *Ely*, in September 1684, and printed at Cambridge in Quarto, 1685.

his accurate and almost universal Knowledge, especially in that which is the End and Perfection of all, the Doctrine of the Holy Scriptures and the whole sacred Text, as they render'd him the Wonder and Delight of all that knew him whilst he was here, so (it is to be hoped) those great Accomplishments have shed abroad such happy Influences in this Kingdom as will not perish with the present Age, but spread and propagate to succeeding Times, and both to us and our latest Posterity bring forth Fruit for the Use and Benefit of the Church: For the Lives of such Men as he, even after Death, like the Blood of Martyrs, give Nourishment and Increase to the Church; their Fame and *Memory* remains when they are gone, and shall be for ever *blessed*. As they were *honoured in their Generation, and were the Glory of their Times, so have they left a Name behind them, that their Praises might be reported*; and with that Name an Example too, which will live tho' they are dead: And those their Praises and good Examples are most powerful Exhortations to suitable Practice and Imitation. Their good *Actions* are so many good *Doctrines*, back'd and seconded by the best Motive and the most persuasive and convincing Application. It is thus that Holy Church enjoys her Bishop still, and I hope ever will, by the blessed Effects of his eminent Abilities and exemplary Life, tho' he himself is gone and is seen no more: And it is thus that he being *dead yet speaketh*, and teaches more powerfully from the Grave than he could formerly from the Pulpit; for his *Life* was a better *Sermon* than he or any Man else could ever preach. A mere Repetition of the chief Heads of it, fully and faithfully perform'd, would furnish you out a much more useful one than *this* of mine. It must be a juster Account that must duly inform the World with what an excellent Spirit he was indued; how full of God and all good Things; how conscientiously and faithfully he spent his Hours; how industrious he was in private, and how laborious in publick; how covetously he hoarded up, and yet how liberally he scatter'd abroad the richest Treasures of Knowledge, human and divine; how holily he taught, and as holily liv'd.

By this great Instance, amongst others, the World may see and be convinced, that a Man may be as great and good in this, as in any other Age of Christianity: That the highest and most heroical Representations of Virtue are not mere Scheme and Fiction, but very real and practicable Things, such as may be indeed reached and effectually attained; for these did all live and appear and flourish in this most holy Prelate, in whom we have seen plainly and eminently exemplify'd what before (perhaps) we had only read in the Rule, conceiv'd in Theory or Idea, or could apprehend and fancy as most desirable and lovely in the Character of a Bishop. For he did not only preach and teach, &c. but, conscious to himself of a *Race* happily run, of *Talents* well improv'd, and a *Fight* well fought, with a clear Conscience and an undisturb'd Mind, in a well-grounded Reliance on the Mercies and Merits of his Redeemer, like just and devout *Simeon*, humbly pray'd for his Departure, in my Hearing, (as I kneel'd by him) tho', as I have Reason to believe, against his Will, as well as without his Knowledge; for he seem'd to mind nothing but his God, his Eyes then shut, and his Words whisper'd; tho' both before and after he spoke strongly and aloud: And yet were those Breathings of his Soul sent up to Heaven with that same *Christian* Resignation and Submission to the Divine Will, which so qualifies and recommends a good Man's Prayers, that they cannot fail of a favourable Audience and Success. Thus he, whose Conversation had been so much in *Heaven*, even whilst himself was on *Earth*, did in *Heart and Mind thither ascend*, even before his Soul could get loose from the troublesome Embraces of the Body: And thus, like *Elijah*,^a he was not only *carried*, but *went* up to Heaven. That holy *Prophet* gladly mounted up into his heavenly Chariot, leaving most willingly *Elisha* and the World below: The Whirlwind itself was not in more haste than he; the Chariot and Horses and Fire could not move quicker and fly swifter than did his own ardent Desires toward his everlasting Bliss. So did our dying *Bishop* joyfully part with all that he valued here on Earth, and in a *Chariot of Fire* mounted unto the Heavens, if I may be allow'd so to stile the *Fever* that snatch'd him from us: But if that may seem too remote a *Metaphor*, I know I can truly say, that his Soul still soared higher and higher in Raptures of fervent and devout Desires of being *dissolv'd*, and being with God, his *exceeding great Reward*.

A sincere Piety towards God was so eminent in our Prelate, and is so famously known at home and abroad, and his Praises on this Account are so acknowledg'd and receiv'd in all our *Gates*, that I shall not need to justify this Part of his *Character*, by alledging here any of the very many Instances of his Zeal in opposing the Attempts of the late *Schism* and *Rebellion*.^b He did not forbear to *protest publicly* against the *Faction*, even when it was most formidable; and, in a Sermon preach'd before the University in *St. Mary's Church in Cambridge*, he urged them vehemently and convincingly to publish a formal *Protestation* against the *Rebellious League*. And they to whom he spoke were sufficiently disposed to comply and close with so *Christian* and *Loyal* an Exhortation; for the Spirit of Error and Delusion, of Faction and Fury, which

^a 2 Kings ii. 11.^b Anno 1641.

had long before broke loose and ravaged far and near, confounding and subverting all Orders of Men and Things, had not been able to poison or corrupt that bright and wholesome *Fountain of Learning and Religion*, tho' situated in the midst of the Enemy's Quarters, and perpetually surrounded and infested with boisterous Troops of *Rebels*.

In this conscientious Zeal for the Church did our Bishop, and many others, to their lasting Comfort and Renown, faithfully persevere, to the Loss of all they had in this World, but their Lives; and those *Lives*, which God gave them *for a Prey*, were cheap and vile in their own Eyes in Competition with their *Loyalty and Religion*; for which the *Bishop* was ready and resolved, and (sometimes) very likely to resist, even *unto Blood*. Every Place where this good Man sojourn'd, after he was driven from his Study in *Cambridge*, can furnish out various Evidences of his pious and restless Endeavours for the Benefit of the Publick. His Time was always usefully spent in *confirming* those that stood, *supporting* them that were falling, *raising up* them that were down, *encouraging* the faint-hearted, and *reducing* them that were gone astray. In the very worst of Times, when the *Rebellion* was *rampant*, and the *bloody Usurper* had *killed and taken Possession*, then did our *Elijah*,^d even in *Samaria*, in the *Rebels Metropolis*,^e in spite of all their Menaces and Malice, courageously stand up, and in Words assert, and in Practice perform, his Duty to God and to the *Church*; and to him gladly flock'd loyal Multitudes of religious and true-hearted People, to celebrate those Holy Offices (to which they were by Law obliged) in *private Houses*, when by arm'd Violence they were forced out and driven from the *Churches*.

Thus, as I was saying, did this *Apostolical* Man endure *Hardship as a good Soldier of JESUS CHRIST*; God having not given him the Spirit of Fear, but of Power, of Love, and of a sound Mind: Like his LORD and Master he went about doing Good, in *Meekness instructing* those that opposed themselves; and was instant in Season and out of Season, *reproving, rebuking, exhorting with all Long-suffering and Doctrine*. Thus spent he his Days of Mourning, either privately wrestling with his God in Prayer for the Remnant of *Israel*, that he would turn the Captivity of his People, and be favourable and gracious unto Sion, and build up the Walls of Jerusalem; or in publick contending with the Enemies of the *Church*, disputing both in publick and private with the most powerful and skilful of the Adversaries of both kinds, *Romanists* and others; with equal Zeal and Knowledge convincing or confounding the Gain-sayers; for he was a *Workman* that needed not be ashamed: God had given him many Talents, and Grace to improve them; so that as none could be more desirous, neither was there any more able to serve the Church than himself. Once he was seiz'd whilst he was in these holy Exercises, and by special Order carried before the *Usurper* himself, who expostulated with him, as *Ahab* did with *Elijah*, as a *Troubler of Israel*; but then so affectionately and solidly did the *Apostolical* Man, like *St. Paul* before *Felix*, reason of those Things for which he was called in question, that, whether the Wretch that heard him had Sense enough left to make him tremble or no, certainly he was not able to resist the *Wisdom* and the *Spirit* by which he spake; but, having vouchsafed to bestow some few good Words on the *Church-Prayers*, sent away the good Man, who continued to offer up twice a Day most dully, besides his Family-Prayers, either in the publick Congregation, or (when his Health could not allow that) more privately, his daily Homage and Sacrifice of Morning and Evening-Prayer and Thanksgiving, according to the Prescript of the Church of *England*. He that had so thoroughly studied, and did so perfectly understand, the Beauties and Excellencies of the *English Liturgy*, and so frequently and affectionately recommended the conscientious and devout Use of it to all, both Clergy and others, and had himself received great spiritual Comfort and Advantages by a long and religious Attendance on it; he, I say, as you will easily believe, could not allow himself in the least Neglect of it, but went to it and called for it as his *daily Bread*, the necessary Food and Refreshment of his Soul.

I need not tell this Congregation, I am sure, how solemn and reverend his Approaches were to this sacred Place,^f how Holy and *Saint-like* his Behaviour here. Almost every thing that good Man did or said was edifying and instructive; but nothing could well be more so than his devout Deportment, when he had Audience with his God. The Faith and Fervency, the humble, yet restless and irresistible Importunity of his Spirit struggling and contending with God in Prayer, could not be concealed from those that saw him, but flamed up from his Heart into his Eyes, and discover'd itself by so many natural Indications of holy and transported Affections, that the Example was enough to rouse and warm the most sluggish and frozen Devotion of any that did observe him. It is no wonder that his devout Soul found so divine a Relish in those Prayers, to which he attended with so much Reverence and Religion. The *Prayers of the Church* are a *dead Letter* to none but such as bring *dead Hearts* to them, as our martyr'd Sove-

^c Oliver Cromwell.^d Bishop Gunning.^e London.^f The Cathedral of Ely.

reign observed long since.^s And I dare say, that all that use them, unless the blessed Effect be hinder'd by *Prejudice* or *Prophaneness*, do experience that those *united and well advised Devotions* are most excellently contrived to kindle and keep alive in us such pious Dispositions of Mind as are most suitable to that Duty.

I shall not presume to conduct you from the *Church* to the good Man's *Closet*, or pretend to reckon how often in a Day he was upon his Knees. He that did nothing for Ostentation, and understood so well the Reward reserved for good Things done in *secret*, knew how to conceal those Addresses from the Eyes of *Man* which he intended only for the Notice of his God. But his constant and steady Practice of all Christian Duties, the general Holiness of his Life, the visible Delight he took in *Prayer*, (that great *Privilege* as well as *Duty* of Mankind) besides other Evidences, that could not always be kept from the Observation of those that had the Honour and Happiness to be near him, serve to assure us, that he *watch'd* unto Prayer, pray'd *always without ceasing*, and at *all Seasons*, according to a due Understanding of those Expressions in *Holy Writ*. It was to him a *pleasant* Performance, of which he could not be weary.

Nor are you or the World ignorant of your late *Bishop's* great *Abilities*, and as great *Industry* in teaching: You, I say, of *this Church*^h especially can *tell of his Wisdom*, and *this Congregation* can *shew forth his Praise*:ⁱ You are happy Witnesses how he minister'd the Gifts that he received as a good *Steward of the manifold Grace of God*: You saw with *Wonder*, and perhaps not without *Pity*, how unmerciful he was to *his own Body*, that he might be profitable to *your Souls*, by his indefatigable Labours in preaching and catechising; and not *you* alone, but *all* that ever had the Happiness to be under his Charge, or near the Places of his Residence, were, or might have been, not only Witnesses but Partakers of the Benefit of his Labours in publick. He never was weary of doing Good; and tho' his Body, unable to keep pace with the Zeal and Eagerness of his Mind, languished and fainted in the Service, yet could he never be persuaded in his Age and Weakness to abate any thing of the Toils and Hardships of his younger and stronger Days. He knew God had intrusted him with much, and therefore was very intent on the great Account he was one Day to give of the Use and Improvement of so great a Treasure. He had always a steady Eye on *that blessed Hope and the glorious Appearing of the great God and our Saviour JESUS CHRIST*. A deep and religious Meditation on this made him covetous of his Time, fearful and impatient of omitting any Opportunity of doing Good, for which he could not but be sensible that he was admirably qualified and prepared.

It is true, and he knew it well, that a *Bishop* may be able to give a very good Account of the Trust reposed in him, tho' he be not often in the *Pulpit* or the *Desk*: He may be *apt to teach*, and do it effectually, tho' he make not many *Sermons*, in the vulgar Use and Signification of the Word: If he makes due Inquisition into the Merits and Manners of his *Clergy*, and takes full Pains and Care to instruct by way of Conference or otherwise, to advise, commend, rebuke, encourage, discountenance, reward, and censure, as often and as far as Occasion shall require; he, I say, that shall constantly and conscientiously discharge these and such other Acts of Government, as he will not abound with spare Time for other Purposes, so will he thereby most certainly benefit and edify the *Church* much more than he can do by *Sermons*, and such like set and solemn Discourses to the People, however industrious he may be and frequent in that Employment.

But the great good Man that I am speaking of thought he had Time and Strength enough for more than was or could be reasonably expected from him; and, truly, I fear he was much mistaken in the Judgment he made of the Ability of his *Body*: Indeed, nothing could be too much for his *Soul*; his Mind and Memory (admirably stock'd and stored) plentifully furnish'd out Matter and Words, whenever he had Occasion for them.

Few Men have acquired a more general, perfect, and comprehensive Knowledge in most Parts of Learning than he himself had: But in *Theology*, in the Study of the Holy Scriptures, and all Antiquity useful for the explaining and illustrating the Doctrines and Mysteries of our holy Religion, he was so very extraordinarily versed, that it is hardly possible for any to labour therein more fruitfully and successfully than did this Prelate: The Foundation of so many Excellencies were laid in his Nature, his Temper, and Constitution; for God had furnish'd this *chosen Vessel* with all that was requisite for the great Improvements and Purposes for which he was intended. His Industry from his very Youth was extraordinary, and beyond Example; for the supporting of which God had provided him a strong Body and a firm Health, which lasted him many Years; and (as his Physicians and Friends thought) might have held out much longer, could he have been persuaded to have remitted somewhat of his continual Pains and Severities to himself.

^s In his Εἰκὼν Βασιλική, Disc. 16.

^h Cathedral of Ely.

ⁱ Ecclus. xliv. 15.

But he was not convinced by such their careful and affectionate Remonstrances for his Health: He found such Delight in preparing his Thoughts for the Publick, and so much Pleasure after the Performance, that he had no Leisure to observe how greatly his *Body* had suffer'd, and paid for that Satisfaction of his *Mind*: It was Meat and Drink, Exercise and Recreation, Life and Health to him, to be searching the Scriptures, comparing and pondering on *the lively and holy Oracles of God*, and then to deliver his happy and well-digested Meditations to the People. He was *well* when he was thus employ'd, as he thought and said; whereas, indeed, too often this was no more but that he was *well pleased*. That Cheerfulness and Complacency of Mind, which is the present natural Reward and Consequent of a conscientious Discharge of Duty, that Testimony and Approbation which a Man's own Breast pays to his Sincerity and worthy Endeavours, this good *Bishop*, I believe, often interpreted as an Effect of Health, and the natural Strength of his own Body, or at least placed too much of it to that Account. The Weakness and Decay which he felt in himself, and could not but acknowledge, he wholly ascribed to other Causes, but would impute nothing of it to his immoderate Pains in studying and preaching.

But, had he been convinced that those his Labours by Night and Day press'd too hard on his infeebled Body, and impaired his Health, I question whether the Argument would have prevailed to have made him spare himself as much as his Friends desired: And for this I have Reason, from what I have heard him say, particularly a Day or two before his last Sickness, when observing his *languishing* Looks, and being in private with him, I took the Boldness to insist more vehemently than ever I had done on this Subject; for he then with some Warmth and Earnestness told me, that he never would be persuaded to indulge his Ease to the Neglect of any Opportunity of doing Good, & *propter vitam vivendi perdere Causas*. He desired to live no longer than whilst he might be serviceable to the *Church*. But to return:

It is no wonder, that so great natural Endowments, carefully cultivated by unwearied Industry and assiduous Application, did multiply into so vast an Increase, and turn at last to such excellent Account, as we know they did in this *Bishop*; especially if we consider, that he *pray'd* as hard as he *studied*. He well knew that without God he could do *nothing*; that in order to the happy searching the Scriptures, and full comprehending the revealed Will of God and the sacred Mysteries of our *Holy Faith*, there was need of special Assistance from the *Holy Spirit*, and the Blessing of him *that teacheth Man Knowledge*, and conducteth the pious Enquirer *into all Truth*; that otherwise it was *in vain to rise up early, or to sit up late*. Therefore, like *Daniel*, he *set his Heart to understand, and chasten'd himself before his God, and his Words were heard*; ^k or, as the *Psalmist*, he *called upon God, and he heard him, and endued his Soul with much Strength*.¹ Thus was our holy *Bishop* made *wise unto Salvation*, and *profitable to his Generation, for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*; in a word, as it follows in the Place to which I allude, a *Man of God, perfect, and thoroughly furnish'd unto all good Works*.^m And you have heard and seen his Wisdom and his Worth; and not you alone, but many Thousands of others, all People and Places, wherever and with whomsoever he had Converse, can bear true Testimony that he *gave* as freely as he had *received*; and, like a *Scribe instructed unto the Kingdom of Heaven*, was continually spending and pouring out his inexhaustible Treasures of sound Doctrine and edifying Knowledge, to the unspeakable Delight and Advantage of those that came to be instructed by him.

And they came in great Numbers, not of this Nation only, but from Abroad and remoter Countries; for that which he did in the *Church* was the least Part of the Pains he took, and of his labouring *in the Word and Doctrine*. It is well enough known, that his House was rarely without some foreign Visitant, led thither by the far-spread Fame of the renowned *Bishop*: Scholars from almost all Parts of the Christian World, *Greeks and Latins*, flock'd to him, whom they found, like a true *Apostolical Bishop, given to Hospitality, and apt to teach*.ⁿ His Doors and his Purse were open to receive and relieve them that were in want, and his Heart and Mouth always ready to instruct those that desired to be inform'd.

A great Part of his Time was spent in explaining and justifying to Strangers and others the *Regular and Catholick Constitution of the Church of England*, and in asserting her *Doctrine and Discipline* and whole entire *Frame* against the Opposition of her Adversaries the *Romanists*, and all other *Recusants* of various Denominations amongst ourselves: And these unwearied Endeavours of this holy Man God has been pleased to crown often with good Success; many thereby have been confirmed in the Communion of the *Church*, with whom Bigots of *Rome*, or other Zealots of the *Schism*, had been dangerously tampering; several quite *spirited* away by such *Emissaries* and *Agents* he retriev'd, and brought back again to their *Reason and Religion*: Foreigners have parted from him not only filled with Admiration of his own Worth,

^k Dan. x. 12.¹ Psalm cxxxviii. 3.^m 2 Tim. iii. 17.ⁿ 1 Tim. iii. 2.

but also highly satisfy'd with the excellent Frame and Order of this *Church*, which had before been ignorantly or maliciously represented to them; and the Report which they have accordingly made to their own People at their Return home, has rebounded back, and been brought higher again, to the great Praise and Honour of this *Christian Catholick Church*, so happily establish'd in this Land. In a word, this Prelate was a worthy *Champion* of our *Faith*, and an able *Defender* of the *Church*.

The *last* thing I shall insist on is the great Good that is done, and the mighty Advantage that accrues to the Publick from the Lives and Examples of good and holy Men, especially those of a *sacred Character*. Certain it is, that Men are generally convinced and guided more by their Eyes than Ears: *Precepts* and *Exhortations* affect the Mind but slowly and weakly, whilst *Actions* and *Examples* move strongly and with Power.

Most Men will not *lead* but *follow*; you cannot persuade them even to Happiness or Heaven, unless you go before them. It cannot be denied, but that this is their Fault and Folly: They are not so wilful and blind in temporal Concerns; but when you advise them to quit *present* and palpable for *future* and invisible Advantages and Satisfaction, they require Encouragement from your own *Example* for so doing. If they observe their *Teacher* to do otherwise himself than he would persuade them, they are apt to suspect or pretend that his Doctrine is impracticable or doubtful, or that some Design, Forgery, Collusion, some dishonest Artifice and Practice is in hand, and ready to be imposed on them.

But since it is so, that the holy Life of the *Teacher* is the Life of his *Doctrine*, and that he is the most successful Instructor that preaches by his *good Example*; therefore our *holy Prelate* shewed his *Faith* by his *Works*; *ye are Witnesses, and God also, how holily and justly and unblameable he behaved himself among you that believe*: He became a *burning and a shining Light*, and could not be more admirable for his extraordinary Parts and vast Improvements, than he was truly venerable for exemplary Piety and Holiness of Life.

This *Pastor* certainly, if any, was an *Example to his Flock*, in St. Peter's Phrase; to the *Believers*,^o in St. Paul's; and that in all the Particulars there mention'd, *in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*.^p

That he was a faithful Minister of CHRIST, a conscientious Dispenser of the *Word*, and *Steward of the Mysteries of God*, you have heard already. He never *shun'd to declare unto you all the Counsel of God*; for he was a *good Man*, (that I may apply the Character of St. Barnabas to this Saint of ours) *and full of the Holy Ghost, and of Faith, and added much People unto the LORD*.^q Very much Pains he took to convince and reclaim *Recusants* of all sorts: He invited them to frequent Conferences, *in Meekness instructing those that opposed themselves*, answering their Arguments, resolving their Doubts, removing their Scruples, and silencing all their Cavils against the establish'd *Doctrine* and *Discipline* of the Church; and this he did oft-times with most happy Success, for the *Word of God*, in his Mouth, *was quick and powerful*.

But Oh! how sincere and great was his Joy when he found God had made him an Instrument of bringing back a wandering and a *lost Sheep*! How did his humble Gratitude issue forth of his very Eyes, discovering to all that saw and observ'd him his religious Soul triumphing in the spiritual Victory, and at the same time heartily ascribing it unto Heaven! But, when overgrown and stubborn Prejudices, Pride, Obstinacy, or Stupidity, made his charitable Endeavours ineffectual, it is true the good Man seem'd troubled; he sigh'd, and pray'd, and sent many a pitying and lamenting Look after the harden'd and unrelenting *Wretch*; but, for all that, knew how to be content; and tho' he might say, as the *Prophet* in the Person of our Saviour, *I have labour'd in vain, I have spent my Strength for nought*;^r yet withal he could comfortably add that which immediately follows, *My Judgment is with the LORD, and my Work with my God*.

As for his common Converse, it was pleasant, affable and courteous, and yet still grave, and highly becoming his *sacred Character*. That Doubtfulness and Fear which his venerable *Presence*, his high *Station* and *Quality*, together with his great and just *Renown*, did frequently produce in Strangers at their first Approach, was, by the *Easiness* of the *Access* they met with, by his *humble* and courteous Deportment, and all obliging *Affability* and Condescension, soon converted into perfect *Delight* and *Love*. *So sweet and heavenly a Temperament there was in him of Greatness and Goodness, of Meekness and Majesty, of Gravity and Courtesy, of every thing indeed that is amiable and reverend, that it was impossible to know him well and not to honour and delight in him*. Something like this has, perhaps, been fancied in many, but the *whole Character* was hardly ever more truly applied to any than to this *Bishop*.

If ever that which we call *Good-nature* did *abound* in any Man, it did in him; but so refin'd, beautify'd, and set off by *Religion*, that surely it scarce ever shined with more Lustre

^o 1 Pet. v. 3.^p 1 Tim. iv. 12.^q Acts xi. 24.^r Isa. xlix. 4.

and Loveliness in any than in our *Prelate*. Even they that went from him disappointed of their Hopes (which none did that had not *unreasonably* entertain'd them) could never find in their Hearts to be displeased with him: So much Reason did he always give for his Denial, such kind Pains would he take to satisfy the *Petitioner*, tho' he could not grant his *Request*, so loth was he to dismiss him from his Presence till he had scatter'd all Signs of Discontent (if any did arise) from his Countenance, that it was evident the good *Prelate* was more troubled that he could not *give*, than the other that he did not *receive*.

The Subject of his Discourse, as far as *Decency* and *Company* would allow, was generally about Matters of *Religion* and *Learning*. It was his great Business to be *doing* or *receiving* Good: considering, that so employ'd, he was most acceptable to that *one* Master whose Service he had chosen. He gladly put all that came near him upon Discourses of Things of which they were most likely and able to give the best Account, which was the most probable way to oblige them and benefit himself; tho', for the most part, those whom he seem'd to hear and confer with for his own Instruction, he really *taught* and sent away better inform'd in the very Things wherein they thought themselves to excell. Never was that *Apostolical* Qualification of a *Bishop's* being *apt to teach* more eminently present than in him, whether we consider the Word as it signifies *Ability*, or else *Inclination* to instruct and edify others.

Some greatly learned Men have been noted to be very reserv'd in Conversation, as if they envy'd or grudg'd the World, or at least their Company, the Riches of their Discourse, that they could seldom be persuaded to deliver their Judgments, or that when they did it was in so dark and perplex'd a manner that it edify'd but little; much further were they from freely giving the Reasons of their Opinion, and submitting them to the Debate and Examination of others.

But it was quite otherwise with the *Bishop*; he was as an open Fountain, free, plentiful and communicative; always asking and answering Questions in all Parts of Learning, but especially such as might conduce to the clearing of *obscure* Places of *Scripture*, or the confirming some *Doctrine* or Article of Faith, or some other *Theological Verity*: For that was the End of all his Studies; to this he directed all his Endeavours, and well understood how to keep and use other *Arts* and *Sciences* in due Subordination and Subserviency to the Study of *divine* Matters, to the Knowledge of God and his own Duty; for which he knew he was born, and which he desired and valued above all other Acquisitions in the World. This eager Bent of his *Heart* fram'd and season'd all his *Conversation*, giving it the Tincture of his inward Thoughts; so that it plainly appear'd out of what *Abundance* it was that his Mouth spake.

Sure I am, that our holy *Prelate* was almost constantly *speaking of the Things pertaining to the Kingdom of God*: It was the Language of his *Life* and *Health*, of his hail and *youthful* Days, as well as of his *old Age* and the Bed of Sicknes and Death: And truly, in all other *Religious* Respects, as well as this, his Death was but like his Life, his latter End exactly conformable to his more early Days. I could not observe of him (as *Pliny* from his Friend did of all Men^c) that *he was best in Sicknes*; a pious Disposition of Mind, express'd by a constant uniform Tenour of holy and devout Practice, had been very visible through the whole Course of his Life, and it accompany'd him to the last. He had no new Promises and Professions of Reformation to make, as the same *Author* in that same *Epistle* intimates, and common Experience shews to be the Custom of Men on the Bed of Sicknes: He had *liv'd* so as he would be contented to *die*; and all the usual or necessary Business of the Sick-bed, *Repentance*, *Mortification*, and *holy Vows*, had been the happy Work of his strongest and healthful Days. By a religious Use of those *frequent Communion*s, which (to his everlasting Praise) this holy *Bishop* establish'd or practis'd *weekly* in all Places where he liv'd, and which were subject to his Jurisdiction, he had nourish'd and increas'd in his Bosom a watchful and wary Disposition of Mind, that kept him perpetually *upon his guard*; his Saviour's Death and his own being always so before his Eyes, that he could not easily be surpris'd by the most hasty Summons to leave the World. Indeed, his whole Life was, in a manner, a perpetual Fast and Mortification, and so a good Preparation for Death; Plenty of all Things flow'd round about him, but for the Use of others rather than himself: His Study and his Business was his Meat and Drink, for of any other he had as little Regard, and made as little Use, as was well possible to Flesh and Blood. He that had writ so *irrefragably* for the *Fasts* of the *Church*, kept them as rigidly himself: But that sufficed him not; he obliged himself to so many others, that they who knew not what excellent Use his *Mind* made of those Hours of Abstinence might suspect that so much Severity to his *Body* inclined somewhat towards a Fault.

I am very sensible how my Subject grows upon my Hands, which makes me grow burdensome to your Patience: Much Matter and many Thoughts crowd in upon me, which I must refuse, remembering where and what I am about; that it is a *Sermon*, and not an *History* that

^c Plin. Ep. 26. lib. 7.

I have in hand. However, methinks, I should not omit one thing which was most remarkable in the *Bishop*, and is very proper to be mention'd in the *Pulpit*; and that is his *Charity*, which is another of those Virtues wherein the *Apostle* would have a *Bishop* be *exemplary*.

And now, if we view his *Charity* in its full Latitude, of Love both to God and Man, it was as eminent as any other of those many *Christian Graces* wherewith God had adorn'd and bless'd that excellent Man. As it relates to the doing kind and *charitable* Offices, the good *Bishop* did so transcend in it, that he seem'd nothing more than a provident and faithful *Steward* for the Publick and the Poor. Let the *Scholars* he has supported in the *University of Cambridge*, his several large *Endowments* and bountiful *Benefactions* in that Place; let the Crowds of Poor fed daily at his *Door* and from his *Table*, the Widow, the Fatherless, and the Stranger, indigent Foreigners, distress'd Travellers, and the other various Objects of *Charity* publicly fed, clothed and relieved, or privately supplied by him with a plentiful Hand; let these, let them all, according to their Age and Abilities, in their several Capacities and Languages, rise up and bless and publish the Praises of him whom living they experienced a careful *Father*, a liberal *Patron*, and munificent *Benefactor*; then there will be nothing left for me to tell you, but that as he lived so he died: What he had not *charitably* spent by Retail before, he did so dispose of all together, and in the Lump, by his *last Will and Testament*, in which he has taken care that all the remaining Part of his Estate shall be laid out for the Augmentation of poor *Vicarages*; a *Charity*, as prudent and pious in the Kind, as bountiful in the Measure of it.

Thus lived, and thus died this great and holy *Bishop*, in the 71st Year of his Life, a good old Age, as he had made it to himself and others, by having endeavour'd and done so much Good in it.

Whilst God afforded him the Use of his Senses and his Tongue, he employ'd them (as he was wont) in Prayers and Praises, and other Discourses that tended most to his own Comfort, and to the Edification of the Standers-by. Before his Sickness had too much ruffled or discomposed his Thoughts, he was frequently putting up ardent Prayers for the Welfare and Prosperity of the *Church*. Whenever the fiercer Assaults of the Fever began to remit, and afford him some Interval of Ease, he presently return'd to the beloved Subject; and the next Words we heard were concerning the *Church*: His serene Thoughts were spent on this, and he seem'd unsensible of Pain, and to forget he was sick, whilst he was praying for the Health of the Spouse of CHRIST. Once particularly, in my Hearing, did he make a large and solemn Declaration of his devout Thanks, "which, said he, I render to Almighty God, with all the Powers of my Mind, and from the Depth of my Soul, for his most wonderful Mercy to Mankind in his Eternal Son our LORD and Saviour JESUS CHRIST." Then, after some more Words to the same Effect, he repeated that Verse of the 31st Psalm, *Blessed be the LORD, for he hath shew'd me his marvellous Kindness in a strong City*,^c the Holy Catholick Church; raising his Voice very strongly when he so interpreted the Psalmist's Phrase. Then again he proceeded to speak of the *Church of England*, which he did with so much Honour, Reverence and Affection, that not my Words nor any other, but his own, are able to express it. Often have I heard him preach, and often dispute, and still oftner discourse privately in the Justification and Honour of the Reformation, as it was contrived and managed, and now stands by Law establish'd in these Kingdoms: And this he always did with a Fervency and Zeal worthy of the excellent and deserving Subject: But these his dying Expressions, methoughts, out-did all that ever he had used before. In few Words, he fully express'd his Admiration of the Beauty and Soundness of the Constitution of the *Church of England*, and applauded the unvaluable Happiness of the Nation in it, and blessed the Goodness of God for it, and own'd it for the unspeakable Comfort of his Soul and his Glory, that he had liv'd and now should die a Member of it.

Thus heartily and highly was this *Church* esteem'd and honour'd by this most learned and holy Man: Such were his last, his dying Thoughts and Expressions concerning it; and agreeable hereunto had been the Profession and Practice of his whole Life. As he lived so he died a zealous Assertor of our Reformation: For this he had appeared and acted several ways, so often and so successfully, that he was long since become very formidable to our Adversaries in the *Church of Rome*, who at length found it expedient to caution their *Emissaries* against contending with him. None understood the true State and full Compass of the Controversy between the two Churches better than himself, or could with more Evidence and Conviction make out the Warrantableness and Regularity of the *English Reformation*, the Canonical Proceedings in it, the Excellent Pattern proposed and imitated by it, the most Apostolick and truly Catholick Constitution that did arise from it, and all the happy Advantages that were obtained by that blessed Undertaking; to which we owe, as our *Bishop*, with much Thankfulness and

^c Psalm xxxi. 21.

Comfort, was wont to acknowledge and avouch, *that, at this Day, by a singular Felicity, we enjoy the envied Communion of a Church the most exactly conformable to the primitive and purest of any other Christian Society upon Earth.*

On the other side, he knew as well how most effectually to expose the *uncatholick* Impositions and *Anathema's* of the *Romish Church*, and to shew plainly how unlike she is become to her *first self*, how prodigiously *deform'd* and *overgrown* with monstrous *Innovations* in *Doctrine* and *Discipline*, how *unchristian* in her *Usurpation*, and in her *Tyranny* insupportable. To explain and maintain such *Truths* as these was the *Business* of the *Bishop's Study*, spent a great deal of his *Time*, and was some Part of his daily *Work* even to the last.

But all this could not secure the good Man from the malicious and impudent *Calumnies* and *Railings* of such as were *Enemies* to *him*, because they were so to *Religion* and the *Publick*. All the *zealous Endeavours*, I say, of our learned *Bishop* against the *Romanists*, and his many *Victories* and *Successes* in that *Cause*, could not hinder, but that the *Faction* voted and reported this *unwearied Champion* of the *English Church* a very *Papist*: But it was at a *Time* indeed, when it seemed very behoveful for *their Purposes*, that the best *Subjects* and the best *Churchmen* should be so reputed; and accordingly it was in such good *Company* that the *Bishop* suffer'd; for almost all the *Loyal Nobility*, *Clergy* and *Gentry* fell under the same injurious *Imputation*.

But all that popular *Madness* and *Malice* did but serve to exercise and illustrate new *Graces* in our holy *Prelate*, and bring still further into the *Light* the more hidden and undiscover'd *Beauties* of his *Soul*. By this means it did appear how smoothly and evenly he could go through or lie under *good* and *evil Report*, and how perfectly he had learned from the *Apostle* both *to labour* and *suffer Reproach*.^u All their *Tumult* and *Noise* was not able to discompose the sweet *Calmness* and *Serenity* of his *Mind*, which the inward *Testimony* and *Applause* of his own *Conscience* had made sure and perpetual to him: The *Slanders* and *Clamours* of *People* against *him* could not raise higher and louder than his *Wishes* and *Prayers* for *them*; he *blest*^d as fast as they could *curse*; and when the *Rage* of the *Rabble* began to swell high, and at last became threatening and dangerous, yet was he not then concerned for any *Interest* of his own; so much were his *Thoughts* possess'd with the generous *Apprehensions* he had for those miserable *People* themselves, and the fatal *Mischiefs* which their unbridled *Fury* might bring upon the *Government* and the *Publick*.

Died July 6, 1684, and buried in the Cathedral Church of Ely.

The CHARACTER of the R^t Hon^{ble} ROGER Earl of Orrery,
by THO. MORRIS, M. A. his Lordship's Domestick Chaplain.*



IS noble Birth and Parentage, his honourable Alliance, his high Titles, and Places of Honour and Trust, which the Bounty of his most sacred Majesty^a thought good to confer on him without repenting, tho' they sufficiently declare to the World that he was a Person of no mean Merit and Quality; yet, forasmuch as Honour may be possess'd by the Unworthy as well as Worthy, therefore I shall here pass by these Things of him, as the least Part of his Praise, and speak a little of those singular Virtues he was eminent for, which have render'd his Memory glorious and happy, and his Decease comfortable to his Friends and Relations, tho' our Loss of him be most deplorable.

A Loss of such a Nature, and so considerable to all sorts of Persons, as well publick as private, that if we will look but a little into it, we shall quickly see how great a Need his Relations, his Neighbours, yea and the three Kingdoms, have of something to keep their Sorrow upon this Account within due Bounds; for the admirable Endowments of Mind with which this excellent Person was (above his Fellows) blest, and became every way publicly useful, and the Care and excellent Courses he took to employ his Honours, Places of Trust, Interest and Endowments, for the Honour of God, and the Good of his Majesty and these Kingdoms, were Things he was so eminent for, that they all seem to conspire together to make his Death a

^u 1 Tim. iv. 10.

* From the Sermon preach'd at Youghall in Ireland, Oct. 18, 1679.

^a K. Charles II.

much lamented Loss to all his Survivors. So publick a spirited Man was he, that all those Abilities and Opportunities of doing Good which God and the King vouchsafed him, were always carefully employ'd by him for the publick Weal of Church and State; in doing which, every one knows, he was so faithful and industrious, that as his sacred Majesty was far enough from repenting of the Trust and Honour he had bestow'd on him, so we may have Reason to believe the Great Majesty of Heaven and Earth, to whom all the World must bow and obey, did not repent of the Gifts and Abilities his Divine Goodness had confer'd on him.

For that Infirmary of Body which he so long labour'd under, tho' it deprived him at last of the free Use of most of his Limbs, yet it did not take away from him the Use of his Head and Hands, by which he had been, and was to the Death, eminently serviceable in the World.

Neither did the Divine Providence let him fall into any of those Crimes that might justly have occasion'd his Rejection, nor did it permit his Reputation so much to suffer under the black-mouth'd Obloquy of malicious Tongues, as to occasion his Removal from all Capacities and Opportunities of doing Good; but, through the good Hand and Providence of God, he was to the last kept firm in the sincere Profession and Practice of all Christian Duties and Loyal Principles; and consequently was preserv'd in an unfeigned Repute in the World, and that notwithstanding the Attempts were made by his Enemies to sully his Innocence with those black Crimes, which nothing but his own Integrity and Parts could wipe off, before the severest and highest Tribunal of the three Kingdoms, the Parliament of *England*.

These Things may make us think God did not repent of the Gifts and Abilities he was pleased to bestow on him; only now our Sins, and the Sins of these Kingdoms, may possibly have done us the Prejudice to provoke the Divine Majesty to remove him from us, as not deserving any longer so useful a Person among us; and that too at the very nick of Time when there is most need of such Men, who, by their Prayers and Counsels, and by their Interest with God and Men, may be fit to stand in the Gap, as he did. So that now indeed we may see what Reason we have with the most brinish Tears to lament our Loss in his Decease, and our Sins as the main Cause of it; and now also we may apprehend the Necessity of having something to set Bounds to and alleviate our just Sorrows.

And here, as there was enough in him to provoke us to a just Grief for the Loss of so excellent and useful a Person, so we shall find enough in him also that will yield us some Relief in this Matter.

Indeed, considering all his Virtues and Accomplishments, how pious a Christian he was, how loving a Husband, how careful and tender a Father, how loyal a Subject, how faithful a Friend, how wise and vigilant a Statesman, how good a Patriot of his Country, how kind and just a Neighbour, how charitable to the Poor, how noble a Master in his Family, how ingenious and learned a Person in his Discourses and Converse, and, in a word, how great a Lover of all Virtue and Goodness, and Hater of all Vice and Impiety (in all which he was so eminent, that tho' he hath left behind him many Peers in his Honours, yet, it is to be fear'd, few in his Virtues;) considering, I say, all these Things in him, we might have Reason never to have left grieving and lamenting our Loss of so excellent a Person: But, considering withal from what great Pains and Labours he now rests, and what future Evils he may be taken away from, and to what an happy State of Bliss he is now advanced, where he doubtless enjoys the comfortable Fruits of the good Works he hath done, tho' we have lost indeed one of the Pillars and Patriots of our Country, and one of our best Friends, yet we have Reason humbly to acquiesce in the Good-will and Providence of God, lest, by our over-much Grief and Sorrow, we shew that we repine at what God hath done, distrust his good Providence, and envy the Happiness of our noble Friend; an Happiness, which a Voice from Heaven declares they are possess'd of that die as he did, saying, *Blessed are the Dead that die in the LORD*; the very hearing of which, methinks, is enough to quiet and calm the most tumultuating Passion upon this Account.

And now, that we may see we are not deluded in this Matter with vain Shadows and Appearances of Comfort, I shall lead you to the Considerations of those Things in this noble Person which, from what hath been said, will appear to be a great Relief to us this way.

And, to let pass those many Things that might be said of him, (in all which, should I be particular, I shall be thought to compose a Volume rather than a Sermon) all that I shall say, shall be only what will be pertinent to our present Comfort, which I shall digest into this following Order, shewing,

1. What Reason we have to believe this noble Person died in the LORD, and consequently is blessed.
2. What Labours he now rests from.
3. What good Works of his follow and entertain him with unspeakable Joys.

1. That this noble Person died in the LORD these Things following sufficiently declare, *viz.* his Faith, his Repentance, and his sincere Obedience to all God's Commandments.

First, His Faith; for as he was by Baptism initiated in the true Faith, so he continued firm and stedfast in it to the End; *He believed with all his Heart and Soul* (as he would often phrase it) *all the Truths of God's Word*; and would often declare, *He expected Salvation in and through none else but JESUS CHRIST alone; because, he would say, there is none other Name under Heaven given among Men, whereby we must be saved.*^b And this Faith of his was not an idle speculative Faith, but truly active and working, which he would often say *was the only true saving Faith*; for it made him severe against all Vice and Impiety, and a Lover of all Virtue and Goodness; it made him also employ the utmost of his great Parts in the rigorous Defence of all those religious Truths which he believed God's Word contained, against all the inroaching Errors of all Parties; and this not only in his common Discourses, but sometimes with his Pen too: Neither did his Faith make him a talkative Christian only, but it influenced all his Actions also; so that his whole Life seemed to be but one continued Argument of his firm Belief.

Secondly, His Repentance: He did not only believe, but with Tears often lamented and repented of all the Sins he could charge himself with; which, tho' they were not many, (for he generally led too strict a Life to be guilty of very many) yet those that he was guilty of, through Surprise, Anguish of his Distemper, or Frailty, he had so tender a Conscience, that he was immediately sensible of them, and would with Tears in his Eyes heartily beg God's Pardon for them, and by many Expressions testify how much grieved he was for offending God but by a sinful Word; as all that were near him can abundantly witness. And this his Sorrow for Sin, which wrought this Repentance in him, *never to be repented of*, made him watch and pray, and zealous against those Sins he had been any time through Frailty guilty of; all which are found Marks of unfeigned Repentance, if we will believe what the Apostle says concerning the Fruits and Effects of godly Sorrow.^c

Thirdly, His sincere Obedience: His sound Faith and unfeigned Repentance could not chuse but bring forth the saving Fruits of Obedience in his Life and Conversation. Hence it came to pass, that he was truly zealous in his Life for the Honour of God and Religion; which Zeal of his enkindled in him an holy Indignation against the common crying Sins of the Age, *viz.* Drunkenness, Whoredom, prophane Swearing and Cursing, Oppression, Schism, Atheism, &c. For which Abominations he would say, *The Land mourns, and God will certainly visit.* Besides all this, it made him most religiously devout in all the Duties and Services of publick and private Worship; it made him frequent in good and edifying Discourses, and in heavenly Ejaculations and Prayers, and that even amidst his greatest Pains; it made him charitable to the Poor, humble and modest, temperate and sober, just and peaceable, forgetful and forgiving of Injuries; and, in a word, it made him do all Things that Christ had commanded him, not out of any bye and sinister Ends, but in pure Obedience to God's Will, and out of a Respect to God's Glory and his own Soul's Salvation. Now what do all these Things else but testify, that he lived and died in the LORD? For they, who being baptised into the true Faith, live and die in it, repenting of all their Sins, and obeying sincerely all God's Commandments, are the Persons who, from what hath been said appears, die in the LORD; and then this noble Person, who so died, must needs be blessed, as such in the Text^d are declared to be.

Having therefore now this Assurance of the blessed State this noble Person now is in, let us next take a View of the Particulars wherein it consists; and therefore,

2. We next come to consider the great Labours he now rests from. And here we shall find, that besides those Labours and Evils, which it is common to all that die in the LORD to rest from, as from Sin, and the Troubles and Horrors of it, from Crosses and Afflictions, &c. there were some that were more peculiar to this excellent Man, which he now happily rests from, and they are those of his Body and Mind.

First, The bodily Labours and Evils which he now rests from are the Pains of the Gout, under which he labour'd near thirty Years or more; and I leave it to all those that ever have had the least Fit of that acute Distemper, to declare what an Happiness it is to be wholly freed from the Pains of it.

Secondly, As for those Labours of his Mind, which he now also happily rests from, they are those which either his great Employments and Parts engaged him in, about Affairs of State, and about composing those publick Works to which the World is no Stranger, or which the sad Apprehensions he had of the Evils hanging over our Heads exercised him with.

^b Acts xiv. 12.

^c 2 Cor. vii. 10, 11.

^d Rev. xiv. 13.

These and the like are those great Labours he now rests from, which we may well think is at least some small Part of that Felicity which he now enjoys. But this being but the negative Part of his Happiness, we will stay no longer upon it, but proceed to that positive Part of it, which now fills him with infinite Exultations and Joys; and this brings me in the last place,

Thirdly, To speak of the good Works of this noble Person, the joyful Sense and Reward of which, doubtless, accompany him into his separate State: And these are so many, and so worthy of Imitation by all that survive, that tho' I cannot be so injurious to your Patience as here to name them all, yet neither can I be so unjust to his excellent Worth as not to name and recommend some of the most considerable of them.

1. And first let me begin with his Works of Piety, and declare his religious Deeds; and here we shall quickly find how much Religion hath been beholden to this excellent Man, who not only with his Tongue and Pen hath most notably defended it against Atheism, Superstition and Error, but hath made it his Business to encourage the Life, Power and Practice of it in all Places and Companies where he had any thing to do; of which we find these Evidences: He hath erected, in those two Houses which he built, two several Places to worship God publickly in, adorning them as much, if not more, than his own Dwellings; a Work calling aloud for Imitation in this Kingdom, where (to the Shame, and I fear Decay too, of Protestantism) so many hundred Parish-Churches lie yet in their Ruin. But whatever others could do, it seems this Nobleman's devout Soul could not endure to live in a Place where God had not a publick House as well as himself: And as he took care that God should have Places of publick Worship, so did his Piety lead him to take care also that there should such Persons serve in them whose Lives should be an Honour, not Disgrace, to their Profession. Neither was his Care of Religion confined to his Chappels only, but was extended to all other Places, Persons and Things abroad, reproofing and discountenancing all that did in their Words and Actions affront Religion, and commending and encouraging all the Friends and Promoters of it; and that others might be religious as well as himself, he took care that even in the School and Alms-house, which he built, those wholesome Orders should be set up and observed that might oblige all of those Societies to live religiously and virtuously. Neither did his Piety lie only abroad in these outward Things and publick Matters, but it made him look home to his own Family also, to see that Piety there should flourish; ordering that there should be publick Prayers in his Family constantly twice a-day, and commanding me to give him an Account of any that upon my Admonitions would not leave off the Vices they were guilty of, that he might immediately discharge them from his House; for he would say, *such would bring Judgments on his Family.*

And as for his Children, he was always careful to have them brought up in all Virtue and Piety, putting them upon the Performance of religious Duties in their early and most tender Years. To give one Instance, amongst many, of his Care this way, I am credibly inform'd, that when he sent his Sons to travel, he told their Governor, *He had rather he should bury them beyond Sea virtuous, than bring them home vicious*; adding this, *That Vice must be crush'd in the Egg, else it will soon become a Serpent.* Neither had he a Care of his Children only, but of his meanest Servants also, whom he commanded to be constant at Family-Prayers, ordering the younger to be catechised, and the elder he would himself often mind of coming to the Sacrament of the *Lord's-Supper*, and would always give them Time to fit and prepare themselves for it. He would often say, *The meanest Scullion hath a Soul to be saved as well as I.* Thus then these are some of the Works of Piety which this Nobleman did; and now that he is dead, I question not but that the joyful Sense of them hath accompanied him into his separate State, and renders him blissful there; where, doubtless, he received the Welcome of that *faithful Servant* who had well employ'd his LORD's Talents, and so is *enter'd with him into the Joy of his LORD.*^e

2. Next let me speak of his Works of Charity; in which we shall find him wise and liberal, doing all Things in this kind to the Purpose, and with Chearfulness. As he was always careful to bestow his Charity on those Persons only that were true Objects of Charity, and would be strict in that Matter, as became a wise and good Man, so he was very readily bountiful to those whom he found so; nay, he would often give to the less deserving Persons, rather than miss of being charitable to the truly deserving. And in these Deeds of Charity, to Strangers in Distress, to the Poor, and to decay'd Gentlemen and Ministers, he was many times so private, that his Left-hand scarce knew what his Right-hand did: He was so far from withholding his Charity from those to whom it was due, that he would often make an Inquiry in the Neighbourhood where he dwelt for any in Want to relieve them, and so would seek out for those that others run from. Neither was his Charity private only, but he hath left a publick and eternal Monument of it in an Alms-house, which he built for the Mainte-

^e Matt. xxv. 21.

nance of six poor Men, and as many poor Women, and hath liberally endow'd it for ever. Now these, and many more, being the Deeds of Charity which this noble Christian did, who can think but that he now enjoys the happy Benefit of *those Promises that are made to a liberal Soul?*^f For if *he that gives but a Cup of cold Water to a Disciple, in the Name of a Disciple, shall not lose his Reward;*^g much less shall he lose it that hath given so much that way.

3. Come we next to his Works of Loyalty and Faithfulness in publick Affairs; in which we shall find him so faithful and upright, that as no Offers could tempt him to do any thing against the publick Interest, so no Threats or Fears of Danger and Disgrace could bias or divert him from his just, loyal, and honest Counsels and Designs; but in all Things he approved himself a faithful and loyal Subject, and a true Patriot of his Country.

He was the first of all his Majesty's Subjects of the three Kingdoms who made a Party to invite his present Majesty from that horrid Exile, to which the Iniquity of the Times had driven him; which, to his immortal Honour, his Majesty was graciously pleased to own and declare at the Council-Board in *England*, soon after his Arrival there. And after the King's Restoration, this Nobleman was so careful and watchful for his Majesty's and these Kingdoms Interest, that, what by his wholesome Advice, and what by the Intelligence he to his no small Cost kept, nothing to the Prejudice of his Majesty's Government could stir, where he had to do, but he had Notice soon enough of it timely to prevent all Mischief; of which the timely suppressing of *Jephson's* Insurrection in this Kingdom is an Argument.

And tho' he was indeed much in esteem in the Usurper's Time, yet, as it was a very strange Providence that brought him into that Esteem, (too large to be here recited) so after he was thus strangely drawn into it, quite against his Designs, he kept his Heart loyal, and often made use of that Interest he there acquired for his Majesty's Good, and the Preservation of many eminent loyal Persons. And many were the good Turns he then did even to the *Irish* themselves, tho' he fought against them; a whole Barony of whom had been (Men, Women, and Children) destroy'd in cold Blood by *Ireton*, had not he interposed, and procured a Reversion of that cruel and bloody Order.

And as for the *English* and Protestants of this Kingdom, since those unhappy Times, it was by his Means and Industry that they are now so firmly settled in their Estates by Law, that nothing but a Rebellion can shake them; for I have heard it said, that he drew up that Act of Settlement with his own Hands, by which every Man's Estate is now secured to him in *Ireland*. And when he was tempted with vast Offers to absent himself from, or not concern himself in the Council of *England*, when the Business of the Settlement of this Kingdom^h was there in Agitation, he so far preferred the publick Good before his particular private Advantage, that with a generous Disdain he rejected those, tho' most beneficial, Offers.

Thus then, as he was a most faithful and loyal Subject to his Prince, so was he a good Patriot of his Country, making his Prince's Interest and Country's Good two inseparable Companions, the Compass by which he steer'd all his publick Actions. He never would or could be brought to betray the one, or act against the Good of the other. And now that he is taken from us, while his Majesty may lament the Loss of so good a Subject, and the Country of so good a Patriot, doubtless these good Works also of his have follow'd him into the other World, and there afford him abundance of Bliss; for 'tis said, *a faithful Man shall abound with Blessings.*ⁱ

4. Lastly, to mention no more, his Works of Justice and Peace are fit to be consider'd; and here we shall find him most just and honest in all his Dealings, and a great Peace-maker. Every one found him the justest and fairest Dealer in the World; and as he was just to a Farthing in his private Transactions, so was he most upright in his publick Station: For in all those publick Affairs, in which he had at any time Power from his Majesty, and the Laws of the Kingdom, to hear and determine Matters, he was famed to be so unbiass'd a Judiciary, that all Parties would be satisfied in having him their Arbitrator, as knowing he would do them Right, tho' it were in a Case his own Father or Brother were concern'd. With what admirable Patience, Condescension, Meekness, Impartiality, and Judgment, hath he heard, determined, and made up Controversies, and so compos'd Differences betwixt jarring Neighbours! What cunning Stratagems would he use to oblige them to Peace and Quietness! and how readily would he employ his Parts, Interest and Authority that way! This he was so eminent for, that he was indeed upon this Account the very Cement of the Country Gentry where he lived.

Died at Castle-Martyr, Oct. 16, 1679, and buried the 18th of the same Month at Youghall in Ireland.

^f Prov. xi. 25. xix. 17.

^g Matt. x. 42.

^h Ireland.

ⁱ Prov. xxviii. 28.

*The CHARACTER of the R^t Hon^{ble} the Lady LETICE, Viscountess Falkland, in a Letter to the Lady Morison, by JOHN DUNCON, Minister of Rattenden in Essex.**

MADAM,



It is the Desire of some *honourable Personages* to have an exact Account of the *Death* of your most dear *Daughter* the Lady Falkland; they being privy to much *Piety* in her *Life*, expect (as well they may) somewhat most *remarkable* in her *Sickness* and *Death*.

And for the *Comfort* of you, and for the *Satisfaction* of them, I have gather'd together some scatter'd Particulars of her *Life*, *Sickness*, and *Death*, and have sent them unto you, that the most *precious Perfume* of her *Name*, being poured out (like St. Mary Magdalen's Box of Spikenard) may fill your and their Houses.

And tho' this *Relation* of so many eminent *Virtues* in her would not, perhaps, have appear'd so handsome from your own *Pen*, (because so deep a Share of the Praise belongs to you) yet you need not blush at the delivering of it; it may consist with your *Modesty* to be a *Witness* of the Truth of these Particulars, tho' not to be a *Publisher* of them.

And if the *Memory* of that most holy Lady continue *precious* amongst us, and her holy *Example* efficacious with us, and GOD (who *sanctify'd* her here, and now *glorifies* her in Heaven) be magnify'd and honour'd for his *Mercies* and *Graces*, I have all I aim at.

I shall note somewhat remarkable in the very Beginning of her *Christian Race*, more in her *Progress* and *Proficiency* in it; and then come to the last *Stages*, when the *Crown*, at the End of the *Race*, was (as it were) within her *Sight* and *View*.

This *elect Lady* set out early in the Ways of GOD, in the Dawn or Morning of her Age: There was care taken, whilst she was young, that she should be brought up in the Nurture and Admonition of the LORD: She came not from her Nurse's Arms without some Knowledge of the Principles of the Christian Religion.

While she was very young, her Obedience to her Parents (which she extended also to her Aunt, who had some Charge over her in her Father's House) was very exact; and as she began, so she continued in this gracious and awful Temper of Duty and Observance. I have heard you say, *Madam*, that you cannot remember any one Particular wherein at any time she disobey'd her Father or you.

That her Time might not be mis-spent, nor her Employments tedious to her, the several Hours of the Day had Variety of Employments assign'd to them; and the intermixing of *Prayer*, *Reading*, *Writing*, *Working*, and *Walking*, brought a Pleasure to each of them in their Courses: So that the Day was carried about faster than she would; and she begins in this her Youth to abridge herself of her Sleep, and was oft-times at a Book in her Closet when she was thought to be in Bed.

You remember well, I presume, the *Purse* her young Fingers wrought for her own *Alms*, and how importunately she would beg your single Money to fill it; and as greedy she was of emptying it too; the *Poor* seldom went from the House without the *Alms* of the young *Daughter*, as well as of the *Parents*.

And how constant she was then at her private Prayers I guess, by what I have heard from the Keeper of your House: When Strangers were in her own Room, where she ordinarily had her Retirements, he was called to give her the Key of some other Chamber for that Purpose, at her Hour of Prayer; she would procure a new Oratory rather than omit or defer that Duty.

And how powerful with GOD, the lifting up of her pure Hands every where, in this her innocent Childhood was, soon appeared; for while her *Piety* and *Holiness* was in this Bud, a violent Attempt there was made to blast it: About the *thirteenth Year* of her Age there was a Storm of Temptation raised in her, and some Arguments the Tempter had suggested to drive her to despair of GOD's Mercy towards her. And this I note the rather, because it is not ordinary at

* Printed with *The Return of Spiritual Comfort and Grief in a devout Soul*, the Second Edition, 1649.

such Years to have attained to that Growth, as to be thought fit for those Encounters: But GOD upheld *this young Twig* against such a Storm, which hath torn up many a *fair Tree*; for, after some *Anguish of Spirit*, and *Patience* in the *Combat*, and earnest *Prayers*, GOD's *Grace was sufficient for her*: And surely it was not the *Strength* of her *Hands*, at this Age, but the *Pureness* of *them* which prevailed for *her*.

Some there are whom GOD leads from the spiritual *Egypt* to *Canaan*, not by this Way of the *Philistines*, lest they should repent when they see War, and turn back again into *Egypt*.^a But *her*, it seems, GOD trained up in this military Course, and from *her* Youth exercised *her* in it, that *she* might be expert at it.

After this Conquest, *her Soul* enjoy'd much *Peace* and *Tranquillity*, and *she* went on most *cheerfully* in *holy Duties*, and *tasted* much *Comfort* and *Delight* in *them*; and *her Heart* was ever and anon so full, that out of the Abundance of it *she* would say, *Oh! what an incomparable Sweetness there is in the Musick upon David's Harp! Oh! what heavenly Joy there is in those Psalms, and in Prayers and Praises to GOD! How amiable are the Courts of GOD's House! How welcome the Days of his solemn Worship!*

And now nothing can hinder *her* from those *holy Assemblies*; every *Lord's-Day* constantly, Forenoon and Afternoon, *she* would be with the earliest at them: Some while (when *she* wanted a Convenience of riding) *she* walked *cheerfully* three or four Miles a Day, as *young* and as *weak* as *she* was, to them; and at Night *she* accounted the Joys and the Refreshments which *her Soul* had been Partaker of a sufficient Recompence for the extreme Weariness of *her Body*.

And within a short while, by reading good Authors, and by frequent Converse with learned Men, *she* improves (by GOD's Help) *her* natural Talents of *Understanding* and *Reason* to a great Degree of *Wisdom* and *Knowledge*.

And now *these Riches* of *her Piety*, *Wisdom*, *Quickness of Wit*, *Discretion*, *Judgment*, *Sobriety*, and *Gravity of Behaviour*, being once perceived by Sir *Lucius Cary*,^b seem'd Portion enough to *him*: These were they *he* prized above worldly Inheritances, and those other fading Accessions which most Men court.

And *she* being married to *him*, *Riches* and *Honour*, and all other worldly Prosperity, flow in upon *her*; and consequently to proceed in *Holiness* and *Godliness* grows an harder Task than before it seem'd to be, it being much more difficult, *when Riches* and *Honour* thus *increase*, then *not to set her Heart upon them*.

Yet GOD enabled *her*, by his *Grace*, for this also; for when Possession was given *her* of *stately Palaces* pleasantly seated, and most curiously and fully furnish'd, and of *Revenues* and *Royalties* answerable, tho' your Ladyship hath heard *her* acknowledge GOD's great Goodness towards *her* for these temporal Preferments, yet neither *you*, nor any of *her* Friends, could perceive *her Heart* any whit exalted with Joy for them.

This Confluence of all worldly Felicities and Contentments did so little affect *her*, that there were some seem'd displeased at it; and then *she* would attribute much of it to a *melancholick Disease* which was then upon *her*: And tho' I deny not, but that some worldly *Delights* might fall by the Hand of *her Melancholy*, yet, doubtless, where the *Disease* slew its *Hundreds*, *Grace* slew its *ten Thousands*.

And in this Condition some Years passed, during which Time *she* was most constant at *Prayers* and *Sermons*, and frequently received the *blessed Sacrament*; and altho' now and then *she* felt not *her* wonted *spiritual Comforts*, but instead of them had some *Anguish* and *Bitterness* of *Spirit*, yet, by the Advice of good Divines, and by her ordinary Help of *Prayer*, *she* recover'd soon *her Peace* and *Joy*.

Thus, in several Conditions of Youth, and ripe Years of *Virginity* and *Marriage*, and amongst contrary Temptations of *Adversity* and *Prosperity*, *Affliction* and *Comfort*, *she* continues that Course of *holy Life* which *she* had begun: A great *Proficiency* and a far *Progress* this; yet I crave leave to reckon it all into *her Beginning*, for this was but slow in respect of that great Agility and quick Speed *she* attained unto in the other Part of *her spiritual Race*.

Her Proficiency and *Progress* I shall account from that Time, when *her Prosperity* began to abate, when *her dear Lord* and most beloved *Husband*, that he might be like *Zebulon*, (a Student helping the LORD against the Mighty^c) went from his *Library* to the *Camp*, from his *Book* and *Pen* to his *Sword* and *Spear*; and the consequent of that, an inevitable Necessity, that *she* must now be divorced from *him* (for a while) whom *she* loved more than all the Things of this World: This was a sad Beginning; but that *total Divorce*, which soon after Death made between *him* and *her*, that *he* should be taken away by an untimely Death, and by a violent Death too, this, this was a most sore Affliction to *her*; the same Sword which killed *him* pierced *her Heart* also.

^a Exodus xiii. 17.

^b Afterwards Lord Viscount Falkland, who was slain at the Battle of Newberry, in Defence of King Charles I. See his Character, which will follow Mr. Herbert's.

^c Judges v. 14.

And this heavy Affliction which God sent upon *her*, *she* interpreted for a loud Call from Heaven, to a further *Proficiency* in *Piety* and *Virtue*.

And yet *she* fears it may be a Punishment also upon *her*, for some Sin or other; and therefore strictly examines *herself*, and ransacks every Corner of *her Heart* to find out wherein *she* had provoked God to lay this great Affliction on *her*; and to make sure, *she renews her Repentance* for all *her Transgressions*; and *her godly Sorrow* for *her Sins* past is as fresh as if it had been for the Sins of yesterday.

And now *she* addresses *herself* to a *Divine* of great *Eminency* for *Piety* and *Learning*, and from him *she* takes Directions for a more strict Course of Life in this *her Widowhood* than formerly; now *she*, forgetting quite what was behind, presses forward to what was before; and, as if *she* had done nothing yet, *she begins a-new*.

And tho' the greatest and chiefest Part of *her Christian Work* was lock'd up close within *herself*, and some of it very studiously and industriously concealed by *her*, (that *she* might be sure no Degree of Vain-glory should creep upon *her* with it) yet *much* of it appeared by the Effects, and is now forced to come abroad before us.

Her first and grand Employment was to read and understand, and then (to the utmost of *her Strength*) to practise our *most blessed Saviour's Sermon* upon the Mount, in the 5th, 6th, and 7th Chapters of *St. Matthew's Gospel*; and having read over a most compleat, tho' compendious *Comment*, upon that *Sermon*, *she* set forthwith upon the Work of *practising* it, and began with those *Virtues* to which the *Beatitudes* are annex'd.

And *her Mercifulness* was none of those *Virtues*, which *she* could at all conceal from us; *much* of *her Estate* (we saw) given yearly to those of *her Kindred*, which were capable of Charity from *her*: And *some* of *her* near *Neighbours*, who were very *old*, and not able to work; or very *young*, and not fit for work, were *wholly maintained* by *her*: To other poor Children *she* contributed much, both for their *spiritual* and their *temporal* well-being, by erecting a *School* for them, where they were to be taught both to *read* and to *work*: Much care *she* took, that no Man, or Woman, or Child, should want Employment; that their own Hands might bring them in a competent Subsistence; and accounted that the best Contrivement of *her Estate*, which set most poor People on work; for if it were to their Profit, *she* little regarded *her own Detriment* in it.

So that *her* principal Care herein, was to keep them from Idleness (*that Root of all Sin and Wickedness*) for by another Contrivement of *her Estate*, *she* might have received more Profit, and thereby have been better able to relieve them, tho' by this only, *she* was able to set them on work.

A most eminent Piece of *Mercifulness* this, where *corporal* and *spiritual Mercy* went together, and *Wisdom* guided both!

And for the *Poor* at home, and for *Strangers* at the Door, *she* was very charitable in feeding the hungry, and refreshing the faint and weak; and for clothing the naked; in some Extremities you should see this *Lady herself* go up and down the House, and beg Garments from *her Servants* Backs (whom *she* requited soon after with new) that the *poor* might not go *naked* or *cold* from *her Door*: So that *she* was not only a liberal *Almoner* to the *Poor*, but also an earnest *Solicitor* for them: And when it was objected, that many *idle* and *wicked* People were, by this Course of *Charity*, relieved at *her House*, *her Answer* was; *I know not their Hearts, and in their outward Carriage and Speech they all appear to me good and virtuous; and I had rather relieve five unworthy Vagrants, than that one Member of CHRIST should go empty away*: And for *harbouring Strangers*, the many Inconveniencies, ordinarily ensuing upon it, could not deter *her* from it; sometimes for some Weeks together they were entertained by *her*.

And since *her Death*, I hear of plentiful Relief, *here*, at *London*, and at *Oxford*, sent privately to *Prisons* and *needy Persons*, with a strict Charge that it should not be known from whence it came; *she would not have her Left-hand know what her Right-hand gave*.

And this *her Mercifulness* could not be bounded within the Limits of *Friends*, it extended it self to *her Enemies* too; when there were some Store of them taken Prisoners by the King's Soldiers, and in great need, *she* consulted how *she* might send Relief to them; and when it was answered, that such an *Act* would raise Jealousies (in some) of *her Loyalty* to his Majesty, *she* replied, *No Man will suspect my Loyalty, because I relieve these Prisoners, but he would suspect my Christianity, if he should see me relieve a needy Turk or Jew; however, I had rather be so misunderstood (if this my secret Alms should be known) than that any of mine Enemies (the worst of them) should perish for want of it*.

And this one Instance and Reason of *her's* is Ground enough to believe, *she* failed not to relieve *her Enemies*, as often as Occasion required.

But beyond all, *her Mercifulness* towards the Sick was most laudable: *her Provision* of *Antidotes* against *Infections*, and of *Cordials*, and other several Sorts of *Physick* for such of *her Neighbours* as should need them, amounted yearly to very considerable Sums; and tho' in distributing

tributing such *medicinal Provisions*, her *Hand* was very open, yet it was close enough in applying them; her *Skill* (indeed) was more than ordinary, and her *Wariness* too.

When any of the poor Neighbours were sick, she had a constant Care, that they should neither want such *Relief*, nor such *Attendance*, as their weak Condition called for, and (if need were) she hired *Nurses* to serve them: And her own frequent *visiting* of the poorest *Cottagers*, and her ready *Service* to them, on their *Sick-bed*, argued as great *Humility* as *Mercifulness* in her; yet the Books of *spiritual Exhortations* she carried in her *Hand* to these sick *Persons*, declared a further Design she had therein, of promoting them towards *Heaven*, by reading to them, and by administering Words of *holy Counsel* to them: There is no *Season* more fit (she would say) for sowing good *Seed*, than this; while the *Ground* of their *Hearts* is *soften'd* and *melting* with *Sorrow* and *Sickness*: And to gain this Advantage it was, that she was so frequent a *Visitor* of the Sick, going Day after Day to their *Bed-side*: This honourable Lady hath been observed sitting in a *Cottage*, waiting the sick *Woman's* leisure, till the *Slumbers* and *Fits* were over, that she might read again to her, and finish the Work she had begun.

And of late when she could not do this good Office, in her own *Person* (she growing sickly and weak) yet she would do it still by *Proxy*; for some of her *Friends* or *Servants* were deputed by her, to go to the Sick, with her *Books* too, daily; and now and then most of her *Family* (who were fit for such an Employment) were sent abroad on this Errand.

Thus ordinarily, in all her Works of *corporal Mercy*, she added *Works of spiritual Mercy* too; relieving the Wants of the *Body*, and of the *Soul* together; *instructing*, and *exhorting*, and earnestly *persuading* the *Poor* and the *Sick* to some *Virtue* or other, for their *Soul's* Health.

And as for this, so for *Meekness* also, she was most *eminent*; she was *second* to none of her *Sex* and *Age* (I believe) among us, for *Perspicacity* of *Understanding*, and *Clearness* of *Judgment*; yet as far from *Self-conceit*, as from *Ignorance*: Her *Wont* indeed was upon *Debates*, to object till all Arguments, she could think on, to the contrary, were satisfied; and when that was once done, no *Cavil* was heard, but her *Assent* readily given; and this ready *Submission* of her *Judgment*, to the best Reasons, I mention, for the *Meekness* of her *Understanding*; herein this Lady excelled some of the chiefest *Rabbies*, that her *Knowledge* did not puff up, but edify.

And her *Understanding* leading the Way in *Meekness*, her *Will* cheerfully followed in it too; as soon as her *Understanding* was satisfied, her *Will* bowed presently and obeyed; she seldom denied to do, what she was convinced was fit to be done.

The greater Difficulty was with her *Affections*: her natural *Temper* she would often complain inclined her to *Anger*; and being so well aware of it, she most diligently observed her self, and did in a great Degree conquer that *froward Inclination*; and that good Measure of *Meekness* (in this kind) which she attained unto, was the more commendable, because of the many great Difficulties she met with in it.

Then for *Peaceableness*; as much as in her lay, and as far as was possible, she had *Peace* with all Men; she suffered herself to be defrauded, and damaged in her *Estate*, rather than she would disquiet a *Debtor* by Suits at Law; for *Peace* is equivalent (said she) to the *Sum* detained.

And for Differences in Law among others, where she was not a *Party*, her *Christianity* engaged her to wish and endeavour for *Reconciliation* amongst *Brethren*; but especially, when *Controversies* arose between *Neighbours* and *Parishioners*, she made use of all her *Power* and *Art* to reconcile them.

And she had her *Antidotes* here too, as well as her *Medicines*; to prevent *Contentions*, as well as to cure them. It cost her a good *Sum*, your *Ladyship* knows, a while since, to prevent a *Contention* she foresaw arising among the *Neighbours*, about the Choice of a *Parish Officer*; she hired one, and all was peaceable and quiet.

Thus she hungered and thirsted after *Peace*, and after *Righteousness* too; as the chased, wearied, and faint *Hart* after the *Water-brooks*, so her *Soul* seemed to long after *Righteousness*; frequently panting, *Oh! why am I not? Oh! how shall I be? Oh! when shall I be perfect, as my heavenly Father is perfect?*

And for *patient Suffering*; of late she was seldom free from this or that *Trouble*; *spiritual Afflictions* and *Sorrows*, or *bodily Infirmities*, of *Weakness* and *Sickness*, or *worldly Losses* in her *Estate*, one, or more of these, or such like Pressures were constantly heavy upon her; yet little Disturbance, no *Impatience* at all could be perceived in her; I have seen them all upon her together, and yet her *Patience* triumphing over them all.

There were some who thought her in love with Suffering, when she refused to pay *Contribution-Money* against the *King*, and suffered her *Stock* of great *Value* to be seized on, rather than to pay some little *Tax*, which was demanded: This (I say) was thought much; had not carrying the *Cross*, when it is inevitably laid on, been enough; but thus to meet the *Cross* and take it up; thus forwardly to suffer Damage, rather than blemish her *Obedience* and *Loyalty*,
this

this was *her* Practice; and therefore till the *King* himself granted an Indulgence, *she* patiently suffered whatsoever Damage came upon *her*, still refusing to pay Contribution to the neighbouring Garrisons, which were against him.

And now, after the Exercise of all these *Virtues* in this high Degree, such a Poverty of Spirit was apparent in *her* as was most admirable; upon all Occasions bewailing her Weaknesses, and lamenting her spiritual Wants. There were some about *her* who had an holy Emulation to be like *her* in these and such like Graces and Virtues, and *she* hath now and then overheard them wishing, that they were as forward as *she*; and *her* constant Reply was, *Oh! ye are not so backward, yet wish yourselves better! Ye know not how vile and corrupt my Heart is: So that in some Respects she accounted herself the greatest of Sinners; in no Respect would she esteem better of her self, than of the least of Saints; a Well-wisher towards Holiness and a Beginner still.*

Thus *she* daily practised these Graces and Virtues, to which our Saviour annexed such special Blessings; and studied to be still more and more perfect in them, with as much Diligence as the Scholar doth his Lesson, and with as much Success and good Speed too.

And from this Sermon of our blessed Saviour *she* learned that Duty of Prayer; and *her* chief Practice therein, *she* could not conceal from us neither, which was, as follows:

First, *she* spent some Hours every Day in *her* private Devotions and Meditations; and these were called (I remember) by those of *her* Family, *her* busy Hours; Prayers, *her* Business; Martha's Employment was *her* Recreation, *she* had spare Hours for it; Mary's was *her* Business.

Then *her* Maids came into *her* Chamber early every Morning, and ordinarily *she* passed about an Hour with them, in praying, and catechising, and instructing them; to these secret and private Prayers, the publick Morning and Evening Prayers of the Church, before Dinner and Supper; and another Form (together with reading Scriptures, and singing Psalms) before Bed-time, were daily and constantly added.

And so strict was *she* for the observing of these several Hours of Prayer, that a Charge was given *her* Servants to be frequent (if their Occasions permitted) at every of them: However, *she* would not endure that any one should be absent from them all; if *she* observed any such, *she* presently sent for them into *her* Chamber, and consecrated another Hour of Prayer, there, purposely for them: And *she* would pray with those Servants privately, 'ere *she* went to Bed, who had not prayed publicly with *her* that Day.

To pray with David, seven times a Day, or with Daniel, three times, is expected perhaps only from such Persons as have Leisure and Opportunity; but with Levi to offer up Morning and Evening Sacrifice every Day, this *she* required from the busiest Servant in the House, that the Out-goings of the Morning and Evening, every one should praise God, and call upon his Name.

Neither were these holy Offices appropriate to *her* menial Servants, others came freely to join with them, and *her* Oratory was as open to the Neighbours as *her* Hall was.

On the Lord's-day *she* rose in the Morning earlier than ordinarily; yet enjoining *her* self so much private Duty, with *her* Children and Servants (examining them in the Sermons and Catechisings, &c.) and with *her* own Soul, that oftentimes the Day was too short for *her*; and then I have known *her* rise two or three Hours before Day on the Monday, to supply what was left undone the Day before.

To dispose *her* self the better for the religious keeping of the Lord's-day (as well as for other spiritual Ends) I presume it was, that *she* so solemnly fasted every Saturday; that Day *she* sequester'd *her* self from Company, and from worldly Employment, and came seldom out of *her* Closet till towards Evening, and then the Chaplain must double the Sacrifice; Prayers *she* had and Catechising both.

And the other Holidays of the Church *she* punctually observed; and when the publick Duties were performed by the Congregation on those Days, *she* released *her* Servants to their Recreations, and to their particular Occasions; saying, *These Days are yours, and as due to you, as ordinary Days to my Employments; and I will not be unjust to incroach upon your Severals, by expecting any Work from you.*

And on these Holidays *she* rejoiced much, at the Advantage *she* gain'd, of going to *her* poor unlearned Neighbours with *her* Book; now their Plow and their Wheel (said *she*) stands still, and they are at good Leisure to hear some good Lessons read to them.

And *her* Strictness was exemplary in keeping the Fasts of the Church, and such Days as were appointed for solemn Humiliation: Young and old, noble and mean, free and bond, in *her* Family, must observe them duly; the Ninivites were *her* Pattern, both for outward and inward Humiliation.

And since our Calamities increased upon us, *she* often wished, t' a lawful Authority could vote it fit, that not only the second Fridays, but also the last Wednesdays in every Month,

should be kept solemnly throughout the Land; that our *Fasts* were doubled, as well as our *Troubles*.

And *her* Care to prepare *her* self for the receiving of the *holy Sacrament* of our most blessed *Lord's Supper*, was most commendable, and most punctual: Oftentimes *Scruples* and *Fears* arose in *her*, tending to keep *her* back from that *heavenly Banquet*; and *she* (having, upon Examination of them, Reason enough (as we thought) to conclude, that they were *Temptations* from the *Devil*; whom *she* perceived labouring amain, to deprive *her* of that *Strength* and *Comfort*, which *she* hoped to receive from that *sacred Ordinance*) neglected them all and presented *her* self, with an *humble* and *trembling Heart*, at that *blessed Sacrament*; and these *Fears* and *Scruples* in *her*, occasioned this *peremptory Resolution* from *her*, that *she* would not (by *God's Help*) thenceforth omit any *Opportunity* of *communicating*: Thus while the *Devil* is *undermining* to *weaken her*, *she* is *countermining* to *strengthen herself* more against him; which *Resolution* *she* constantly kept at *home*, and (I am told) at *Oxford*, and *London* too; the first Inquiry almost after *her* Journey thither was, Where, and when is there a *Communion*? And sometimes *she* would go to the other End of the *City* for it.

At home *her* Servants were all moved to accompany *her* to the *Sacrament*, and they who were prevailed with, gave up their Names to *her*, two or three Days before; and from thence *she* applied *her* self to the instructing of *them*; and *she* knew well, how to administer to every one their particular Portion; and several Exhortations *she* had for several Persons whom *she* had Power over.

Yet *she* trusted not in *her* own Instructions of them, but desired the *Chaplain's Help* also to examine them, and to instruct them farther; and *her* Care was so to order *her* domestical Occasions, that all those Servants, who were to receive the *Sacrament*, should have the Day before it free from their ordinary Work, that they might have better Leisure for that *spiritual Work* of preparing themselves for that *Sacrament*.

And after the *holy Sacrament*, *she* called *them* together again, and gave them such Exhortations as were proper for *them*.

And this very Care and Piety in Family-duties was so highly esteemed of an *Abraham*, that *God* made him one of his Privy-Council (as I may so say) for that alone; and might not the singular *Wisdom* and deep *Knowledge* of *divine Counsels*, and *heavenly Mysteries*, which this *Daughter* of *Abraham* had, be a Reward of that Care to instruct her *Children* and *Household* in the *Ways* of *God*?

Yet while *she* is thus religiously and piously employed in this good *Proficiency* and far *Progress*, going on from *Grace* to *Grace*, from *Virtue* to *Virtue*; *God* hath a further *Design* upon *her*, another *Affliction* to quicken *her* yet more.

Her young and most dear Son *Lorenzo* (whom *God* had endowed with the choicest of *natural Abilities*, and to whom *her* Affections were most tender, by reason of those fair *Blossoms* of *Piety* *she* perceived in him) *God* takes away from *her*.

This added, to *her* former *Troubles* of the *Loss* of *her Husband*, of *her Crosses* in the *World*, and of *her spiritual Afflictions* (which came often upon *her*) makes the Burthen most heavy; *she* was bruised with *Afflictions* before, but now *she* fears being ground to *Powder*.

Now *she* weeps and mourns all the Day long, and at Night also waters *her* Couch with *Tears*; and weeping, saith, ah! this immoderate *Sorrow* must be repented of, these *Tears* wept over again: And this quick Sense of displeasing *God*, by this deep *Grief*, soon allayed the Vehemency of it. And now *she* retires herself to listen, what the *LORD GOD* said unto *her*, in this louder *Call* of *Affliction*; and *she* seems to be prompted, that *she* was not yet weaned enough from the *Things* of this *World*, and that it is expedient for *her*, that some of those worldly *Comforts* *she* most delighted in, should be taken away from *her*, that *her Conversation* may be yet more *spiritual* and *heavenly*; and therefore this *Affliction* seemed to call *her* to a greater *Mortification* to the *World*, and to a nearer *Conformation* to *CHRIST her LORD*.

Yet still *her* Sorrow for *her Son* is somewhat exorbitant (*she* fears) and therefore *she* goes to *her* ghostly *Physician* again, and acquaints him with the Violence of those *Fits* of *Sorrow*, which of late had seized upon *her*, for the *Death* of *her Son*; and he with his medicinal *Counsel* and *Direction*, by *God's Help*, cured this *her Distemper*; and *Antidotes* he prescribed too, to prevent a *Relapse* into this Malady of excessive *Grief*.

Now *she* confesses, that this very *Affliction* was most fit for *her*, and that it would prove most behoveful to *her*, and therefore *she* labours to put on *Joy* instead of *Sorrow*, and *Comfort* instead of *Mourning*; and returning home with perfect *Chearfulness*, every one there observed a most notable, tho' sudden Change in *her*; sad *Hannah's Countenance* and *Conversation* not more visibly changed upon the good Words of *Eli the Prophet*, to *her*, concerning the *Samuel* *she* should obtain, than *her's* now is, after the *Loss* of one.

Thus GOD made the *Medicine* most sovereign to her, and the *Antidote* too; for I verily believe she never felt any *Fit* of that her *Disease*; and tho' she wept often for her *Tears* so profusely spent formerly upon her Son's *Hearse*, yet after this not a *Tear* more shed over it.

And with this extraordinary *Chearfulness* she takes up a most firm *Resolution* of a further *Progress* in *Holiness* and *Piety*, and addresses her self to run these latter *Stages* of her *Christian Race*, with greater *Speed*, than she had shewed in any of the former: And thereupon she begins with a most diligent Endeavour to conform her *Life* exactly and universally to the most holy *Will* of GOD.

But the *Devil*, who before envied her *Beginning*; and her *Proficiency* much more, is now most violent to hinder her *Perfection*; and therefore upon this her renewed Purpose of more exact *Obedience*, presently assaults her with *Fierceness* and *Rage*, strongly tempting her to think that she had deceived herself all this while, and that she had mocked GOD with a counterfeit *Repentance*, which was no way acceptable to him.

And an *Argument* was brought to this Purpose, which was so suitable to the *Tenderness* of her own *Spirit*, that it is hard to say whence it proceeded.

And this it was; my *Grief* for my *Sins* hath not been so vehement, as that, the other Day, for the *Death* of my Son; I wept not so bitterly for them, as I did for that; and therefore, that my *Repentance* is not acceptable.

And in this *Anguish* of *Spirit*, she hastens to her learned Friend again, and begs *Counsel* and *Direction* from him; and after devout *Prayers* and holy *Conferences*, received full *Comfort* and thorough *Satisfaction*, and returns home now as visibly lifted up from the deep *Pit* of *Anguish* and *Disquiet* of *Spirit*, as she was the other Day, from the *Valley* of *Sorrow*: And with *Tranquillity* of *Mind*, and *Joy* of *Heart*, shews to her Friends, both how she sunk, and how she was raised again.

And now having by the *Help* of her GOD leapt over this *Wall*, and overcome this *Difficulty*, with much *Chearfulness* of *Spirit* she enters upon the *Practice* of what she had last resolved on. This *Opposition* tho' it staid her awhile, yet set an *Edge* upon her *Resolution*, and she soon recovered that whetting time. And she begins by a most sharp *Mortification* to obey the Call of her last *Affliction*.

The *Vanity* of *Apparel* and *Dresses* she had cut off long before; and after her *Husband's* *Death*, the *Riches* of them too. These (and her *Looking-glasses* with the *Women* in the *Law*,^d) she had laid by, for the *Service* of the *Tabernacle*; what she spared in these, she bestowed upon the poor *Members* of *CHRIST*, and now she begins to cut off all worldly *Pomp* also.

In her *House*, in her *Retinue*, and at her *Table*, and otherwise, she denies herself that *State* (which her *Quality* might have excused) that (with *Dorcas* the *Widow*) she might be full of good *Works*; and more *Delight* she takes to see her *Revenues* now spent among a *Crowd* of *Alms-men* and *Women* at her *Door*, than by a *Throng* of *Servants* in her *House*; it was greater *Joy* to her, that she could maintain poor *Children* at their *Books* and their *Work*, than to have *Pages* and *Gentlewomen* for her *Attendants*: These *Expences* she knew would be better allowed, in her *Bill* of *Account* at the general *Audit*, than those other; it was her *Pomp* and *Joy* to mortify all useless *Pomp* of *State*, and all *Delight* in courtly *Vanities*.

And now her *Anger* too (which was crushed before) must be wholly subdued; and to that Purpose she solicitously avoids all *Inquiries*, and all *Discourse* which she feared would provoke her to immoderate *Anger*; and when she feels it struggling to arise in her, then presently (either by *Silence*, or by diverting to another Matter) she labours to stifle it.

And while she is suppressing the *Sinfulness* of this *Passion*, she undertakes also that most difficult Task of taming the *Tongue*: And as it is necessary with unruly *Beasts*, she begins roughly with it, ties it up, with a most strong *Resolution*, and scarce suffers it to speak, lest she should offend with her *Tongue*: Thus for some while it was straiten'd, and then she loosed it a little with these two *Cautions*:

First, that it should never speak *Evil* of any *Man*, tho' truly, but only upon a *Design* of *Charity*, to reclaim him from that *Evil*: And because it is not ordinary to reclaim any vicious Person, in his absence, therefore her Charge is peremptory to her *Tongue*, that it never should speak *Evil* of any *Man*, were he most notoriously vicious, if he were absent, and not like to be amended by it: A strict Rule this, yet verily I persuade myself, that for a long time before her *Death* she most punctually observed it; she accounted it a *Crime* to speak *Evil* falsely of any *Man*; and it went for a *Slander* with her (as well it might) to speak *Evil* truly of any one, unless it were in *Love*.

The second *Caution* her *Tongue* had, was that, as much as was possible, it should keep in every idle *Word*, and speak out only that which was to *Edification*.

^d Exodus xxxviii. 8.

The *Theſſalonians* were famous for ſpeaking to the *Edification* of one another,^c and this *Theſſalonian Language* our good Lady ſtudied, with as much Diligence and Earneſtneſs, as we ordinarily ſtudy a deep Science, or a gainful *Mystery*: And now ſhe is very ſlow to ſpeak (as the Apoſtle exhorts) and, where ſhe cannot rule the Diſcourſe to *Edification*, ſhe ſits ſilent, and refrains even from good Words, tho' it be a Pain and Grief to her.

And of late ſhe diſtinguiſhed between *civil* and *ſpiritual Edification*, and ſcarcely allowed herſelf *Diſcourſes* for *civil Edification* of her Friends or Neighbours in worldly Matters; *ſpiritual Edification* in heavenly Things was all her Aim.

And her care was the ſame in *writing* as in *ſpeaking*; not a *vain*, not an *idle Word* muſt ſlip from her Pen; ſhe thought not her Soul clean, if there was ſuch a *Blot* in her Paper. In her Letters no Savour of Compliment at all, and ſhe judged herſelf guilty of a *Treſpaſs*, if ſhe ſubſcribed herſelf, *Your Servant*, to whom ſhe was not really ſo.

And for that other *Temperance* in Diet, as well as in Speech, ſhe was very eminent. A ſmall Doſis of Meat or Drink, and of Sleep, and Eaſe, ſufficed her.

In *Faſtings* often, in *watching* often; and *temperate* ſhe was, in an high Degree continually. And theſe were ſure Means for the *Mortification* of her Appetites: And as far from *Daintineſs* as from *Intemperance*, and both that, and this, not only in a care of her Health, and reſpect of God's Commandment, but alſo out of a *Conſciouſneſs* (as ſhe would now and then intimate) that ſhe was unworthy to enjoy any thing, for Quantity or Quality, above the Meanest in the *Pariſh*.

And together with theſe *Mortifications* of her Affections to Honour and State, and of her Appetites, ſhe now alſo ſeverely undertakes the *Mortification* of her natural Affection to her Children and Friends, and keeps that from its wonted Exorbitancy: It ſounded very harſhly to ſome of her deareſt Friends, when ſhe ſaid, O love me not I pray too much! until ſhe added, and God grant, I never love my Friends too much hereafter; that bath coſt me dear, and my Heart bath ſmarted ſore with Grief for it already: And now her Will and Underſtanding muſt be henceforth more mortified than formerly; ſhe had reſigned them before to God's Will, and ſhe renews that Reſignation daily, and moſt freely ſubmits herſelf in every thing, not only to God's Will, but alſo to his Wiſdom: And whatſoever comes upon me (ſaid ſhe) I will bear it patiently, becauſe by God's Will it comes; yea, I will bear it chearfully, becauſe by God's Wiſdom it is thus ordered, and it will work (as all things elſe) for mine Advantage.

And upon this Reaſon ſhe was wont to account the Death of her Huſband, and of her Son, as extraordinary Perquiſites and Advantages to her; and therefore I ſhould offend not only againſt free Obedience and Submission, but alſo againſt common Prudence (ſaid ſhe) if I ſhould wiſh my Condition otherwiſe than now it is; I cannot wiſh any thing ſo gainful and prosperous to me as this, which my heavenly Father in his Wiſdom bath ordered for me.

And as in ſuffering, ſo in doing, ſhe reſigns up herſelf wholly, and reſolves (by the Grace of God) to do whatſoever is her Duty in every thing; and therefore ſhe propoſes henceforth to deliberate of nothing, but what is her Duty, in this, or that Particular, and without further Pauſe go about it.

When Matters of Difficulty came, ſhe uſually conſulted with the moſt learned and pious Divines ſhe could meet with, to learn what was her Duty therein; ſhe truſted not her own Judgment, nor miſtruſted theirs; but preſently applied herſelf to do as they directed her.

In the Tranſactions of worldly Affairs, tho' ſhe foreſaw ſometimes Inconveniencies enſuing by following their Directions, yet more ſhe feared might otherwiſe happen, and therefore ſhe would not neglect them. And when the Succeſs of any Buſineſs answered not to her Expectation, ſhe ſeemed not troubled at it; and ſeeing it was God, who in his Wiſdom denied her Succeſs, ſhe would ſtill hope, and ſay, Tho' at this Time, this Way, this Buſineſs prospered not; yet at ſome other Time, ſome other Way, it will be ſucceſsful unto me. This doing my Duty will be ſome Time or other, ſome Way or other, for mine Advantage.

And theſe her *Mortifications* were not without a great Degree of *Sanctification*, both in the inward and outward Man; for to theſe ſhe joined her former Purpose of adorning her Soul more ſpaciouſly with thoſe Virtues which our Saviour commends in his Sermon on the Mount; and now ſhe endeavours to put them in Practice more perfectly and more exactly than formerly ſhe had done.

And firſt, *Mercifulneſs* begins to exceed: She was moſt liberal before, now ſhe is (conſidering her Eſtate, brought into a very narrow Compaſs) moſt bountiful: For whereas before the Main of her Revenue was for her own Maintenance, the Superfluity of it for her Charity; now the Main of her Revenues goes abroad for Charity, the other only is left at home for her Maintenance: I have heard her compute, and the Remainder after ſuch and ſuch Deeds of

Charity to be expended quarterly; that small Pittance was only it *she* accounted *her's*, and order'd *her* Course of Life accordingly; very well content, tho' *she* herself made a Shift with Agur's single Food and Raiment,^f that others, who depended on *her*, should (as the Household of Lemuel's virtuous Woman) be fed and cloathed with double.^g

And with this, *her* Meekness exceeds also: Meekness was the Attire of *her* Soul before, now it is the Ornament thereof; hath the Fulness and Length, and Comeliness too of an Ornament or Robe; and I will say nothing (for I cannot say enough) of the Richness, and Glory, and Beauty of that Robe, a meek and quiet Spirit: Now *she* grows a most eminent Pattern of Meekness and Gentleness in every kind, and all that knew *her* admired and revered *her* for it.

And *her* Compassion, which was thought to be with the deepest before, goes deeper now: She had formerly the Bowels of a most tender Mother towards every one in distress, now she puts on the Bowels of GOD; and so enlarged she grows in *her* Bowels, that she seldom sees or hears of any Object of Pity, but they yearn so much within *her* as to force Tears from *her* Eyes; and it is hard to say whether *her* Bowels or *her* Hand (*her* Compassion or *her* Charity) contributed most to the Comfort of the Poor and Needy.

This was confined, that at large; and the publick Calamities which *her* Hand of Charity could not reach, *her* Bowels of Compassion did: And we, who observ'd *her* (when the publick and general Miseries of the Kingdom and Church were the Discourse at Meals) to mingle *her* Drink with *her* Tears, cannot but think, that the sadder Thoughts of *them*, in private, made *her* water *her* Couch with *her* Tears.

And now she is almost pined with Hunger, and faint with Thirst after Righteousness; ever and anon sighing, Oh! that I could attain unto it! Oh! that my Ways were made so direct! It was usual with *her* at Night to compose herself to sleep, saying to *her* Woman, (not without some Joy) Well, now I am one Day nearer my Journey's End; comforting herself, that when *her* Body should sleep in the Bed of *her* Grave, then the Days of Sin should be accomplish'd; and then *she* should be perfect, as *her* heavenly Father is perfect.

Particularly, *her* Hunger and Thirst after Justice was most commendable, that Judgment might run down as a Stream, and Righteousness like a mighty River. And for Justice in *her* own Affairs, there lives not (I believe) any one more punctual and exact than *she* was: She perused a learned and strict Treatise of Justice, and made those Rules *her* Standard, practising them most precisely; and in more perplex'd and difficult Cases *she* would send to some Divines, (of whose Piety and Fervour she had a good Opinion) and desire them to pray (as *she* herself did) that *she* might be most just in *them*, neither swerving to the Left nor to the Right-hand.

In *her* Absence from home, the Sutlers of the Army came to *her* House and took Provision, paying for every Particular the highest Price; which, when *her* Servant accounted to *her* again, *she* computed exactly what the Particulars cost *her*, and then sent solicitously up and down the Army to find out the Sutlers, and to restore the Overplus, which *she* thought not just to be taken by *her*; and *her* Hunger and Thirst after that Justice was not satisfied till *she* heard it was so done.

And for Engagements descended to *her*, (after Care taken to satisfy them with all possible Speed) *she* lamented often with Tears that *she* could not actually discharge them; saying, tho' they may consist with Justice,^h yet they could not consist with that outward Thankfulness which *she* desired to express.

And for the other Points of our Saviour's Sermon, *her* Charity suspected few, judged none of *her* Neighbours: An Eagle's Eye she had to espy any Good, tho' but Inclinations in them, and with a favourable Construction judged the best of what *she* heard or saw in them; yet a Mole's Eye to espy the Evil, tho' Acts in *her* Brethren: A Mote of Goodness could not escape *her* Sight; but it must be a Beam of Evil *her* Eye would take notice of; and *her* Slowness to believe Miscarriages in any one drew all Tale-bearers from *her*; yet when Faults were evident, (in such as *she* had Charge over) *she* would reprove with a great deal of Power.

She was most respectful to *her* Superiors, and most courteous and affable to Inferiors; and very cautious lest *she* should give Offence to one or other, either in Word or Gesture; and as cautious too lest any of them should take Offence at any Speech or Look of *her's* towards them; for either way, said she, in Offences given or taken GOD is offended: And *her* Humility in begging Forgiveness from others was most singular; of late, your Ladyship knows, *she* seldom slept till *she* had ask'd Forgiveness as well as Blessing from you; if *she* had offended you, *she* thought your Pardon necessary; if not, it was no Cumbrance to have supernumerary Pardons from you lying by *her*.

But to see this honourable Lady begging Forgiveness from *her* Inferiors and Servants (as *she* often did) for *her* angry Words to them, or *her* chiding Frowns upon them, was that which

^f Prov. xxx. 8.^g Prov. xxxi. 21.^h 2 Kings iv. 1.

put us all to Shame and to Astonishment: Now and then, when *she* had express'd no *Anger* outwardly, yet their Pardon *she* would desire, *because*, said *she*, *somewhat I felt within myself too like Anger against you, tho' I suppress'd it as soon as I could.*

More than once or twice of late *she* brought her Gift to the Altar, (was in her Closet upon her Knees towards Prayer) and there *she* remember'd that her Brother might possibly have *somewhat against her*, (for such a Word or such a Look, or a neglective Silence a little before) and *she* left her Gift at the Altar, and went and was reconciled (ask'd Pardon) and then came and offer'd. So that her chief Care was still to lift up in Prayer pure Hands without Wrath: If there were any Wrath in *her* against others, or any in others against *her*, *she* would have it allay'd before *she* offer'd her Gift of Prayer.

And tho' all these Graces and Virtues (by God's Help) did thus increase in *her*, yet a true Poverty of Spirit increased also in *her*: The more holy, the more pious *she* was, the more humbly *she* walked with God: In her greatest Abundance *she* complained most of spiritual Wants. Sure the bright Lustre of her Virtue gave *her* an Advantage to espy many Corruptions in *herself*, which *she* could not before; and these *she* lamented more sadly now than heretofore.

And in these Duties of Prayer *she* advanced forward too. Now her Nursery must have an Oratory annex'd to it, and her Children their private Devotions; they are appointed by *her* to read Morning and Evening Prayers and Lessons at their rising up and at their lying down; and their spare Minutes being destin'd as *her's* also were to conning of Psalms without Book, they open the Day with one of the seven Eucharistical Psalms (for Thanksgiving to God for renewing his Loving-kindness to them that Morning) and they shut up the Day with one of the seven Penitential Psalms (praying for Pardon of the Offences of the Day.) This Care *she* took, to season her Childrens Affections and Memories with good Things, and now *she* trains them up also to those Virtues commended in our Saviour's Sermon, and an Explication of them *she* directs should be annex'd to their first Catechism.

And for the Church-Prayers in her House, there was of late some Exceptions against continuing that Practice; and some Danger the Exceptors apprehended likely to have ensued upon it: Hereupon, the Book of Martyrs was brought, and the Story of the Lady Knevit in Norfolk, in the Time of Queen Mary, was publicly read; which, in short, is this:

“ A persecuted Protestant Minister being in her House, reads the Morning and the Evening-Prayer of King Edward the Sixth's Service-Book (the same with our Service-Book) constantly in her Family, tho' there were an Act of Parliament against it. Hereupon, the holy Lady is threaten'd to be punish'd for it: *She* goes on, notwithstanding, in that Course of Piety, promising to welcome the Punishment when ever it came; and tho' many resorted to her House who had Disaffection enough to her Piety, and particularly to that Form of Prayer, yet they commonly kneel'd down, and join'd in Prayers with *her*; God would not suffer their Hands to punish, nor their Mouths to speak against *her* for it.

And now, when every Passage in this Story was so readily applicable to this our pious Lady also, *she* wanted not an Answer for the Objectors, nor Courage to go on in *her* wonted Course; and the Event was most particularly according to the Precedent; for tho' Complaints were made, and Threats sent to us, and many quarter'd upon *her*, who liked not our Form of Prayer, and had Power to suppress it, yet God suffer'd them not to execute that their Power upon us. And, Madam, if the Lady Knevit was thought fit to be chronicled (amongst the Martyrs and Confessors) for this alone, I pray let not this of our Lady be forgotten; and I shall presume that your Ladyship, and every one who considers these, and such like Examples, will hazard any thing rather than alter your Course of Piety and constant Use of our sacred Liturgy.

And *she* was as constant and as resolute for her other Hours of Prayers and Meditation. The Entertainments of honourable Persons, or the Haste of necessary Business, should not excuse *her* from these other Devotions: In *her* deepest Grievs and Disturbances, in *her* highest Comforts and Gratulations, *she* was most constant at them; and tho' *she* could not, at these times, discharge those Duties at *her* ordinary Hours, yet *her* Eyes were not suffer'd to sleep till *she* had gone through with them: When *she* must lose her Sleep, or God this his Service, *she* readily resolved which was the fittest of the two.

Her last Work, every Evening, was to review with some Diligence all the Works of that Day, *her* Thoughts, Words, and Deeds; what in this Room, what in that; what in this Company, what in that; what Good *she* had done, what Evil *she* had committed; what Opportunities of benefiting others *she* had embraced or neglected, and what Comforts and Blessings *she* had that Day received: And after this Examination, giving Thanks and begging Pardon, in every Particular, as Occasion required, having communed with *her* own Heart, in *her* Bed-Chamber, *she* was still.

Thus *she* was a very good *Proficient* in these several *Points* of our *Saviour's* *Sermon*, went on from one *Degree* to another in most of them. *Faith* and *Judgment* (the weighty *Matters* of the *Law*, the chief *Virtues*) *she* was most eminent in; and for *tything* of *Mint* and *Cumin* (the lesser *Virtues*) *she* would not leave them undone.

She thought not all the *Laws* of *God* perform'd, if any *Laws* of the *King* were neglected; and therefore *she* was wont earnestly to press *Obedience* to all *Things* which the *Laws* of the *Realm* require, even to *penal Laws* against *Shooting* and *Hunting*, and the like; and would not suffer any of *her's* to transgress in these lesser *Matters*; severely (tho' judiciously and truly enough) affirming, *That the Law-givers made their penal Laws for Obedience, not for Mule;* and their first and chief *Intention* was, that their *Laws* should be observ'd, not that the *Offender* should be punish'd.

And having thus far improv'd herself (by the *Grace* of *God*) in an *holy* and *spiritual Life*, *she* now labours what *she* can to improve others also; and now *she* is strong to strengthen her *Brethren*.

A *Covenant* *she* enters with her *Acquaintance*, especially those with whom *she* frequently conversed, that they should take *Liberty* to reprove whatsoever they saw amiss in her, and also to give her *Liberty* to deal so with them; saying to them, there is no *Friendship* without this; and if you suffer me to be undone for ever, or I you, how are we *Friends*?

There was near *Acquaintance* between her and some strict *Papists*, and as near between her and some stricter *Non-conformists*; and *she* not only warily avoided the *Superstition* of the one, and the *Non-conformity* of the other, but also earnestly labour'd to reduce the one and the other from their erroneous *Ways*; and not without happy *Success*. I could instance in some (and, perhaps, your *Ladyship* can instance in more) who now are firm to the *Tenents* and *Practices* of our *Church of England*, whom *she* (principally) by her *Arguments* and *Endeavours* gained from *Rome* and from *Geneva*.

But for improving her nearer *Acquaintance* it was her constant *Labour*.

That *Counsel* which *she* gave to young *Mothers*, not to be fond of their *Children* or *Husbands*, came most properly and most pathetically from her. Oh! I have had my *Portion* (said *she*) of these very *Comforts* with the first, no one *Woman* more; but there is no lasting nor true *Pleasure* in them; there is no real *Comfort* from any *Espousals* but from those to *CHRIST*. This, I say, came most fitly from her; here *she* had tripped once and again, and now *she* forewarns others of the *Dangers*, lest they should stumble at it.

The *Benefit* *she* had received from her *Childhood*, by pious and learned *Divines*, makes her solicitous to provide such for her *Neighbours*; and till they were acquainted (as well as *she*) with the *Conversations* of the *People*, *she* would, some way or other, hint unto them what *Virtues* it would be proper to commend in their *Sermons* and *Discourses* to the *Parish*; and for catechising the *Young*, and for visiting the *Sick*, *she* herself took a special *Regard*, as if the *Cure* had depended more upon the *Patroness* than upon her *Clerk*.

And the *Remembrance* of those heavenly *Comforts* *she* frequently had, while *she* play'd upon *David's Harp*, set her on to commend those *Psalms* for daily and hourly *Devotions* to all.

Yet some *Discord* *she* found of late, even from that *Harp*, observing such *Psalms* of *David* wherein he (by his prophetic *Spirit*, or in *Zeal* for *Divine Justice* upon the publick *Enemies* of *God*) pronounces *Curses*, spitefully pick'd out, and maliciously apply'd, both in private *Families* and publick *Congregations* to our own *Enemies*. This *she* often lamented as a most notorious *Profanation* of the holy *Book of Psalms*, and as an evident *Breach of Charity*. Oh! that sweetest *Harp* sounds most harshly unless it be touch'd with pure *Hands*, without *Wrath*: Therefore (said *she*) the *People* must be often warned (in these *Days of Contention and Opposition*) to sing *David's Psalms* with *David's Spirit*; and when cursing of *Enemies* came in, to reflect (as *David* oft did) upon the *Lusts* and *Corruption* of our *Hearts*; and then the 109th *Psalms* (a common *Curse* among the *Hebrews*) be upon these our vilest *Enemies* and most deadly *Foes* little enough.

Neither was her *Care* of improving others confined to the present *Age*; *Designs* and *Projects* *she* had also for *Posterity*, of setting up *Schools* and *Manufacture-Trades* in the *Parish*, to shut out (by those *Engines*) for ever *Ignorance*, *Idleness*, and *Want*.

But that magnificent and most religious *Contrivement*, that there might be *Places* for the *Education* of young *Gentlewomen*, and for *Retirement* of *Widows*, (as *Colleges* and the *Inns of Court* and *Chancery* are for *Men*) in several *Parts* of the *Kingdom*; this was much in her *Thoughts*, hoping thereby that *Learning* and *Religion* might flourish more in her own *Sex* than heretofore, having such *Opportunities* to serve the *LORD* without *Distraction*. A *Project* this, adequate to the *Wisdom* and *Piety* of this *Mother in Israel*, and not beyond the *Power* and *Interest* *she* had with great ones to have effected it.

But

But these *evil Times* disabled her quite, and discouraged her somewhat from attempting much in these her *Designs*; she returns therefore to *improve herself* with the greater *Vigour*. If her *Virtue* cannot *shine* out over all the Kingdom, it shall *shine* and *burn* so much the more *within her own Soul*; and now she grows so strict to herself, and so severe in examining her own *Heart*, that, with holy Job, she fears all her *Works*: She had always a tender *Conscience*; but now that exceeds too in *Quickness* and *Tenderness*, and this holy *Fear* began at last to breed in her many *Doubtings* and *Scruples*; and in these *Doubtings* and *Fears* she seldom trusted her own *Judgment*, but advised with learned *Divines*; and when she met with any one of *Learning* and *Piety*, she proposes her *Cases*, and seeks *Resolves*.

And upon these *Fears* she would dispute against herself very sharply, scarce omitting any *Objection* material, nor accepting any *Answer* which was not fully *satisfactory*; and when she was once clearly resolved, she cheerfully submitted, and order'd her future *Practice* accordingly.

And it is very observable, how this holy *Fear* (as her other *Virtues*) extended itself also, not only to greater *Matters*, but also to lesser, almost to all: Such was her *Love* to God, and her reverential *Awe* of his *Majesty*, that she feared to offend him in the least *Particular*: If it be but a *Mote*, may it not grow (said she) to a *Beam* in mine *Eye*.

And such zealous *Anxieties* as these, such holy *Fears* of displeasing God in any the least thing, are strong *Arguments* of most ardent *Love* to God, and of most passionate *Desires* to please him. Oh! how greedily did she aspire after *Perfection*, while she thus solicitously fears the least *Imperfection*!

And if some of these *Scruples* proceeded from her own carnal *Reason*, or from *Satan* (to disquiet and disturb her) yet even that *Poison* she turned into *Honey*, taking Occasion, from those very *Scruples*, to be more exact afterward in her *Life*.

And now, in the very last *Stage* of her *Christian Race*, she grows so exact, that all *Time* seems tedious to her, which tends not to *Heaven*; and thereupon she now resolves to get loose from the Multitude of her worldly *Employments*, and provides to remove from her stately *Mansion* to a little *House* near adjoining; and in that *House* and *Garden*, with a *Book*, and a *Wheel*, and a *Maid* or two, to retire herself from worldly *Business* and unnecessary *Visits*, and so spend her whole *Time*: And she took as great *Delight* in projecting this *Humiliation* and *Privacy*, as others do in being advanced to publick *Honours* and *State Employments*.

Now towards the End of her *Race*, all her *Strength* seems *Weakness*, and her quickest *Speed* seems *Slothfulness*; therefore at *Christmas* last, she prepared to be at the holy *Communion* with the first; and after that, her *Soul* still wanting the *Strength* and *Vigour* it aimed at, she thinks of coming with the last too, the next *Lord's-day*: But he, who hath let, will let; for that very *Morning* she had a very sore *Conflict* and great *Anguish* in *Spirit*; one while her *Unworthiness*, another while her *Dulness* and *Driness* deterred her from approaching to the holy *Sacrament*; and then the *Singularity* and *Unaccustomedness* of receiving so often, dissuaded her; after an *Hour* or two, some *Reason* she found to presume this might be from the *Devil*, her grand *Enemy*; (who was unwilling that the *Castle* which he now besieged, should be double-walled against him) and thereupon she continues her *Resolution*, and came to the blessed *Sacrament*, that second *Day* also, and received with it much *Comfort* and *Peace*. And not many *Days* after, the *Devil* brought his strongest *Batteries*, and laboured to take this *Castle* by *Storm*; *Temptations* again she had, and those vehement and fierce, to suspect her whole *Course* of *Life*, as so full of *Weakness* at best, and oftentimes so full of gross *Corruptions*; her *Faith* so weak, her *Repentance* so faint, that God would not accept of her: But her *Shield* of *Faith* in *CHRIST's* *Merits* soon repelled these *Darts*, and her wonted *Sanctuary* of *Prayer* secured her presently from this *Storm* of *Temptation*.

And in *Peace* and *Tranquillity* of *Mind*, her *Piety*, and *Zeal* of *Justice*, hurry her to *London* (in the bitterest *Season* of this *Winter*) to take Order for the Discharge of some *Engagements*: This she knew was her *Duty*, and that she herself should take that *Journey*, was conceived the necessary *Means* to perform that *Duty*, and therefore she ventures upon it, and leaves the *Success* to God.

There, at *London*, she strengthens herself yet more, for the final *Period* of her *Race*, by receiving the holy *Sacrament* again: But alas, Madam, tho' her inward *Strength* increases, her outward *Strength* decays, and her weak consumptive *Body*, by a *Cold* there taken, grows weaker; yet thence she came homeward, and at *Oxford* her *Cough* and *Cold* very much increasing, she with most earnest *Prayers*, and holy *Meditations* (which a pious and learned *Divine* suggested to her) prepares herself for *Death*.

After a while, they, who were about her, fearing the *Pangs* of *Death* to be upon her, began to weep and lament; the whole *Company* grew sad and heavy; she only continued in her

her former Condition, not at all sorrowful nor affrighted by these Messengers of Death: Then the Physician coming, and upon Consideration saying, *Here is no Sign of Death nor of much Danger, by GOD's Help she may recover again*; the whole Company was very much comforted and cheered; she only in her former Indifferency; no Alteration at all could be perceived in her, as if she had been the only Party in the Chamber unconcerned in it; neither Fear of Death could grieve nor trouble her, nor Hopes of Life and Health rejoice her; *I have wholly resigned up myself to GOD* (said she) *and not mine but his Will be done, whether in Life or Death*: She was not afraid to live, and still endure the Miseries of this Life (and ever and anon encounter with Satan too) because she had a powerful GOD able to uphold her; nor yet afraid to die, and appear at GOD's Judgment-seat, because she had a merciful Redeemer, willing to save her.

They who write of Perfection account it an high Degree, *to be content to live, but desirous to die*: yet surely, this here, *to be wholly indifferent, and to be most equally inclined to either, to desire nothing, to fear nothing, but wholly to resign ourselves to GOD, accounting that to be the best* (whatsoever it is) *which he pleases to send*; this, this is to be a strong Man in CHRIST: and this in our most pious Lady was a very near Approach unto Perfection.

It was related for a very great Virtue in St. Cyprian, that he had rather live and obey GOD, than die and reign in Glory: But this, to have no Propension at all more to one than to the other, to be wholly indifferent, to work on still in GOD's Vineyard, or to be called up to Heaven to receive Pay, this may be a greater Virtue: And this perfect Indifference to do or suffer GOD's Will, in Life, or Death, appearing in this Servant of GOD, was such an Act of Self-denial, which they, who observed it in her, could not but set a special Character upon, most worthy to be commended to your Ladyship.

Thus she was brought from Oxford, home, and now being far spent, and near her End, she could speak little, yet expressed a great deal of Thankfulness to GOD, who had brought her safe to die in her own House, among her dearest Friends.

And there she shewed those Friends a rare Pattern of Patience in the Extremity of her Sickness.

But the Tranquillity of Mind, which she had in these her last Days, was most observable; that the Devil, who had so often perplexed her, with violent Temptations, should now leave her to Rest and Ease: She was wont to fear his most violent Assaults on her Death-bed (as his Practice commonly is) but now GOD (it seems) had chained him up, and enabled her (by his Grace) to tread Satan under her Feet: Not a Word of Complaint, nor the least Disturbance, or Disquiet, to be perceived by her; which is a sufficient Argument to us (who knew how open a Breast she had, to reveal any thing in that kind, especially to Divines, whereof she had now Store about her) of her exceeding great Quietness and Peace; and this Tranquillity of Mind, more clearly now appearing at her Death, than ordinarily in the time of her Health, is a great Evidence, to me, of GOD's most tender Mercy and Love towards her, and of some good Assurance in her of her Salvation.

This Quiet gave her leave, tho' now very faint and weak, to be most vigorous, and most instant at Prayers; she calls for other Help, very faintly; but for Prayers, most heartily and often (in those few Hours she lived at home) and after the Office of the Morning was performed, she gave strict Charge, that every one of her Family (who could be spared from her) should go to Church and pray for her; and then in a Word of Exhortation to them, who staid by her, saying, *fear GOD, fear GOD*, she most sweetly spent her last Breath; and so most comfortably yielded up her Spirit to him who made it; and was (we doubt not) admitted into Heaven, into the Number of the Apostles and Saints of GOD (on St. Matthias's Day) there to reign in the Glory of GOD for evermore.

In which Moment of her Death, there seemed as little outward Pain, as inward Conflict; none could perceive either Twitch, or Groan, or Gasps, or Sigh, only her Spirits failed; and so she vanished from us, as if GOD had intended her here some Fore-taste, not only of the Rest of the Soul, but also of the Ease of the Body, which she should enjoy hereafter in Heaven.

Thus in her Youth she was soon perfected, and in a short time of five and thirty Years she fulfilled a long Time.

And having in a most acceptable Manner practised the Duties of our most blessed Saviour's Sermon, she is now (we firmly believe) Partaker of the Blessedness too of that Sermon; thro' CHRIST's Mercy, she hath obtained Mercy, and enjoys the Vision of GOD in the Kingdom of Heaven, where she is most fully satisfied with Delight, and Comfort, and Joy.

There were these, and many other Virtues, your Ladyship knows, observable in this your most pious Daughter; but I pretend not to relate all, many I omit, because common to all the Servants of GOD; and many other Excellencies also there were in her (I doubt not) which

she concealed from her nearest Friends; and indeed, many of these, I have named, she endeavoured studiously to conceal from us, but now and then, unawares, she discovered them, and so I came acquainted with them.

And now, Madam, you have observed, that the Growth of Grace, which was most evident and apparent in her, especially these late Years (as of Corn from a Blade to an Ear, then to a Blossom, and thence towards full Maturity and Ripeness) was most of all promoted by the Afflictions, which God sent upon her; the Loss of her dearest Friends, and other Troubles, were as a Shower of Rain to a Crop of Corn on a dry Ground; an evident Benefit, and a present Improvement by it.

And was there not then somewhat extraordinary in that Dream of her's, soon after her Son's Death? Wherein, she being much troubled for that Loss, a Ladder presently appeared, reaching (with that Ladder in Jacob's Dream) from Earth to Heaven; after the Death of her Son, every one of us could sensibly perceive her climbing up higher and higher every Day, in Piety and Holiness, till God exalted her, to the Top of Jacob's Ladder, the Height of Glory in Heaven.

Your Servant in CHRIST JESUS,

J. D.

The CHARACTER of the Rev^d Mr. GEORGE HERBERT,
by Mr. ISAAC WALTON. *



GEORGE HERBERT was born the third Day of April, in the Year of our Redemption 1593. The Place of his Birth was near to the Town of Montgomery, and in that Castle that did then bear the Name of that Town and County; that Castle was then a Place of State and Strength, and had been successively happy in the Family of the Herberts, who had long possess'd it; and, with it, a plentiful Estate, and Hearts as liberal to their poor Neighbours. The Father of our George was Richard Herbert the Son of Edward Herbert Knight, the Son of Richard Herbert Knight, the Son of the famous Sir Richard Herbert of Colebrook, in the County of Monmouth Baronet, who was the youngest Brother of that memorable William Herbert Earl of Pembroke, that lived in the Reign of our King Edward IV.

His Mother was Magdalen Newport, the youngest Daughter of Sir Richard, and Sister to Sir Francis Newport of High-Arkall in the County of Salop Knight, and Grandfather of Francis Lord Newport, Comptroller of his Majesty's Household.

Her Son George Herbert spent much of his Childhood in a sweet Content under the Eye and Care of his prudent Mother, and the Tuition of a Chaplain or Tutor, till about the Age of twelve Years; and being at that time well instructed in the Rules of Grammar, he was not long after commended to the Care of Dr. Neale, who was then Dean of Westminster; and by him to the Care of Mr. Ireland, who was then chief Master of that School; where the Beauties of his pretty Behaviour and Wit shined and became so eminent and lovely in this his innocent Age, that he seemed to be marked out for Piety, and to become the Care of Heaven, and of a particular Angel to guard and guide him.

About the Age of Fifteen, he being then a King's Scholar, was elected out of that School for Trinity College in Cambridge, to which Place he was transplanted about the Year 1608; where we may find our George Herbert's Behaviour to be such, that we may conclude, he consecrated the first Fruits of his early Age to Virtue and a serious Study of Learning. And that he did so, this following Letter, which was in the first Year of his going to Cambridge sent his dear Mother for a New-year's Gift, may appear to be some Testimony.

— But I fear the Heat of my late Ague hath dried up those Springs, by which Scholars say, the Muses use to take up their Habitations. However, I need not their Help, to reprove the Vanity of those many Love-poems that are daily writ and consecrated to Venus; nor to bewail that so few are writ that look towards God and Heaven. For my own Part, my Meaning (dear Mother) is in these Sonnets to declare my Resolution to be, that my poor Abilities in Poetry shall be all and ever consecrated to God's Glory. *

* From the Life of Mr. George Herbert, printed at London 1670, in 12mo.

* See his Poems.

This was his Resolution at the sending this Letter to his dear Mother; about which time he was in the seventeenth Year of his Age; and, as he grew older, so he grew in Learning, and more and more in Favour both with God and Man; insomuch, that in this Morning of that short Day of his Life, he seemed to be marked out for Virtue, and to become the Care of Heaven; for God still kept his Soul in so holy a Frame, that he may, and ought to be a Pattern of Virtue to all Posterity; and especially, to his Brethren of the Clergy.

He was made *Minor Fellow* in the Year 1609, *Bachelor of Arts* in the Year 1611, *Major Fellow* of the College, March 15, 1615. And in that Year he was also made *Master of Arts*, being then in the twenty-second Year of his Age; and in the Year 1619, he was chosen Orator for the University.

The first notable Occasion of shewing his Fitness for this Employment of Orator, was manifested in a Letter to King James, who had sent the University his Book called *Basilicon Doron*; and their Orator was to acknowledge this great Honour, and return their Gratitude to his Majesty for such a Condescension; at the Close of which Letter, he writ,

Quid Vaticanam Bodleianamque objicis hospes!

Unicus est nobis Bibliotheca Liber.

This Letter was writ in such excellent *Latin*, was so full of Conceits, and all the Expressions so suited to the Genius of the King, that he required the Orator's Name, and then asked William Earl of Pembroke if he knew him? Whose Answer was, *That he knew him very well; and, that he was his Kinsman; but he loved him more for his Learning and Virtue, than for that he was of his Name and Family.* At which Answer the King smiled, and asked the Earl Leave, *that he might love him too; for, he took him to be the Jewel of that University.* And after a Discourse with him, his Majesty declared to his Kinsman, the Earl of Pembroke, *That he found the Orator's Learning and Wisdom much above his Age or Wit.*

He had often designed to leave the University, and decline all Study, which he judged did impair his Health; for he had a Body apt to a *Consumption* and to *Fevers*, and other Infirmities, which he judged were increased by his Studies; for he would often say, *He had a Wit, like a Pen-knife in a narrow Sheath, too sharp for his Body:* But his Mother would by no means allow him to leave the University, or to travel; to which, tho' he inclin'd very much, yet he would by no means satisfy his own Desires at so dear a Rate as to prove an undutiful Son to so affectionate a Mother; but did always submit to her Wisdom: And at last God inclined him to put on a Resolution to serve at his Altar.

He did, at his Return to London, acquaint a Court-friend with his Resolution to enter into *Sacred Orders*, who persuaded him to alter it, as too mean an Employment, and too much below his Birth, and the excellent Abilities and Endowments of his Mind. To whom he replied, *It hath been formerly judged, that the domestick Servants of the King of Heaven should be of the noblest Families on Earth; and, tho' the Iniquity of the late Times have made Clergymen meanly valued, and the sacred Name of Priest contemptible; yet, I will labour to make it honourable, by consecrating all my Learning, and all my poor Abilities, to advance the Glory of that God that gave them; knowing, that I can never do too much for him, that hath done so much for me as to make me a Christian. And I will labour to be like my Saviour, by making Humility lovely in the Eyes of all Men, and by following the merciful and meek Example of my dear JESUS.*

This was then his Resolution, and the God of Constancy, who intended him for a great Example of Virtue, continued him in it.

He was made Prebend of *Layton Ecclesia* in the Diocese of Lincoln, July 15, 1626, whose Parish-Church being unfit for Divine Service, he not only made a kind of Vow to God, that if he were able he would rebuild that Church, but lived to see it completely rebuilt and finished.

About the Year 1629, and the thirty-fourth of his Age, Mr. Herbert was seiz'd with a sharp *Quotidian Ague*; and it is to be noted, that in the sharpest of his extreme Fits he would often say, *LORD, abate my great Affliction, and increase my Patience; but, LORD, I repine not; I am dumb, LORD, before thee, because thou doest it.* By which, and a sanctified Submission to the Will of God, he shew'd he was inclinable to bear the sweet Yoke of *Christian Discipline*, both then and in the latter Part of his Life.

He was inducted into the good and more pleasant than healthful Parsonage of *Bemerton*, which is a Mile from Salisbury, April 26, 1630, and in the thirty-sixth Year of his Age; and I must now stop, and bespeak the Reader to prepare for an almost incredible Story, of the great Sanctity of the short Remainder of his holy Life; a Life so full of Charity, Humility, and all Christian Virtues, that it deserves the Eloquence of St. Chrysostom to commend and declare

clare it ; a Life, that if it were related by a Pen like his, there would then be no need for this Age to look back into Times past for the Examples of primitive Piety ; for they might be all found in the Life of *George Herbert*. But now, alas ! who is fit to undertake it ? I confess I am not, and am not pleased with myself that must ; and profess myself amazed, when I consider how few of the Clergy lived like him then, and how many live so unlike him now : But it becomes not me to censure ; my Design is rather to assure the Reader, that I have used very great Diligence to inform myself, that I might inform him of the Truth of what follows, and I will do that with Sincerity.

When at his Induction he was shut into *Bemerton-Church*, being left there alone to toll the Bell, as the Law requires him, he set some Rules to himself for the future Manage of his Life, and then and there made a Vow to labour to keep them.

And the same Night that he had his Induction, he said, *I now look back upon my aspiring Thoughts, and think myself more happy than if I had attained what I so ambitiously thirsted for ; and I can now behold the Court with an impartial Eye, and see plainly that it is made up of Fraud, and Titles, and Flattery, and many other such empty, imaginary painted Pleasures ; Pleasures that are so empty, as not to satisfy when they are enjoy'd ; but in GOD and his Service is a Fulness of all Joy and Pleasure, and no Satiety ; and I will now use all my Endeavours to bring my Relations and Dependants to a Love and Reliance on him, who never fails those that trust him. But, above all, I will be sure to live well, because the virtuous Life of a Clergyman is the most powerful Eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an Age that hath more need of good Examples than Precepts : And I beseech that GOD, who hath honour'd me so much as to call me to serve at his Altar, that, as by his special Grace he hath put into my Heart these good Desires and Resolutions, so he will, by his assisting Grace, enable me to bring the same to good Effect ; and that my humble and charitable Life may so win upon others, as to bring Glory to my JESUS, whom I have this Day taken to be my Master and Governour ; and am so proud of his Service, that I will always observe, and obey, and do his Will, and always call him JESUS my Master ; and I will always condemn my Birth, or any Title or Dignity that can be confer'd on me, when I shall compare them with the Title of being a Priest, and serving at the Altar of JESUS my Master.*

The third Day after he was made Rector of *Bemerton*, and had changed his Sword and silk Cloaths into a Canonical Coat, he return'd so habited to *Bainton* ; and immediately after he had seen and saluted his Wife, he said to her, *You are now a Minister's Wife, and must now so far forget your Father's House, as not to claim a Precedence of any of your Parishioners ; for you are to know, that a Priest's Wife can challenge no Precedence or Place, but that which she purchases by her obliging Humility ; and, I am sure, Places so purchased do best become them : And, let me tell you, that I am so good a Herald as to assure you that this is Truth. And she was so meek a Wife, as to assure him it was no vexing News to her, and that he should see her observe it with a chearful Willingness.*

He hastened to get the Parish-Church repaired, then to beautify the Chappel, (which stands near his House) and that at his own great Charge : He then proceeded to rebuild the Parsonage-House, which he did also very completely, and at his own Charge ; and having done this good Work, he caused these Verses to be writ upon, or engraven in the Mantle of the Chimney in his Hall.

To my SUCCESSOR..

*If thou chance for to find
A new House to thy Mind,
And built without thy Cost ;
Be good to the Poor,
As GOD gives thee Store,
And then my Labour's not lost.*

The Text for his first Sermon was taken out of *Solomon's Proverbs*, and the Words were, *Keep thy Heart with all Diligence*. In which first Sermon he gave his Parishioners many necessary, holy, safe Rules, for the Discharge of a good Conscience, both to GOD and Man ; and deliver'd his Sermon after a most florid Manner, both with great Learning and Eloquence : And at the Close of his Sermon told them, *That should not be his constant way of Preaching, and that he would not fill their Heads with unnecessary Notions, but that, for their Sakes, his Language and his Expressions should be more plain and practical in his future Sermons. And he then made it his humble Request, That they would be constant to the Afternoon's Service and Catechising ;*

Catechising; and shew'd them convincing Reasons why he desired it; and his obliging Example and Persuasions brought them to a willing Conformity to his Desires.

The Texts for all his Sermons were constantly taken out of the *Gospel* for the Day; and he did as constantly declare why the Church did appoint that Portion of Scripture to be that Day read, and in what Manner the *Collect* for every *Sunday* does refer to the *Gospel* or to the *Epistle* then read to them: And, that they might pray with Understanding, he did usually take Occasion to explain, not only the *Collect* for every particular Day, but the Reasons of all the other *Collects* and *Responses* in our Service; and made it plainly appear to them, that *the whole Service of the Church* was a reasonable, and therefore an acceptable Sacrifice to God; as, namely, that we begin with *Confession of ourselves to be vile miserable Sinners*; and that we begin so because, till we have confess'd ourselves to be such, we are not capable of that Mercy which we acknowledge we need, and pray for; but having in the Prayer of our LORD beg'd Pardon for those Sins which we have confess'd, and hoping, that as the *Priest* hath declared our Absolution, so by our publick Confession and real Repentance we have obtain'd that Pardon, then we dare proceed to beg of the LORD *to open our Lips, that our Mouths may shew forth his Praise*; for, till then, we are neither able nor worthy to praise him: But this being supposed, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further Service of our God, in the *Collects*, and *Psalms*, and *Lauds*, that follow in the Service.

And as to these *Psalms* and *Lauds*, he proceeded to inform them why they were so often, and some of them daily, repeated in our *Church-Service*; namely, the *Psalms* every Month, because they be an *historical* and thankful Repetition of Mercies past, and such a Composition of Prayers and Praises as ought to be repeated often, and publickly; for *with such Sacrifices* God is honoured and well-pleased. This for the *Psalms*.

And for the *Hymns* and *Lauds*, appointed to be daily repeated or sung after the first and second Lessons were read to the Congregation, he proceeded to inform them, that it was most reasonable, after they have heard the Will and Goodness of God declared or preach'd by the *Priest* in his reading the two Chapters, that it was then a seasonable Duty to rise up and express their Gratitude to Almighty God for those his Mercies to them, and to all Mankind; and say with the blessed Virgin, *That their Souls do magnify the LORD, and that their Spirits do also rejoice in God their Saviour*: And that it was their Duty also to rejoice with *Simeon* in his Song, and say with him, *That their Eyes have seen their Salvation*; for they have seen that Salvation, which was but prophesied till his Time: And he then broke out in Expressions of Joy to see it; but they live to see it daily in the History of it, and therefore ought daily to rejoice, and daily to offer up their Sacrifices of Praise to their God for that and all his Mercies. A Service, which is now the constant Employment of that *blessed Virgin* and *Simeon*, and all those blessed Saints that are possess'd of Heaven, and where they are at this time interchangeably and constantly singing, *Holy, Holy, Holy LORD GOD, Glory be to God on High, and on Earth Peace*. And he taught them, that to do this was an acceptable Service to God, because the Prophet *David* says in his *Psalms*, *He that praiseth the LORD, honoureth him*.

He made them to understand, how happy they be that are freed from the Incumbrances of that Law which our Forefathers groaned under; namely, from the *Legal Sacrifices*, and from the many *Ceremonies of the Levitical Law*; freed from *Circumcision*, and from the strict Observation of the *Jewish Sabbath*, and the like: And he made them know, that having received so many and so great Blessings, by being born since the Days of our Saviour, it must be an acceptable Sacrifice to Almighty God for them to acknowledge those Blessings, and stand up and worship, and say as *Zacharias* did, *Blessed be the LORD GOD of Israel, for he hath (in our Days) visited and redeemed his People*; and (he hath in our Days) *remember'd and shew'd his Mercy which by the Mouth of the Prophets he promised to our Forefathers*: And this he hath done according to his holy Covenant made with them; and we live to see and enjoy the Benefit of it in his *Birth*, in his *Life*, his *Passion*, his *Resurrection* and *Ascension* into Heaven, where he now sits sensible of all our Temptations and Infirmities, and where he is at this present time making Intercession for us to his and our Father; and therefore they ought daily to express their publick Gratulations, and say daily with *Zacharias*, *Blessed be the LORD GOD of Israel, that hath thus visited and thus redeemed his People*.—These were some of the Reasons by which Mr. Herbert instructed his Congregation for the Use of the *Psalms* and *Hymns* appointed to be daily sung or said in the Church-Service.

He inform'd them, when the *Priest* did pray only for the Congregation, and not for himself, and when they did only pray for him, as (namely) after the Repetition of the *Creed*, before he proceeds to pray the *Lord's-Prayer*, or any of the appointed *Collects*, the *Priest* is directed to kneel down and pray for them, saying, *The LORD be with you*: And then they pray for him, saying, *And with thy Spirit*.—And he assured them, that when there is such mutual

Love, and such joint Prayers offer'd for each other, then the holy Angels look down from Heaven, and are ready to carry such charitable Desires to GOD Almighty, and he is as ready to receive them; and that a Christian Congregation, calling thus upon GOD with one Heart and one Voice, and in one reverend and humble Posture, look as beautifully as *Jerusalem*, that is at Peace with itself.

He instructed them, why the Prayer of our LORD was pray'd often in every full Service of the Church, namely, at the Conclusion of the several Parts of that Service; and pray'd then, not only because it was composed and commanded by our JESUS that made it, but as a perfect Pattern for our less perfect Forms of Prayer, and therefore fittest to sum up and conclude all our imperfect Petitions.

He instructed them, that as by the second Commandment we are required not to bow down or worship any Idol, or false God, so by the contrary Rule we are to bow down and kneel, or stand up and worship the true GOD. And he instructed them why the Church required the Congregation to stand up at the Repetition of the *Creeds*; namely, because they did thereby declare both their Obedience to the Church, and an Assent to that Faith into which they had been baptised: And he taught them, that in that shorter *Creed*, or *Doxology*, so often repeated daily, they also stood up, to testify their Belief to be, that *the GOD that they trusted in was one GOD, and three Persons, the Father, the Son, and the Holy Ghost, to whom the Priest gave Glory*; and because there had been Hereticks that had denied some of these three Persons to be GOD, therefore the Congregation stood up and honour'd him, by confessing and saying, *It was so in the Beginning, is now so, and shall ever be so World without End*: And all gave their Assent to this Belief, by saying *Amen*.

He instructed them what Benefit they had by the Church's appointing the Celebration of *Holidays*, and the excellent Use of them; namely, that they were set apart for particular Commemorations of particular Mercies received from Almighty GOD, and (as the Reverend Mr. Hooker says) to be the *Land-marks* to distinguish Times; for by them we are taught to take notice how the Years pass by us, and that we ought not to let them pass without a Celebration of Praise for those Mercies which they give us Occasion to remember; and therefore the Year is appointed to begin on the 25th Day of *March*, a Day in which we commemorate the *Angel's* appearing to the *blessed Virgin*, with the joyful Tidings that *she should conceive and bear a Son that should be the Redeemer of Mankind*; and she did so forty Weeks after this joyful Salutation, namely, at our *Christmas*, a Day in which we commemorate his Birth with Joy and Praise; and that eight Days after this happy Birth, we celebrate his *Circumcision*, namely, in that which we call *New Year's-day*; and that upon what we call *Twelfth-day*, we commemorate the Manifestation of the unsearchable Riches of JESUS to the *Gentiles*; and that Day we also celebrate the Memory of his Goodness in sending a *Star* to guide the *three Wise-men* from the *East* to *Bethlem*, that they might there worship and present him with their Oblations of *Gold, Frankincense, and Myrrh*. And he (Mr. Herbert) instructed them that JESUS was, forty Days after his Birth, presented by his blessed Mother in the *Temple*; namely, on that Day which we call the *Purification of the blessed Virgin Mary*: And he instructed them, that by the *Lent-Fast* we imitate and commemorate our Saviour's Humiliation in fasting forty Days, and that we ought to endeavour to be like him in Purity; and that on *Good-Friday* we commemorate and condole his *Crucifixion*, and at *Easter* commemorate his *glorious Resurrection*. And he taught them, that after JESUS had manifested himself to his Disciples to be *that CHRIST that was crucified, dead and buried*, that then, by his appearing and conversing with them for the space of forty Days after his *Resurrection*, he then, and not till then, *ascended into Heaven*, in the Sight of his Disciples, namely, on that Day which we call the *Ascension*, or *Holy Thursday*; and that we then celebrate the Performance of the Promise which he made to his Disciples at or before his *Ascension*, namely, *that tho' he left them, yet he would send them the Holy Ghost to be their Comforter*; and he did so, on that Day which the Church calls *Whitsunday*.—Thus the Church keeps an historical and circular Commemoration of Times as they pass by us; of such Times as ought to incline us to occasional Praises for the particular Blessings which we do or might receive at those Holy Times.

He made them know why the Church hath appointed *Ember-Weeks*, and to know the Reason why the *Commandments* and the *Epistles* and *Gospels* were to be read at the *Altar* or *Communion-Table*; why the *Priest* was to pray the *Litany* kneeling, and why to pray some *Collects* standing; and he gave them many other Observations, fit for his plain Congregation, but not fit for me now to mention; for I must set Limits to my Pen, and not make that a Treatise which I intended to be a much shorter Account than I have made it; but I have done when I have told the Reader, that he was constant in *catechising* every *Sunday* in the Afternoon, and that his catechising was after his second Lesson, and in the Pulpit, and that he never exceeded his half Hour, and was always so happy as to have a full Congregation.

But

But to this I must add, That if he were at any time too zealous in his Sermons it was, in reproving the Indecencies of the People's Behaviour, in the Time of Divine Service; and of those Ministers that huddled up the Church Prayers, without a visible Reverence and Affection; namely, such as seemed to say the Lord's Prayer or a Collect in a Breath; but for himself, his Custom was, to stop betwixt every Collect, and give the People time to consider what they had prayed, and to force their Desires affectionately to God, before he engaged them into new Petitions.

He appeared constantly with his Wife and three Nieces (the Daughters of a deceased Sister) and his whole Family, twice a Day at the Church-prayers in the Chapel, which almost join'd to his Parsonage-house. And for the time of his appearing, it was strictly at the canonical Hours of Ten and Four; and then and there, he lifted up pure and charitable Hands to God in the midst of the Congregation. And he would joy to have spent that Time in that Place, where the Honour of his Master JESUS dwelleth; and there, by that inward Devotion which he testified constantly by an humble Behaviour and visible Adoration, he, like *David*, brought not only *his own Household thus to serve the LORD*; but brought most of his Parishioners, and many Gentlemen in the Neighbourhood, constantly to make a Part of his Congregation twice a Day; and some of the meaner Sort of his Parish did so love and reverence Mr. Herbert, that they would let their Plow rest when Mr. Herbert's *Saints-Bell* rung to Prayers, that they might also offer their Devotions to God with him, and would then return back to their Plow. And his most holy Life was such, that it begot such Reverence to God, and to him, that they thought themselves the happier, when they carried Mr. Herbert's Blessing back with them to their Labour. Thus powerful was his Reason and Example, to persuade others to a practical Piety.

And his constant publick Prayers did never make him to neglect his own private Devotions, nor those Prayers that he thought himself bound to perform with his Family; which always were a set Form, and not long; and he did always conclude them with that Collect which the Church hath appointed for the Day or Week.—*Thus he made every Day's Sanctity a Step towards that Kingdom where Impurity cannot enter.*

His chiefest Recreation was Musick, in which heavenly Art he was a most excellent Master, and composed many *divine Hymns* and *Anthems*, which he set and sung to his *Lute* or *Viol*: and, tho' he was a Lover of Retiredness, yet his Love to Musick was such, that he went usually twice every Week, on certain appointed Days, to the *Cathedral Church* in *Salisbury*; and at his Return would say, *That his Time spent in Prayer and Cathedral Musick elevated his Soul, and was his Heaven upon Earth*: But before his Return thence to *Bemerton*, he would usually sing and play his Part, at an appointed private Musick-meeting; and, to justify this Practice, he would often say, *Religion does not banish Mirth, but only moderates and sets Rules to it.*

In one of his *Salisbury* Walks, he met with a Neighbour-Minister, and after some friendly Discourse betwixt them, and some Condolence for the Wickedness of the Times, and Contempt of the Clergy, Mr. Herbert took Occasion to say,

One Cure for these Distempers would be, for the Clergy themselves to keep the Ember-Weeks strictly, and beg of their Parishioners to join with him in Fasting and Prayers for a more religious Clergy.

And another Cure will be, *for them to restore the great and neglected Duty of Catechising, on which the Salvation of so many of the poor and ignorant Lay-people does depend; but principally, that the Clergy themselves would be sure to live unblameably, and that the dignified Clergy especially, which preach Temperance, would avoid Surfeiting, and take all Occasions to express a visible Humility and Charity in their Lives; for this would force a Love and an Imitation and an unfeigned Reverence from all that knew them*: (And for Proof of this, we need no other Testimony, than the Life and Death of Dr. Lake, late Lord Bishop of Bath and Wells) *This (said Mr. Herbert) would be a Cure for the Wickedness and growing Atheism of our Age. And, my dear Brother, till this be done by us, and done in earnest, let no Man expect a Reformation of the Manners of the Laity; for it is not Learning, but this, this only, that must do it; and till then, the Fault must lie at our doors.*

He was most happy in his Wife's unforced Compliance with his Acts of Charity, whom he made his *Almoner*, and paid constantly into her Hand a *tenth Penny* of what Money he received for Tythe, and gave her a Power to dispose that to the Poor of his Parish, with a Power to dispose a tenth Part of the Corn that came yearly into his Barn; which Trust she most faithfully performed, and would often offer to him *an Account of her Stewardship*, and as often beg an Enlargement of his Bounty, for she rejoiced in the Employment; and this was usually laid out by her in *Blankets* and *Shoes* for some such poor People as she knew to stand in most need of them. This, as to her Charity.—And for his own, he set no Limits to it;

it; nor did he ever turn his Face from any that he saw in want, but would relieve them, especially his poor Neighbours, to the meanest of whose Houses he would go and inform himself of their Wants, and relieve them chearfully if they were in distress; and would always praise God, as much for being willing, as for being able to do it. And, when he was advised by a Friend to be more frugal, because he might have Children, his Answer was, *He would not see the Danger of Want so far off; but being the Scripture does so commend Charity, as to tell us, that Charity is the Top of Christian Virtues, the Covering of Sins, the Fulfilling of the Law, the Life of Faith: And that Charity hath a Promise of the Blessings of this Life, and of a Reward in that Life which is to come; being these, and more excellent Things are in Scripture spoken of thee, O Charity; and being all my Tythes and Church Dues are a Deodate from thee, O my GOD; make me, O my GOD, so far to trust thy Promise, as to return them back to thee; and by thy Grace, I will do so, in distributing them to any of thy poor Members that are in distress, or do but bear the Image of JESUS my Master.* Sir (said he to his Friend) *my Wife hath a competent Maintenance secured her after my Death, and therefore as this is my Prayer, so this my Resolution shall by GOD's Grace be unalterable.*

This may be some Account of the Excellencies of the active Part of his Life, and thus he continued, till a Consumption so weakened him, as to confine him to his House, or to the Chapel, which does almost join to it; in which, he continued to read Prayers constantly twice every Day, tho' he were very weak; in one of which Times of his reading, his Wife observed him to read in Pain, and told him so, and that it wasted his Spirits, and weakened him; which he confessed, but said, *His Life could not be better spent than in the Service of his Master JESUS, who had done and suffered so much for him: But, he said, I will not be wilful, for Mr. Bostock shall be appointed to read Prayers for me to Morrow, and I will now be only a Hearer of them, till this Mortal shall put on Immortality.* And Mr. Bostock^b did the next Day undertake and continue this happy Employment till Mr. Herbert's Death.

About one Month before his Death, his Friend Mr. Farrer (for an Account of whom I am by Promise indebted to the Reader, and intend to make him sudden Payment) sent Mr. Edmund Duncon (afterwards Rector of Fryer-Barnet in the County of Middlesex) to see Mr. Herbert, and to assure him, he wanted not his daily Prayers for his Recovery; and Mr. Duncon was to return back to Gidden with an Account of Mr. Herbert's Condition. Mr. Duncon found him at that time lying on his Bed, or on a Pallet; but at his seeing Mr. Duncon, he raised himself vigorously, saluted him, and with some Earnestness inquired the Health of his Brother Farrer; of which Mr. Duncon satisfied him; and after a Conference of Mr. Farrer's holy Life, and the Manner of his constant serving God, he said to Mr. Duncon,—*Sir, I see by your Habit that you are a Priest, and I desire you to pray with me: Which being granted, Mr. Duncon ask'd him, What Prayers? To which Mr. Herbert's Answer was, Oh! Sir, the Prayers of my Mother, the Church of England, no other Prayers are equal to them; but, at this time, I beg of you to pray only the Litany, for I am weak and faint; and Mr. Duncon did so.* And at Mr. Duncon's parting with him, Mr. Herbert spoke to this Purpose: *Sir, I pray give my Brother Farrer an Account of my decaying Condition; and tell him, I beg him to continue his Prayers for me; and let him know, that I have consider'd, that GOD only is what he would be; and that I am by his Grace become now so like him, as to be pleased with what pleaseth him, and do not repine at my want of Health: And tell him, my Heart is fix'd on that Place where true Joy is only to be found, and that I long to be there, and will wait my appointed Change with Hope and Patience.—*And having said this, he did with such Humility, as seem'd to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented Look say to him, *Sir, I pray deliver this little Book to my dear Brother Farrer, and tell him, he shall find in it a Picture of the many spiritual Conflicts that have past betwixt GOD and my Soul, before I could subject mine to the Will of JESUS my Master, in whose Service I have now found perfect Freedom: Desire him to read it, and then, if he can think it may turn to the Advantage of any dejected poor Soul, let it be made publick; if not, let him burn it, for I and it are less than the least of GOD's Mercies.—*Thus meanly did this humble Man think of this excellent Book, which now bears the Name of *The TEMPLE; or, Sacred Poems and private Ejaculations*; of which Mr. Farrer would say, *There was the Picture of a Divine Soul in every Page, and that the whole Book was such a Harmony of holy Passions as would enrich the World with Pleasure and Piety.* And it appears to have done so, for there have been ten thousand of them sold since the first Impression.

In this time of his Decay, he was often visited and pray'd for by all the Clergy that liv'd near him, especially by the Bishop and Prebends of the Cathedral Church in Salisbury; but by none more devoutly than his Wife, his three Nieces, (then a Part of his Family) and one

^b His Curate at Fulston, to which Church Bemerton is only a Chappel of Ease.

Mr. Woodnot, who were the sad Witnesses of his daily Decay ; to whom he would often speak to this Purpose : *I now look back upon the Pleasures of my Life past, and see the Content I have taken in Beauty, in Wit, in Musick, and pleasant Conversation ; how they are now all past by me as a Shadow that returns not, and are all become dead to me, or I to them ; that as my Father and Generation have done before me, so shall I now suddenly (with Job) make my Bed also in the dark ; and, I praise God, I am prepared for it ; and, that I am not to learn Patience, now I stand in such need of it ; and that I have practised Mortification, and endeavour'd to die daily, that I might not die eternally ; and my Hope is, that I shall shortly leave this Valley of Tears, and be free from all Fevers and Pain ; and, which will be a more happy Condition, I shall be free from Sin, and all the Temptations and Anxieties that attend it ; and this being past, I shall dwell in the New Jerusalem, dwell there with Men made perfect, dwell where these Eyes shall see my Master and Saviour JESUS, and with him see my dear Mother, and Relations, and Friends ; but I must die, or not come to that happy Place : And this is my Content, that I am going daily towards it ; and that every Day that I have liv'd hath taken a Part of my appointed Time from me ; and that I shall live the less Time for having liv'd this and the Day past.*—These and the like Expressions, which he utter'd often, may be said to be his Enjoyment of Heaven, before he enjoy'd it. The Sunday before his Death, he arose suddenly from his Bed or Couch, called for one of his Instruments, took it into Hand, and said,—My GOD, my GOD,

My Musick shall find thee,

And every String

Shall have his Attribute to sing.

And having thus tuned it, he play'd and sung :

The Sundays of Man's Life,

Threaded together on Time's String,

Make Bracelets to adorn the Wife

Of the Eternal Glorious King :

On Sundays Heaven's Door stands ope,

Blessings are plentiful and rife,

More plentiful than Hope.

Thus he continued meditating and praying, and rejoicing, till the Day of his Death, and on that Day said to Mr. Woodnot, *My dear Friend, I am sorry I have nothing to present to my merciful God but Sin and Misery ; but the first is pardon'd, and a few Hours will put a Period to the latter.* Upon which Expression, Mr. Woodnot took Occasion to remember him of the re-edifying Layton-Church, and his many Acts of Mercy : To which he made Answer, saying, *They be good Works if they be sprinkled with the Blood of CHRIST, and not otherwise.* After this Discourse, he became more restless, and his Soul seem'd to be weary of her earthly Tabernacle ; and this Uneasiness became so visible, that his Wife, his three Nieces, and Mr. Woodnot stood constantly about his Bed, beholding him with Sorrow, and an Unwillingness to lose the Sight of him whom they could not hope to see much longer. As they stood thus beholding him, his Wife observed him to breathe faintly, and with much Trouble, and observed him to fall into a sudden Agony ; which so surpris'd her, that she fell into a sudden Passion, and required of him to know how he did ? To which his Answer was, *That he had past a Conflict with his last Enemy, and had overcome him by the Merits of his Master JESUS.* After which Answer he look'd up, and saw his Wife and Nieces weeping to an Extremity, and charged them, *If they loved him, to withdraw into the next Room, and there pray every one alone for him ; for nothing but their Lamentations could make his Death uncomfortable.* To which Request their Sighs and Tears would not suffer them to make any Reply, but they yielded him a sad Obedience, leaving only with him Mr. Woodnot and Mr. Bostock. Immediately after they had left him, he said to Mr. Bostock, *Pray, Sir, open that Door ; then look into that Cabinet, in which you may easily find my Last Will, and give it into my Hand :* Which being done, he deliver'd it into the Hand of Mr. Woodnot, and said, *My old Friend, I here deliver you my Last Will, in which you will find that I have made you my sole Executor, for the Good of my Wife and Nieces, and I desire you to shew Kindness to them as they shall need it : I do not desire you to be just, for I know you will be so for your own Sake ; but I charge you, by the Religion of our Friendship, to be careful of them.* And having obtained Mr. Woodnot's Promise to be so, he said, *I am now ready to die :* After which Words he said, *LORD, grant me Mercy, for the Merits of my JESUS ; and now, LORD, receive my Soul.* And with those Words breathed forth his Divine Soul, without any apparent Disturbance ; Mr. Woodnot and Mr. Bostock attending his last Breath, and closing his Eyes.

Thus he lived and thus he died like a Saint, unspotted of the World, full of Alms-deeds, full of Humility, and all the Examples of a virtuous Life.

Died in 1635, and buried in the Parish-Church of Bemerton near Sarum, under the Altar, and cover'd with a Grave-stone without any Inscription.

*The CHARACTER of the R^t Hon^{ble} SIR LUCIUS CARY,
Lord Viscount Falkland, by the R^t Hon^{ble} EDWARD Earl
of Clarendon.**



F the celebrating the Memory of eminent and extraordinary Persons, and transmitting their great Virtues, for the Imitation of Posterity, be one of the principal Ends and Duties of History, it will not be thought impertinent, in this Place, to remember a Loss which no Time will suffer to be forgotten, and no Success or good Fortune could repair. In this unhappy Battle^a was slain the Lord Viscount *Falkland*, a Person of such prodigious Parts of Learning and Knowledge, of that inimitable Sweetness and Delight in Conversation, of so flowing and obliging an Humanity and Goodness to Mankind, and of that primitive Simplicity and Integrity of Life, that if there were no other Brand upon this odious and accursed Civil War than that single Loss, it must be most infamous and execrable to all Posterity.

Turpe mori, post te, solo non posse dolore.

Before this Parliament,^b his Condition of Life was so happy, that it was hardly capable of Improvement. Before he came to be twenty Years of Age he was Master of a noble Fortune, which descended to him by the Gift of a Grandfather, without passing through the Hands of his Father or Mother, who were then both alive, and not well enough contented to find themselves passed by in the Descent. His Education for some Years had been in *Ireland*, where his Father was Lord-Deputy; so that, when he return'd into *England*, to the Possession of his Fortune, he was unentangled with any Acquaintance or Friends, which usually grow up by the Custom of Conversation; and therefore was to make a pure Election of his Company, which he chose by other Rules than were prescribed to the young Nobility of that Time. And it cannot be denied, tho' he admitted some few to his Friendship for the Agreeableness of their Natures, and their undoubted Affection to him, that his Familiarity and Friendship, for the most part, was with Men of the most eminent and sublime Parts, and of untouch'd Reputation in point of Integrity; and such Men had a Title to his Bosom.

He was a great Cherisher of Wit, and Fancy, and good Parts, in any Man; and, if he found them clouded with Poverty or Want, a most liberal and bountiful Patron towards them, even above his Fortune, of which, in those Administrations, he was such a Dispenser, as, if he had been trusted with it to such Uses, and if there had been the least Vice in his Expence, he might have been thought too prodigal. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any Pains that were necessary to that End. And therefore, having once resolved not to see *London*, which he lov'd above all Places, till he had perfectly learn'd the *Greek* Tongue, he went to his own House in the Country, and pursued it with that indefatigable Industry, that it will not be believ'd in how short a Time he was Master of it, and accurately read all the *Greek* Historians.

In this Time, his House being within little more than ten Miles of *Oxford*, he contracted Familiarity and Friendship with the most polite and accurate Men of that University, who found such an Immenseness of Wit, and such a Solidity of Judgment in him, so infinite a Fancy, bound in by a most logical Ratiocination; such a vast Knowledge, that he was not ignorant in any thing, yet such an excessive Humility, as if he had known nothing, that they frequently resorted and dwelt with him as in a College situated in a purer Air; so that his House was a University in a less Volume, whither they came not so much for Repose as Study, and to examine and refine those grosser Propositions which Laziness and Consent made current in vulgar Conversation.

* From the *Folio* Edition of the Lord *Clarendon's* History, printed at *Oxford* in 1704. Vol. II. p. 270. Which is only here quoted, that this noble Lord's Character might accompany that of his most excellent Lady.

^a Of *Newbury*, 1644.

^b Which began in 1641.

Many Attempts were made upon him by the Instigation of his Mother (who was a Lady of another Persuasion in Religion, and of a most masculine Understanding, allay'd with the Passion and Infirmities of her own Sex) to pervert him in his Piety to the Church of *England*, and to reconcile him to that of *Rome*; which they prosecuted with the more Confidence, because he declined no Opportunity or Occasion of Conference with those of that Religion, whether Priests or Laicks; having diligently studied the Controversies, and exactly read all or the choicest of the *Greek* and *Latin* Fathers, and having a Memory so stupendious, that he remember'd, on all Occasions, whatsoever he read. And he was so great an Enemy to that Passion and Uncharitableness, which he saw produced, by Difference of Opinion, in Matters of Religion, that in all those Disputations with Priests, and others of the *Roman* Church, he affected to manifest all possible Civility to their Persons, and Estimation of their Parts; which made them retain still some Hope of his Reduction, even when they had given over offering farther Reasons to him to that Purpose. But this Charity towards them was much lessen'd, and any Correspondence with them quite declined, when, by sinister Arts, they had corrupted his two younger Brothers, being both Children, and stolen them from his House, and transported them beyond Seas, and perverted his Sisters: Upon which Occasion he wrote two large Discourses against the principal Positions of that Religion, with that Sharpness of Style, and full Weight of Reason, that the Church is deprived of great Jewels in the Concealment of them, and that they are not publish'd to the World.

He was superior to all those Passions and Affections which attend vulgar Minds, and was guilty of no other Ambition than of Knowledge, and to be reputed a Lover of all good Men; and that made him too much a Contemner of those Arts, which must be indulged in the Transactions of human Affairs. In the last short Parliament he was a Burgess in the House of Commons, and, from the Debates which were there managed with all imaginable Gravity and Sobriety, he contracted such a Reverence to Parliaments, that he thought it really impossible they could ever produce Mischief or Inconvenience to the Kingdom, or that the Kingdom could be tolerably happy in the Intermision of them. And from the unhappy and unseasonable Dissolution of that Convention, he harbour'd (it may be) some Jealousy and Prejudice to the Court, towards which he was not before immoderately inclined, his Father having wasted a full Fortune there, in those Offices and Employments by which other Men use to obtain a greater. He was chosen again this Parliament to serve in the same Place, and, in the Beginning of it, declared himself very sharply and severely against those Exorbitances, which had been most grievous to the State; for he was so rigid an Observer of establish'd Laws and Rules, that he could not endure the least Breach or Deviation from them; and thought no Mischief so intolerable, as the Presumption of Ministers of State to break positive Rules for Reasons of State, or Judges to transgress known Laws upon the Title of Conveniency or Necessity, which made him so severe against the Earl of *Strafford* and the Lord *Finch*, contrary to his natural Gentleness and Temper; insomuch as they, who did not know his Composition to be as free from Revenge as it was from Pride, thought that the Sharpness to the former might proceed from the Memory of some Unkindnesses, not without a Mixture of Injustice, from him towards his Father. But, without doubt, he was free from those Temptations, and in both Cases was only misled by the Authority of those who, he believed, understood the Laws perfectly, of which himself was utterly ignorant; and if the Assumption, which was then scarce controverted, had been true, that an Endeavour to overthrow the fundamental Laws of the Kingdom was Treason, a strict Understanding might make reasonable Conclusions to satisfy his own Judgment, from the exorbitant Parts of their several Charges.

The great Opinion he had of the Uprightness and Integrity of those Persons who appeared most active, especially of Mr. *Hambden*, kept him longer from suspecting any Design against the Peace of the Kingdom; and tho' he differ'd from them commonly in Conclusions, he believed long their Purposes were honest. When he grew better inform'd what was Law, and discern'd in them a Desire to controul that Law by a Vote of one or both Houses, no Man more opposed those Attempts, and gave the adverse Party more Trouble by Reason and Argumentation; insomuch as he was, by degrees, look'd upon as an Advocate for the Court, to which he contributed so little, that he declined those Addresses, and even those Invitations which he was obliged almost by Civility to entertain. And he was so jealous of the least Imagination that he should incline to Preferment, that he affected even a Moroseness to the Court and to the Courtiers, and left nothing undone which might prevent and divert the King's or Queen's Favour towards him, but the deserving it; for when the King sent for him once or twice to speak with him, and to give him Thanks for his excellent Comportment in those Counsels, which his Majesty graciously term'd *doing him Service*, his Answers were more negligent, and less satisfactory, than might be expected, as if he cared only that his Actions should be just, not that they should be acceptable, and that his Majesty should think that they proceeded only from

from the Impulsion of Conscience, without any Sympathy in his Affections, which from a Stoical and fullen Nature might have been misinterpreted; yet, from a Person of so perfect a Habit of generous and obsequious Compliance with all good Men, might very well have been interpreted by the King as more than an ordinary Averse to his Service: So that he took more Pains, and more forced his Nature to Actions unagreeable and unpleasant to it, that he might not be thought to incline to the Court, than most Men have done to procure an Office there. And if any thing, but not doing his Duty, could have kept him from receiving a Testimony of the King's Grace and Trust at that time, he had not been called to his Council; not that he was, in truth, averse from receiving publick Employment, for he had a great Devotion to the King's Person, and had before used some small Endeavour to be recommended to him for a foreign Negotiation, and he had once a Desire to be sent Ambassador into *France*; but he abhorred an Imagination or Doubt should sink into the Thoughts of any Man, that in the Discharge of his Trust and Duty in Parliament he had any Bias to the Court, or that the King himself should apprehend that he looked for a Reward for being honest.

For this Reason, when he heard it first whisper'd, that the King had a Purpose to make him a Privy-Counsellor, for which there was (in the Beginning) no other ground but because he was known sufficient, (*haud semper errat fama, aliquando & eligit*) he resolved to decline it; and at last suffer'd himself only to be over-ruled, by the Advice and Persuasions of his Friends, to submit to it. Afterwards, when he found that the King intended to make him Secretary of State, he was positive to refuse it; declaring to his Friends, "That he was most unfit for it, " and that he must either do that which would be great Disquiet to his own Nature, or leave " that undone which was most necessary to be done by one that was honour'd with that " Place; for the most just and honest Man did every Day that which he could not give him- " self Leave to do." And, indeed, he was so exact and strict an Observer of Justice and Truth, that he believed those necessary Condescensions and Applications to the Weakness of other Men, and those Arts and Insinuations which are necessary for Discoveries and Prevention of Ill, would be in him a Declension from his own Rules of Life, tho' he acknowledged them fit and absolutely necessary to be practis'd in those Employments. He was, in truth, so precise in the practic Principles he prescribed himself, (to all others he was as indulgent) as if he had lived in *Republica Platonis, non in facie Romuli*.

Two Reasons prevailed with him to receive the Seals, and but for those he had resolutely avoided them. The first Consideration that his Refusal might bring some Blemish upon the King's Affairs, and that Men would have believed that he had refused so great an Honour and Trust because he must have been with it obliged to do somewhat else not justifiable. And this he made Matter of Conscience, since he knew the King made choice of him before other Men, especially because he thought him more honest than other Men. The other was, lest he might be thought to avoid it out of Fear to do an ungracious thing to the House of Commons, who were sorely troubled at the displacing Sir *Harry Vane*, whom they look'd upon as removed for having done them those Offices they stood in need of; and the Disdain of so popular an Incumbrance wrought upon him next to the other. For as he had a full Appetite of Fame by just and generous Actions, so he had an equal Contempt of it by any servile Expedients; and he so much the more consented to and approved the Justice upon Sir *Harry Vane*, in his own present Judgment, by how much he surpass'd most Men in the Religious Observation of a Trust, the Violation whereof he would not admit of any Excuse for.

For these Reasons he submitted to the King's Command, and became his Secretary, with as humble and devoted an Acknowledgment of the Greatness of the Obligation as could be express'd, and as true a Sense of it in his Heart. Yet two Things he could never bring himself to, whilst he continued in that Office, that was to his Death; for which he was contented to be reproached, as for Omissions in a most necessary Part of his Place. The one, employing of Spies, or giving any Countenance or Entertainment to them. I do not mean such Emissaries as with Danger would venture to view the Enemy's Camp, and bring Intelligence of their Number or Quartering, or any Particulars that such an Observation can comprehend; but those, who by Communication of Guilt, or Dissimulation of Manners, wind themselves into such Trusts and Secrets as enable them to make Discoveries. The other, the Liberty of opening Letters, upon a Suspicion that they might contain Matter of dangerous Consequence. For the first he would say, "Such Instruments must be void of all Ingenuity and common " Honesty, before they could be of Use, and afterwards they could never be credited; and " that no single Preservation could be worth so general a Wound and Corruption of human " Society, as the cherishing of such Persons would carry with it." The last he thought such a Violation of the Law of Nature, that no Qualification by Office could justify him in the Trespass; and tho' he was convinced, by the Necessity and Iniquity of the Times, that those Advantages of Information were not to be declined, and were necessarily to be practis'd, he found

found Means to put it off from himself, whilst he confessed he needed Excuse and Pardon for the Omission; so unwilling he was to resign any Part of Good-nature to an Obligation in his Office.

In all other Particulars he filled his Place with great Sufficiency, being well versed in Languages to understand any that are used in Business, and to make himself again understood. To speak of his Integrity and his high Disdain of any Bait that might seem to look towards Corruption, *in tanto viro, injuria virtutum fuerit*. Some sharp Expressions he used against the Archbishop of *Canterbury*,^c and his concurring in the first Bill to take away the Votes of Bishops in the House of Peers, gave Occasion to some to believe, and Opportunity to others to conclude and publish, "That he was no Friend to the Church, and the establish'd Government of it;" and troubled his very Friends much, who were more confident of the contrary, than prepared to answer the Allegations.

The Truth is, he had unhappily contracted some Prejudice to the Archbishop; and having observ'd his Passion, when, it may be, Multiplicity of Business, or other Indisposition had possess'd him, did with him less intangled and engaged in the Business of the Court or State; tho', I speak it knowingly, he had a singular Estimation and Reverence of his great Learning and confess'd Integrity, and really thought his own letting himself loose to those Expressions which employ'd a Disesteem of the Archbishop, or at least an Acknowledgment of his Infirmities, would enable him to shelter him from Part of the Storm he saw rais'd for his Destruction; which he abominated with his Soul.

The giving his Consent to the first Bill for the displacing the Bishops, did proceed from two Grounds: The first, his not understanding then the Original of their Right and Suffrage there; the other, an Opinion that the Combination against the whole Government of the Church by Bishops was so violent and furious, that a less Composition than the dispensing with their intermeddling in secular Affairs, would not preserve the Order. And he was persuaded to this by the Profession of many Persons of Honour, who declared, "They did desire the one, and would not then press the other;" which, in that Particular, misled many Men. But when his Observation and Experience made him discern more of their Intentions than he before suspected, with great Frankness he oppos'd the second Bill that was preferred for that Purpose, and had without scruple the Order itself in perfect Reverence; and thought too great Encouragement could not possibly be given to Learning, nor too great Rewards to learned Men. He was never, in the least Degree, sway'd or moved by the Objections which were made against that Government in the Church, (holding them most ridiculous) or affected to the other, which those Men fancied to themselves.

He had a Courage of the most clear and keen Temper, and so far from Fear, that he seem'd not without some Appetite of Danger; and therefore, upon any Occasion of Action, he always engaged his Person in those Troops which he thought, by the Forwardness of the Commanders, to be most likely to be farthest engaged: And in all such Encounters he had about him an extraordinary Chearfulness, without at all affecting the Execution that usually attended them; in which he took no Delight, but took Pains to prevent it, where it was not, by Resistance, made necessary; insomuch, that at *Edge-hill*, when the Enemy was routed, he was like to have incurred great Peril, by interposing to save those who had thrown away their Arms, and against whom (it may be) others were more fierce for their having thrown them away: So that a Man might think he came into the Field chiefly out of Curiosity to see the Face of Danger, and Charity to prevent the shedding of Blood; yet, in his natural Inclination, he acknowledged he was addicted to the Profession of a Soldier; and shortly after he came to his Fortune, (before he was of Age) he went into the *Low-Countries*, with a Resolution of procuring Command, and to give himself up to it; from which he was diverted by the compleat Inactivity of that Summer; so he return'd into *England*, and shortly after enter'd upon that vehement Course of Study we mention'd before, till the first Alarm from the *North*; then again he made ready for the Field, and tho' he received some Repulse in the Command of a Troop of Horse, of which he had a Promise, he went a Voluntier with the Earl of *Essex*.

From the Entrance into this unnatural War, his natural Chearfulness and Vivacity grew clouded, and a kind of Sadness and Dejection of Spirit stole upon him, which he had been never used to; yet being one of those who believed that one Battle would end all Differences, and that there would be so great a Victory on one Side, that the other would be compelled to submit to any Conditions from the Victor, (which Supposition and Conclusion generally sink into the Minds of most Men, and prevented the looking after many Advantages that then might have been laid hold of) he resist'd those Indispositions, & *in luctu bellum inter remedia erat*.

But after the King's Return from *Brentford*, and the furious Resolution of the Two Houses not to admit any Treaty for Peace, those Indispositions, which had before touch'd him, grew into a perfect Habit of Uncheerfulness; and he, who had been so exactly easy and affable to all Men, that his Face and Countenance was always present and vacant to his Company, and held any Cloudiness and less Pleasantness of the Visage, a kind of Rudeness and Incivility, became on a sudden less communicable; and thence very sad, pale, and exceedingly affected with the Spleen. In his Cloaths and Habit, which he had minded before always with more Neatness, Industry and Expence than is usual to so great a Soul, he was not now only incurious, but too negligent; and in the Reception of Suitors, and the necessary or casual Addresses to his Place, so quick, sharp, and severe, that there wanted not some Men (Strangers to his Nature and Disposition) who believed him proud and imperious, from which no mortal Man was ever more free.

It is true, that as he was a Man of a most incomparable Gentleness, Application, and even Submission, to good, worthy and entire Men, so he was naturally (which could not but be more evident in his Place, which objected him to another Conversation and Intermixture than his own Election would have done) *adversus malos injucundus*; and was so ill a Dissembler of his Dislike and Disinclination to ill Men, that it was not possible for such not to discern it. There was once, in the House of Commons, such a declared Acceptation of the good Service an eminent Member had done to them, and (as they said) to the whole Kingdom, that it was moved, he being present, "That the Speaker might, in the Name of the whole House, give him Thanks; and then, that every Member might, as a Testimony of his particular Acknowledgment, stir or move his Hat towards him:" The which, (tho' not order'd) when very many did, the Lord *Falkland*, (who believed the Service itself not to be of that Moment, and that an honourable and generous Person could not have stooped to it for any Recompence) instead of moving his Hat, stretch'd both his Arms out, and clasp'd his Hands together upon the Crown of his Hat, and held it close down to his Head, that all Men might see how odious that Flattery was to him, and the very Approbation of the Person thought at that time most popular.

When there was any Overture, or Hope of Peace, he would be more erect and vigorous, and exceedingly solicitous to press any thing which he thought might promote it; and, fitting among his Friends, often, after a deep Silence, and frequent Sighs, would, with a shrill and sad Accent, ingeminate the Word *Peace, Peace*; and would passionately profess, "That the very Agony of the War, and the View of the Calamities and Desolation the Kingdom did and must endure, took his Sleep from him, and would shortly break his Heart." This made some think, or pretend to think, "That he was so much enamour'd on Peace, that he would have been glad that the King should have bought it at any Price." Which was a most unreasonable Calumny. As if a Man, that was himself the most punctual and precise in every Circumstance that might reflect upon Conscience or Honour, could have wish'd the King to have committed a Trespass against either. And yet this senseless Scandal made some Impression upon him, or at least he used it for an Excuse of the Daringness of his Spirit; for at the Leaguer before *Glocester*, when his Friend passionately reprehended him for exposing his Person unnecessarily to Danger, (for he delighted to visit the Trenches and nearest Approaches, and to discover what the Army did) as being so much besides the Duty of his Place, that it might be understood rather to be against it, he would say merrily, "That his Office could not take away the Privilege of his Age, and that a Secretary in War might be present at the greatest Secret of Danger:" But withal alledg'd seriously, "That it concern'd him to be more active in Enterprizes of Hazard than other Men, that all might see that his Impatience for Peace proceeded not from Pusillanimity, or Fear to adventure his own Person.

In the Morning before the Battle, as always upon Action, he was very cheerful, and put himself into the first Rank of the Lord *Byron's* Regiment; then advancing upon the Enemy, who had lined the Hedges on both Sides with Musqueteers, from whence he was shot with a Musquet in the lower Part of the Belly, and in that instant falling from his Horse, his Body was not found till the next Morning; till when there was some Hopes he might have been a Prisoner; tho' his nearest Friends, who knew his Temper, received small Comfort from that Imagination. Thus fell that incomparable young Man, in the four and thirtieth Year of his Age, having so much dispatch'd the true Business of Life, that the eldest rarely attain to that immense Knowledge, and the youngest enter not into the World with more Innocency. Who-soever leads such a Life, need be the less anxious upon how short Warning it is taken from him.

The CHARACTER of the R^t Hon^{ble} SUSANNAH Countess
of Suffolk, by EDWARD RAINBOW, D.D.*



HIS most excellent Lady was born in or about the Year 1627. She was the second Daughter to the Earl of *Holland*, and came into the World by Accident six Weeks, as they accounted it, before her Time; *Nature*, if we may so say, or rather *Providence*, being importunate to bring her forth, because she would be so admirably *useful*, and had but so short a Time to continue here below.

How happily and zealously she improved her short Time and Life, I will, with all Sincerity, endeavour to shew.

And now where shall I begin, and how shall I make an end? Both seem alike difficult to my Preparations. Whereon shall I lay the Foundation to build a *precious Name* and *Memorial* for her, who herself had purchased it so many ways? Shall I tell you of her natural Parts and Endowments? Shall I tell you how her Parents and herself had perfected those by careful Education, Art, and Industry? Shall I let you know how those were made graceful by a meek, pleasant, and affable Deportment? How they were adorn'd with the choicest Jewels which every Virtue could afford her, or (which is rarest) that all these were consecrated by a religious even Frame and Temper? And, lastly, which is the highest Perfection attainable on Earth, that she and they were sanctified by the visible Operations of the Spirit of God, whose Image sat bright and glorious on her Soul, and did shine through all her Conversation? These are the solid sure Foundations of a *good Name*, and all these crouded so into my Thoughts at once, that they were easily lost in the many fair Paths and Turnings, through which (look which Way soever you would) her Excellencies, Parts, Virtues, Graces, were ready to invite and draw my Meditations.

But that this Universality may not disorder your Thoughts, as they have done mine, I must not seek such Arguments for her Praise, being dead, (as have no fast Bottom for an *inward good Name*, and) for which she would not only dispraise, but sharply censure me, if she were living; namely, for any thing she had by Nature; altho' from that too, in this Regard, seeing whatsoever Nature had given her, she made a Vessel to lay up some Grace or other in.

If I should tell you of the Sharpness of her *Wit*, I could not better instance to prove it, than that in Questions of Religion (chiefly Cases of Conscience, and difficult Places of Scripture) she was most sudden at making nice Doubts, and extraordinary happy in resolving them, at least to the satisfying of others, altho' such was her Humility and low Esteem of her own Gifts, that she would earnestly labour for the Resolution of others, rather than trust to her own.

Her *Judgment* was most *sound*, which might appear, as by her Concurrence with the *Wise* and *Learned* in Opinions about secular Affairs, private or publick, so chiefly in the Controversies in Religion, that amidst all those *Differences* and *Varieties* of Opinions, (to the Knowledge of which she was drawn by her curious Soul, which had a mighty Thirst after all kind of Knowledge, especially in Matters which concern'd God, Religion, and Eternity; I say, tho' she knew all, *Good* and *Evil*, yet) she had a *discerning Judgment* and *exercised Senses* to *chuse* the *Good*, and *refuse* the *Evil*; not only in Points simply necessary to *Salvation*, in which we may believe the Spirit of God would not let her fall, but in speculative Truths her Opinions were not tainted, nor her Mind shaken, with any of those plausible Errors wherewith the Times did then so miserably infest and distract the Church of God, and *led Captive* many well-meaning Souls; but her knowing and well-grounded Assent went along first with the *sure Rule*, the *written Word* of God, then with those who for sticking to that have been held the *soundest* and most *classical*. Wheresoever in Cases she differ'd from the most received Opinions, it was commonly in practical Points; and seldom but she inclined to the more strict, her very Error (if it were one) deserving its own Pardon.

Her *Fancy* was most divine; and altho' she fed it very much with *human Authors*, delighting in *Wit* that was pure, and filled with ingenious and artificial Conceit, Poetry especially, in the Apprehension of which she was very *dextrous*, and would ever set a Mark upon such Expressions as were most emphatical and quaint, many times adding a Grace by her particular Interpretation,

* From the Sermon preach'd at *Walden* in *Essex*, May 29, 1649, on *Eccles. vii. 1.* May 13, 1649.

even beyond the Intention of the *Author*, but with exceeding Fitness and Significancy; yet she most confined her Fancy to *gather Flowers in Paradise*, in *God's Garden*, in his *Book*, and in such as exercised their Wits in that *Field*, especially in *divine Poetry*, in which kind she took an excessive Delight to be conversant in *Mr. Herbert's Temple*, in which she found out such fit and significant Elegancies, that when she read or repeated them, it was hard to determine whether the Author or she made the Sense, such innumerable Descants would she make upon every single Expression there; and, to shew what Delight she took in that heavenly Wit, I have heard her more than once seriously aver, that if there were no more extant but her Copy, some Hundreds of Pounds should not purchase that *little Book* from her; and if it had come to the Offer, I am well assured no Money (of which she was no Admirer at all, of *Wit*, *devout sanctified Wit* especially, very much) could have gained it from her.

Her *Memory* excelled not her other Parts, and yet was even to Admiration *happy*, of which the Proofs were not so many in secular Affairs, because her Exercises in them were but of Discretion, Necessity, and to please others. Her Joy and Delight were in such Things as adorn'd her Soul, and in such her *Memory* was the most *faithful Servant* that could be imagined: She did not make it her Task to get Things without Book, but what she liked her *Memory*, like a good Steward, would carefully lay up, even without bidding; begin a *Religious Ode* of *Mr. Herbert's*, which she had read, and she would ordinarily repeat the rest without sticking or missing; nay, scarce could you begin any Verse in the Bible to which she would not presently add the latter End: As to the *Psalms* of *David*, and some other Places, I have been an Ear-witness at the Trials; and this only by the Willingness of her *Memory*, not any tasking of it: These she had at her Heart, therefore might say them by heart; she had them rooted in her Heart and Affections, and therefore might more easily rehearse them; they lay uppermost, and therefore were ready at all Occasions. Out of the Abundance of the *Heart* the *Mouth* speaketh.

I must not forget to give one pregnant Instance of her *Memory*. When employ'd about these better Things, she hath sometimes the Day after the *Lord's-Day* locked up herself in private, and from her *Memory* committed to writing a Sermon which she had heard the Day before, so perfectly, that little was wanting in the very Words wherein it was deliver'd. Several were Eye-witnesses of one Sermon which she thus took from the Mouth of a grave Prelate. This she had propounded to herself to do constantly, and with great Alacrity pleas'd herself in the Thoughts of it; but necessary Occasions on the Day following for the most part robbing her of her much-desired Privacy, she was with great Grief (and I have heard her complain) compelled to lay that Practice aside, until God should give her more fix'd Opportunities.

When I think what Nature made her, I cannot also but remember that Grace restored her, even her Body, to be a *living Temple of the Holy Ghost*; and these three choice Ornaments of her's, her *Memory*, *Judgment*, and *Fancy*, may find some fit Resemblance with those three peculiar Treasures which were laid up in the *Sanctum Sanctorum* of the *Temple of God*; namely, the *Pot of Manna*, the *Tables of the Covenant*, and *Aaron's Rod* that budded: Her *Judgment* was as the *Pot of Manna*, in which she could find all wholesome Soul-feeding Doctrines; her *Memory* as the *Tables of the Covenant*, *God's Law* being her *Meditation Day and Night*; her *Fancy* as *Aaron's Rod* that budded, fresh Buds of refined Wit and Invention always sprouting from it.

Besides these, she had a most methodical Head to dispose of all her Affairs, Personal, Domestic, Civil, Religious, into the clearest Order that might be; and to this, a natural Aptness to any Art or any Employment, even to Tongues and Sciences, Musick, Needle-work, Cutting, Drawing, and whatsoever was useful or harmlessly delightful.

As these *natural Endowments* might procure her a *good Name* with those who look no higher than mere Nature, so if I should touch at those Virtues which gain Reputation for Morality, I might advance her Esteem in this Sphere as one who was the most absolute Governess over her own Passions, that these Times could instance in: She was seldom angry, so far as to chiding; and if it came to that, she commonly check'd herself; and if she observ'd any did mark her, it should end in laughing at her own Passion; it being often told her, that she knew to do any thing more skilfully than to chide, especially if it were for any worldly Matter; but if it were for any thing that concerned the Cause of God, she would be more serious in it, and often turn her Anger into a zealous Reprehension and Displeasure: An Oath in her Hearing, or if by Chance some scurrilous, light, or prophane Speech should slip from any, it would make her Blood to rise in her Face; if she had Interest in the Offenders, they were sure to be reprov'd; and on many, to reduce them from their rash Inclinations in that kind, she would invent to impose some handsome Penalties; if they were Strangers, she would let fall some witty Check, consistent with Civility, or by withdrawing herself signify her Dislike.

Notwith-

Notwithstanding this, she had a natural *Comity*, Pleasanthness of *Behaviour*, and civil *Urbanity*; by which seldom any who fell under her Reproof could depart sorrowful out of her Presence, except it were because they did depart, or for that by not setting a *Watch* to the *Door* of their *Mouths* they had given just Offence to her tender *Christian Ears*. These *Virtues* I name, because, where Discretion puts them forth in Society, they are as *precious Balms* to heal the Wounds, which others sinful Behaviour inflict on Company, or go uncured by that fullen Absence of those who are morose, and know not how to apply Remedies in Season and out of Season, fit and suitable to the Maladies.

It were an endless Labour to speak of her Behaviour, which for the most part was innocently chearful, unaffected towards Superiors and Equals, undissembled towards Friends, familiar towards Inferiors, affable and accessible to all; and in much Conversation her Words were commonly gracious and season'd with Salt: She was constant in her Friendship, and none more useful, willing to take any Pains where she pretended that; unapt to hear Ill of any, of whom she had once conceived well; nothing was so great a Disease to her, as an Accusation of those of whom she had a good Opinion: Her Servants fared not the worse for being Servers, to whose Errors she could be as indulgent as to Friends, and never look'd on any Servant which she had, and believed faithful and virtuous, but as upon an humble Friend. This, and her diffusive Kindness, which extended to all she knew miserable, did (I dare say) much increase the Tears which fell for her Death: None understood Relations, none could possibly observe them better than she. I appeal to Husband, Parents, Kindred, Friends, Servants, Neighbours, to witness this Truth.

I would not enlarge on these, which seem to be but moral Virtues, if they had been indeed no more but mere Morality; but I am assured they flow'd from a gracious Disposition in her; they were the Streams from *Jordan*, the *Laver* of *Regeneration*, and we may well baptise them Christian Virtues in her; for it is well known, that all her Actions, which Deliberation did give Birth unto, she did them out of a Conscience of Duty, and as in the Sight of God.

Hence was that *holy Fortitude* and *Boldness* for *Truth*, for which she durst be *valiant*: She would suffer any Inconvenience rather than she would tell an *Untruth*, or make an Excuse, or let any of her Servants do it, or by any *Equivocation* deceive or elude a Question; for this I have known her much afflicted, when she had Business, especially her Religious Task, how to shun Company and shun a Lie, that she might not be found out; but any Rock would she venture upon rather than an *Untruth*; and indeed it is to be doubted, that the not fearing to split against this hath made many make *Shipwreck of Faith and a good Conscience*.

Her *Charity* I need not speak of; the *Poor* and *Distressed*, whom her pitiful Heart had often relieved, did at her Death, and long after, mourn over her Loss, and much praise her abundant Goodness in relieving them: This she ever did without the least Ostentation imaginable. Indeed she was made up of Christian Kindness and Pity; and tho' I told you she was a perfect Governess of her Passions, yet her *Compassion* always govern'd her; nor did I ever know her shut her Hand when any in Want open'd their Mouth for an *Alms*; she could not excuse herself by sometimes having no Money about her, if any of her Attendants had, they were sure to be Almoners.

But her Highway *Charity* was not the Tithe of what she gave; they need not come to her to ask, but *Cloathing*, and *Food*, and *Physick*, and other *Comforts*, were sent to their Habitations, that had any; nay, and these provided also for some, who must otherwise have lain without Doors; and herself a frequent *Visitor*, to be truly inform'd of their Persons and Condition.

But what do I speak of her *Charity* to the Bodies of the *Poor*? She had a *Way* of relieving the *Souls* of all, by her daily *Alms* of *Prayers* offer'd up, by her *Instructions* where she found the *Ignorant*, by her *Counsels* to the *Doubting* and *Scrupulous*. How hath she been moved to see some *Wretches* by Distraction deprived of their Reason? How she would inquire after the known and secret Causes of such Distempers, and cast about to have some *Cure*, if possible? I am sure, she hath spoke, and wrote, and travel'd for one, well known in her Time, whom it pleased God to let fall into that to-be-lamented Condition.

But still she had more Kinds of *Charity* than I have named; one was in forgiving *Injuries*, which might be by Mistakes perchance; but if wilfully or maliciously cast upon her, it was the same thing, indeed the same *nothing* in her Account or *Memory*. I told you of her *Memory*, how *tenacious* it was; but, truly, if it were to lay up an *ill Turn*, it had no Hold at all; *Benefits* and good *Turns*, good *Deeds* and good *Sayings*, were engraven in her Heart, as if written in *Adamant*, never to be blotted out; *Offences* and *Injuries* never came near it; her *Memory* was *Water* to them, even the Water of *Lethe*, which makes them that drink of it forget all Things; all Things of that Nature, I am sure, were soon forgot by her: An *Unkindness* indeed, for the Time, might make a deep Impression, a great Wound in her Heart, where

all Things were so contrary to it, so made up of *Kindness, Pity, and Charity*, but it could never beget the like *Unkindness* there.

I could now speak of the lively Signs of her *Faith* and *Hope*, by which her Soul mounted even into the Bosom of CHRIST, above all Fears and Grievs which these Times brought thick upon her: Fear, indeed, if it came suddenly, would a little surprise her; an Incidency to that Sex, and the Tenderness of her Nature; but as soon would she recollect herself, and by Reason and religious Arguments dispel all carnal Fears.

So did her *Grief* yield to *Faith* and *Patience*, and the *Comforts* which she could fetch readily out of God's Store-house, and pertinently for her present Malady, and the Cure of it. When her first-born Son, her then only Child, had the Pangs of Death upon him, she (after Prayers and Tears) sat very disconsolate; and when, at the Report of his Departure, Floods of Tears would needs flow from her Eyes, to stop these Flood-gates she took her Bible, and fell to singing of *Psalms*, until she had broken the violent Torrent of her Passion, and brought her Soul to a chearful Submission to the Will of God.

I have spoken of her natural *Parts* and *Endowments*, a little Touch I have given of some of her *Virtues* and the *Ornaments* of her Mind; those more outward of her Body, as she undervalued them, so I pass them over; yet one thing let me tell you of her *Apparel*, and indeed the chief which she delighted in; and that which was seen above and over all the rest, was that Garment which the Apostle commends, *Humility*; she was cloathed all over with that, the *Ornaments* of her *Mind* and *Body* all shined through that and the *Veil* of *Modesty*.

But for her Attire and Dressing, this I can aver, that herself had the least Affectation for it for herself, but only for those who were related to her, that she might not seem mean or unworthy their Alliance or Affections. This Resolution she had taken up long since, and avow'd to wear no other *Garments* but *Black* so long as she should live; not only presaging what those tragical Times might require, but as being the gravest and most suitable to her Disposition. And to check all Thoughts of Fancy, or delighting in outward Ornaments, amongst some Places in her Bible, at which she set a *Memento*, and a Mark to be often read, there did (after her Death) stick a Pin, which she had fasten'd with her own Hands in the Margent, against that Place in the Third of the First of *St. Peter*, where the *Duty* of Christian Wives to their *Husbands* is prescribed; but particularly it did point at the 3d, 4th, and 5th Verses, *Whose Adorning let it not be the outward adorning of plaiting the Hair, and of putting on of Apparel, or of wearing of Gold; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.* The Place is worth the Consideration of all, especially of that Sex.

A rare Mark of modest Gravity of one of her Place and Age, she being at her Death (which adds much to all that I have said, or shall say) but just past the two and twentieth Year of her Age, not come to her full Strength and Flourishing: Such a Blossom, I think, can scarce be parallel'd.

Having, as I said, spoken a little of her *Endowments* and the Habits of her *Mind*, spare me a little Time to let you see that her Practice was according to those Habits, which she had not as *Talents* buried in a Napkin, but with mighty Diligence and Vigour improved them to her Master's Use, to glorify God the Giver of those Gifts, to edify and benefit those to whom she related, and to make her own Calling and Election sure.

I shall speak but of those which were the constant Practice of her Life, and such as may seem Preparations for her Death; and I will be as brief as it is possible to be in such an Argument.

She began the *Day* with God; and as she open'd it, so she shut up the *Evening* with the same *Key* of *Prayer*. Most commonly, as soon as she could break Sleep from her Eyes, (or because she would not take her Fill of Sleep, which she thought she loved too much, others must wake her) gliding into her Closet, and before she dress'd her Body, (except some urgent Occasion required it) she perfum'd her Breath with Prayer, and then read her daily Task in the Bible, which was the *Psalms* of *David* usually observed for the Day of the *Month*, and six Chapters, intending by that Course to read the whole Bible over twice in the Year, which I am confident she did not fail of for these last seven Years; for if Necessity did compel her to omit once or twice, she doubled or tribled her Number at the next Opportunity.

She order'd her *Soul* first, and then all other Things were set in exactest Order, *Books, Time, &c.* She had digested her Hours into Methods for Affairs, Repasts, Reading of Books of Humanity, Divinity, Devotion chiefly, as may appear both by the Books mark'd in the Margent, and noted with her own Hand, as also by her Papers and Memorials when she began to read any Book. Besides reading her Tasks in the Bible, which she did for the daily Bread and Food of her Soul, she, for pious Recreation and more exact Knowledge, had set Time apart to examine the hard Places by *Diodates's* Notes, and others, which she had by her;

her; and because she could not stop her Current of reading at that instant, to stay and search every Difficulty, she set a Mark at them to be search'd at her further Leisure. She had Marks of several kinds, some for Difficulties, some for Memorials of choice Places, or pertinent to some peculiar Purposes; but I know it was her Resolution to have read the Bible together with Expositors in a daily Task, besides her Number of six Chapters a Day and the *Psalms*; and besides that, she noted such Places as she intended to confer with Divines or others about the Meaning of.

I shall not need to name the other Books which fed her Devotion; indeed on some she desired to have a holy Surfeit; to name a few were to injure her; none came in her way which she would not taste, and if they relish'd feed on: When she began to read an *Author* is sometimes to be found in her *Kalendar*; and in those Books wherein she most delighted, how far she had read, and with what she was most affected, is to be seen by Marks in the *Margent*.

She had a Zeal for the Observation of the *Lord's-Day*, and Times set apart for Devotion; but especially before she received the *Holy Communion* (which she did strive to do very frequently, as finding much Comfort by it) then she used all exact *Strictness* and serious *Preparation*.

She sometimes herself would repeat with some of her *Family* what she had remember'd of the *Sermons*, which she could also note in the Church, and used it for a Time, until she either found it a little damped the Devoutness of her Attention, or because she had a Purpose so to order it, that she might afterwards have Privacy and Leisure to write down what her Memory would retain (which how much it was I have told you before.)

If I would pursue Particulars, it were hard to find any Shore in the wide Ocean of her Praises, and yet in describing her Life I need not fear Flattery; for truly to set out only some Part of her *Worth*, and to keep back the rest, or to draw her Picture with my rude Pencil, is far beneath the true and genuine Beauty which was in her large *Soul*; so there is no Fear of exceeding.

But if any should say, why nothing but Praise? Had she no Errors, no Infirmities or Sins? Truly yes, she had; and, as if she had desired with the Apostle only to *glory in her Infirmities*, as if the World were not envious or not prying enough to find them out, she hath left a *Catalogue* of them upon Record, under her own Hand, as hath been seen since her Death amongst her Papers; as if she had rather wish'd that this Solemnity might have been spent in rehearsing them, than any of her Virtues: She had written down forty-six Particulars, which she used to bewail as Faults, or Infirmities, or Wants; but her Sins and Infirmities, so often by her bewailed, and buried in the Grave of CHRIST, I doubt not but your Christian Charity will think fit to be buried with her, or in a deeper Grave, the Grave of Oblivion, whilst her *Virtues* and *good Name* due to them shall live and flourish, and find a perpetual Monument in every one of our Hearts. She was, as all GOD's Children are, sometimes under great *Sorrow* and *Dejection of Spirit*, and tried by great *Temptations*, under which some few Years ago she lay for a Time, and it cost her many Tears, which GOD at the last regarded, and heard her Prayers, deliver'd her out of the Snare, and set her on an high and sure Rock by *Faith*.

And so I shall have done with that Part of Practice wherein the Course of her Life was seen; I desire to add something of that which might seem to fit and prepare her for, or at least to attend her at her *Death*.

Indeed her whole Life was that which sound Philosophers, or rather sound Christians would have it, a *constant Meditation*, or *Preparation for Death*: She was never long unprepared for that; the Assurance of which, how great a Comfort it has been to her surviving Friends, is not easily imaginable.

For it pleased GOD to let the Violence of her Disease seize upon her choicest and most exquisite Part, her *Intellectuals*, (altho' with some short and sweet Returns) for three or four Days before she died.

Her Behaviour on her *Death-bed* was the most sweet, and the most comfortable and christian that ever I heard of: She was *twice* thrown down upon the Bed of Death; she might say indeed she *died daily* by renewed Acts of Mortification; but in a true and proper Sense, before this *expiring*, she had totally resigned up herself, and expected every Moment when the *Angels* should fetch her *Soul* from her Body *once before*.

The Story is famously known to all that knew her. About six Months ago (in the Month of *November* last past) she having reckon'd herself to be with Child, and finding unusual Symptoms, such as in that Case she never had Experience of, she thought that GOD did now admonish her to set her *House in Order*, and to set her *Soul in Order*, for it was very probable she might *finish* her Days on Earth at her bringing forth.

The Time past which she expected should be the Hour of Deliverance, and after it some Weeks, which caused great doubting of her Condition, whether she had conceived at all, and

and sometimes Physicians and those about her concluded to the contrary; but no Doubt did she make of being *prepared* for *Death*, of which she often discoursed, and what Thoughts she had of its *Nearness*; and because she had bodily Strength and went abroad, she took the Opportunity of gaining *spiritual Strength* to her *Faith* and other *Graces*, by partaking of the *Holy Communion*. Six Days, or thereabouts, after that, (a Month after her Time) she fell into the *Pangs* of Women in Travail; and when the Midwife had spent all the Day, and could give no Help, but totally despair'd, in the Evening it was discover'd that it was no living Child of which she labour'd, but of that which, in the Judgment of all about her, must within a few Hours (or Days at most) make her a dead Woman.

She soon apprehended their Fears, and earnestly beg'd now (as she did at all times) that she might be plainly dealt with concerning her Condition for *Life* or *Death*, which she would in no case endure to be dissembled to her, or concealed from her: Her Friends did observe her Desire, and confess'd their Hopes of *Life* to be small, or not any; but desired her to submit to God's Will in her Dissolution.

How would you now imagine she received the *Sentence of Death*? With *Frights*, or *Fears*, or *Sorrow* and *Grief* to part with the World, and her dear *Relations* in it? Truly with a very contrary Guise. She sent for those who most nearly related to her, and her *Kindred* and *Friends*; and composing her Countenance and Gesture to the most majestick and undejected Gravity that I ever beheld, she fell to taking Leave, bequeathing not her worldly *Affairs* but *spiritual Comforts*, her *fervent Prayers*, *divine Blessings*, her *weighty Counsels* and *Admonitions*, fitted particularly, and made proper to every one to whom she gave her *heavenly Legacies*, especially to her *Lord*, her *Children*, her *Allies*, and *Servants*; and all were such as might tend to direct them in *Ways* of *well doing*, by which they might, through *CHRIST's Merits*, meet again in *Glory*: But all this with such *Affection*, such *Zeal*, such *Courage*, such *Demonstration* of *Faith* and *Assurance* of her going now from Pain and Misery to Joys unspeakable, that the *Image* of that Day and her *Aspect* will never depart out of the Memory of several who looked on. If you had seen her on her then supposed Death-bed, you would have thought of *Moses* on *Pisgab*, or *Jacob* on his Death-bed dividing his Blessings; of dying *Joshua*, or of *David*, or the best composed Saints.

To see her dearest Pledges and Relations, Friends and Servants standing by, flowing with Tears and Lamentations, and herself stedfast and unconcern'd, counselling, comforting, blessing them with her last Breath, (as she and they believed) it made an Appearance as if all they had been the Parties which must die, and she only to give them Christian Advice to suffer *Death* with Patience; as if she had been in perfect Health, they in present Danger of *Death*: Such was her *Assurance* and *Joy* from the *Holy Ghost*, as if she had began to taste Eternity, and the Happiness of that Life in the very Tidings of *Death*.

Her *Legacy* left to her two dear *Children* was her Desire to her *Lord*, that whatsoever Provision he should make for their outward Condition, (of which she was neither distrustful nor yet solicitous, but fervently she besought him) they might be brought up in the *strictest Way* of *Religion* and *Life*, even in that *Strictness* of Life which the World might count *Puritanism*. The *strictest Ways* were always counted *best* for her own self in her Life, and now at her Death she bore witness to them, and commended them to the *dearest Pledges* of her *Love*.

After she spent her Time in declaring the *Affiance* she had on the Merits, and the *Assurance* she had on the Love of *CHRIST*: She did not conceal also how she had wrestled with *Doubtings*, and did propound the greatest Scruple which lay upon her Conscience for the Sincerity of her Repentance. She spake of the Comfort she had at her last receiving the Sacrament; she confess'd indeed, that she might have *soil'd* herself after; but yet the last Night she had also *beg'd* Pardon, (and I was told by those that knew it, that she had then been a whole Hour in private upon her Knees, altho' at that time no Danger of Death was fear'd) and further profess'd, that now nothing was a greater Burthen than this, that altho' she was *willing* to *die*, yet she found also a *Willingness* in her Heart to *live*, which she much *blamed* in herself; altho' that might proceed from the Consideration of the Good of those she was to *leave*, rather than that it was better for her to *stay*: And so it seemed good to our heavenly Father, that she lived *six Months* after her Time might seem to have expired: As *Nature* seemed importunate to gain her into the World, (as was said in the beginning) so she was as unwilling to let her depart out of it, to lose one of her choicest Children; it seemed good to *Almighty God* even to let the *Sun* of her *Life* go back *some few Degrees*, after it seemed to be in the very lowest Point of setting; his marvellous Providence pointing out such *Ways*, and making all *Circumstances* so concur even beyond Hope, (whereof if any one had failed, there could have been no Possibility of Recovery) that she seemed rather by a *divine Miracle* raised from the *Dead*, than by any human Help or Hand restored from Danger.

And

And indeed, as the Apostle speaks,^d *Women received their Dead raised to Life again*; so did they then look upon this not as a *Recovery*, but as a *Resurrection*; and, if you please, reckon her Death from that very Hour that she resign'd up herself to it so freely; and if we look upon her walking since, we may *believe* she was as one *dead* to the World; as one that was risen with CHRIST, and had her Conversation in Heaven intentionally; her Affection, I am sure, *on Things above, not on Things on Earth*: Account her now as *dead*, as one *whose Life was hid with CHRIST in GOD*; for, shall I speak plainly, she *walked* on Earth, but she *lived* not after this, as to herself, to others indeed she did, and to their especial Comfort.

I have observed two or three Things for which GOD in his Providence might bestow this little Time, and lend her to her Friends on Earth; he might seem to spare her a little, and give her Space for these Reasons: One was in Mercy to her Father; another to her *dear Relations* at home; a third was to finish some *Work* upon her own *Soul*, for the good Example of others, her own *Work* was done: However, in all these, I may say, *she lived not to herself* as in the World.

To her *Father*, in his extreme Affliction, GOD made her an unexpressible Comfort. I speak not in regard of any temporal Things, which GOD had determined, as we saw, to cut away wholly from him, as to this Life, and all the Comforts of it; which notwithstanding to procure, what *Pains, Travel, Watchings, Fastings*, in that extreme cold Season, did she undergo, (even beyond what might be expected from her Sex, but especially one of the tenderest breeding in it) was very observable by all, and *satisfactory to him* abundantly.

But to shew that it was the Service of his *Soul* that she aim'd at, as if her *Soul* had been held in Life for that Purpose, that she might be an Instrument to *draw* her *Father's* with her to Eternity, let me tell you but this:

When all Hopes of Life were past, and after she, with the rest of those who were dear to him, had taken their final Leave, that the rest of his Hours might be spent with his spiritual Comforters, she could not *give Sleep to her Eyes, nor Slumber to her Eye-lids*, until she had once more visited and discoursed with him, but yet in Matters relating wholly to Eternity; and therefore coming betimes in the Morning, first timorously into his Chamber, (after she had watched all Night in a Room hard by for that Purpose) when he had with Joy discern'd and welcom'd her, they presently fell into Conference; in which she, with an humble Boldness, did so question and answer, rip up and stitch together again, gently wound, and then give Balm; in a word, she did so apply both *Law* and *Gospel* to him, that (being refreshed with these Comforts) he cry'd out, *Happy I, that I should from a Child of mine own receive such Consolation*. And after that, he told a Reverend Divine, who came to administer the like Consolation, *That he thank'd GOD he had a Child there who* (tho' he said it before her Face) *was able to be his Counsellor in all his Doubts*. Also another Divine present heard her half an Hour to Admiration, as he profess'd.

After her *Father's* Death none, so nearly relating, bore all with the like Christian Patience as she, acknowledging it the wise *Method* of Almighty GOD thus to bestow *Mercy* on a *Soul*, which, without so great a Measure of *Affliction*, in *Health* and in the *Glory* of his Prosperity, could not, or would not, ever have so humbly and sincerely sought it from the Bed of Sickness, if Death had taken him from that.

She likewise said, that she could not, (if it were possible and lawful) with her Heart and Judgment, wish him alive again, altho' it were well known, that never Parent lay deeper in the Affections of a Child than he in her's: But she durst not wish him so bad a Change, as to leave Heaven for Earth, especially this Earth as Things now make it.

To another she said, that now, if GOD would give her Leave, she would go into the Country; and she had cast her *Family-Business* into such a way, that for herself she would have nothing to do but to be *ready to die*. For this let me note, there was not a Night in six Months, since her last Recovery from her mortal Sickness, that she rose from off her Knees from her Prayers *without Tears running down her Cheeks*, as I am certainly inform'd by those who had Reason to know it.

And now she desired a Conference with one whom in her *Soul's* Affairs she had trusted, from whose Hands she intended to receive that *Holy Mystery*: She discover'd her spiritual Condition to him plainly and clearly, and charged him to deal as severely and impartially with her; and still would urge him again and again after this manner: *Oh! but you deal more gently with me than you would with another; I beseech you let me know the worst*.

Altho' her Disease got into her Brain, and bred some Disturbance there, yet it pleased GOD to afford her many clear and bright Glimpses: One remarkable I shall mention, wherein she poured forth her *Soul* in a large Prayer, the Words of which cannot be recollected, but, in

^d Heb. xi. 35.

effect, it was of such most fervent, melting, moving Passages, as if she would out-wrestle GOD, and rend from him his *Mercies* by irresistible Violence, and take the Kingdom of *Heaven by Force* out of his Hands; especially laying before him his *Name*, his *Attributes*, his *Boavels*, his CHRIST, all his *comfortable Promises*, which she fetch'd with most admirable Skill, Choice, and Fluency, from every *precious Vein* in the rich Mine of his *Word*. This was the last continued Act of Reason which she perform'd; only, when her Strength was even spent, she own'd her dear Relations when they came unto her, and did let them understand she was now married to CHRIST; join'd with most heedful Attention in Prayer with one whom she then desired to do that Office, gave Signs of Approbation, and requested that he which poured it out on her Behalf would not go out of the Room. After that, within a little more than an Hour, in a quiet kind of Sleep, the Passages of Life being stopt, she yielded up her Spirit to GOD that gave it, leaving behind her the most bitter and most loud Lamentations of her Friends, to whom she was the most desired Creature that GOD ever placed in their Eyes and Relations.

Died May 19, 1649, and buried the 29th of the same Month at Walden in Essex.

*The CHARACTER of the most Rev^d Dr. JAMES USHER,
Archbishop of Armagh, by NICHOLAS BERNARD, D.D.
Preacher to the Hon^{ble} Society of Gray's-Inn, London.**



HAT St. Paul saith of the Romans,^a *Your Faith is spoken of through the whole World*; or what he saith of the Thessalonians,^b *From you sounded the Word of the LORD; not in Macedonia and Achaia, but your Faith to GOD-ward is spread abroad in every Place*; so hath been the Fame of this Reverend Person, by his Voice or Pen, not only in Ireland and England, but in all Parts of the Christian World also.

Spanhemius, Professor of Geneva, declares, "That the Name of *Usher* is a Name of Piety and Virtue; it is of great Renown at our Geneva; the true Image of a Bishop deservedly makes you to be of precious Esteem in Ireland, venerable in Britany, and in all Foreign Parts to be admired.

He was born in the City of Dublin in Ireland, (in St. Nicholas's Parish) the 4th of January, 1580. At eight Years old he was sent to the Grammar-School; at ten Years old was the first time he could remember he found in him the true Sense of Religion, in his serious Conversion unto GOD; it was instrumentally by a Sermon he heard preach'd upon Rom. xii. 1. *I beseech you, Brethren, by the Mercies of GOD, &c.* His reading then of some Notes taken in Writing from Mr. Perkins, (before his Works were printed) concerning the sanctifying of the Lord's-Day, took so with him, that he was ever after careful to keep it. He then read in Latin St. Augustine's Meditations, (or those which go under his Name) which so moved him, that he often wept in the reading of them.

Upon the accustoming himself thus to good Duties in his tender Years, the Devil endeavoured to nip him in the Bud, by divers sorts of Terrors and Affrightments, sleeping as well as waking, tending to the Discouragement of him in the Way of Godliness, which, till then, he had never been disturb'd with. He constantly applied himself to Prayer, and at length was heard in that he feared, in his being deliver'd from them, by some unusual way of Support and Comfort; which took that Impression in him, that it was fresh in his Memory in his elder Years.

When he could not be frightened out of that Course, the Devil laid a Bait of Pleasure to withdraw him, by some of his Friends teaching him to play at Cards, which he found himself so delighted with, that it not only took place of the Love to his Book, but began to be a Rival with that spiritual Part in him; upon the Apprehension of which, he gave it over, and never play'd after.

At twelve Years old he was so affected with Chronology and Antiquity, that reading of Sleidan of the Four Empires, and other Authors, he drew out an exact Series of Times when each eminent Person liv'd.

* From the Life and Death of Archbishop Usher, by Dr. Bernard, printed in 8vo. London, 1656.

^a Chap. i. ver. 8.

^b 1st Epist. ch. i. ver. 8.

At thirteen Years of Age he was admitted into the *College of Dublin*, being the first Scholar that was enter'd into it.

At fourteen Years old he was called to the receiving of the *Communion*. The Afternoon before, his usual Custom was to sequester himself into some Privacy, and to spend it in some *strict Examination* and penitential Humiliation of himself for his Sins. It cost him many a Tear that he could not be more heavenly minded at that Age.

At fifteen Years old he drew up an exact *Chronicle of the Bible*, as far as the Book of *Kings*. About that Time he had a strong Temptation fell upon him, that God did not love him, because he had no *outward Afflictions*, or Troubles of Conscience, occasion'd by some inconsiderate Expressions he had read in some Writers, and was long under some Trouble about it.

His Father's Intention to send him over hither to the Inns of Court, for the Study of the *Common Law*, much disturb'd him; yet, in Obedience to his Father's Pleasure, assented and resolved it: But it so fell out, that not long after his Father died,^c and being then at liberty to make Choice of his Studies, devoted himself to the Study of Divinity, and was chosen *Fellow* of the College.

About twenty Years of Age,^d he commenced *Master of Arts*, answer'd the *Philosophy-Art*, and was that Year chosen *Catechist* of the College, when he went through a great Part of the Body of Divinity in the Chappel, by way of Common-place; and he was pick'd out and appointed to preach in *Christ-Church* before the State, and to handle the Controversies for the Satisfaction of the Papists, on the *Lord's-Days* in the Afternoon; which he did so perspicuously, ever concluding with Matter of *Exhortation*, that it was much for the Confirmation and Edification of the Protestants, not being yet twenty-one Years of Age. His Custom was to draw up the Sum of what he had deliver'd into *Questions and Answers*, and the next *Sunday* Persons of good Esteem voluntarily offer'd themselves to repeat the Answers before the whole Congregation, which occasion'd them to be the more taken notice of by the Papists.

By this his Labour, and others of his Brethren the Ministers, not only in *Dublin*, but in divers other Parts of the Kingdom, the Papists came to Church so diligently, that if they had Occasion to absent themselves they would send their Excuse to the *Church-wardens*.

The first Church-Preferment he had was the *Chancellorship of St. Patrick's, Dublin*, unto which he took no other Benefice. In this Dignity, howsoever, the Law might have excused him from Preaching, but only sometimes in his Course before the State; yet he would not omit it to the Place from whence he received the Profits; and to have been a constant Preacher he took in his elder Years more Comfort by the Remembrance of, than in all his other Labours and Writings.

When he was twenty-seven Years old,^e he commenced *Batchelor of Divinity*, and immediately after was chosen *Professor of Divinity* in that University of *Dublin*. He read twice a Week at first, afterwards constantly once a Week, without Intermiſſion, throughout the Year.

Not long after this, the *Provostship* of the College of *Dublin* falling void, he was unanimously elected by the Fellows, being then about thirty Years of Age; but in regard he foresaw upon the Settlement of Lands belonging to it, and the establishing of other Matters, there would be such Distractions, that his Studies must have been disturb'd, he refused it; and so another was sent over out of *England* to it: And it having then an Invitation of a good annual Allowance, you see by this, as some former Passages, how little the Things of this World seemed in his Eyes at those Years.

In the Year 1612, he proceeded *Doctor of Divinity*; and in 1615, there was a *Parliament* in *Dublin*, and so a *Convocation* of the Clergy; then those learned Articles of *Ireland* were composed and published (he being a Member of the Synod, was appointed to draw them up) highly approved by the most orthodox Divines.

King *James*, without his seeking, made him Bishop of *Meath* in *Ireland*. He did not now slack in his Constancy of Preaching, but was still the same; and bound himself the rather to it by the Motto of his Episcopal Seal, *Væ mihi si non Evangelizavero*; which he continued in the Seal of his Primacy also.

He had many Papists in his Diocese, whom he endeavoured by private Discourses to reclaim: At length they were contented to hear him preach, so it were not in a Church; he condescended to their Exception, and preach'd in the *Session-house*. The Sermon wrought so much upon them, that the Priests prohibited them the hearing him in any Place ever after.

Primate *Hampton* dying, he was made^f *Primate of Ireland*: And now being promoted to the highest Step his Profession was capable of in his native Country, he was the more humble and laborious in Preaching.

^c August 12, 1598.

^d In 1600.

^e In 1607.

In 1627.

The Discourses which daily fell from him at his Table, in the clearing of Difficulties in the Scripture, and other Subjects, especially when learned Men came to visit him, was of great Advantage to such as were capable of them: It put me often in mind of that Speech of the Queen of *Sheba* to *Solomon*; *Happy are these thy Servants that continually stand about thee, and hear thy Wisdom.* And such was his Humility, as he would in practical Subjects apply himself to the Information and Satisfaction of the poorest and weakest Person that should desire it; nay, sometimes rather incline towards such, than to others more learned.

The Orders observed in his Family, as to Prayer, was four times a Day; in the Morning at Six, at the Evening at Eight, before Dinner and Supper in the Chappel; at each of which he was always present.

On *Friday* in the Afternoon constantly an Hour in the Chappel was spent in going through the Principles of Religion, in the Catechism, for the Instruction of the Family; and every *Sunday* in the Evening, we had a *Repetition of his Sermon* (in the Chappel) which he had preach'd in the Church in the Forenoon: Two of us had this Charge upon us in his House.

In the Winter-Evenings he constantly spent two Hours in comparing of old Manuscripts of the Bible, *Greek* and *Latin*, where about five or six of us assisted him, and the *Variae Lectiones* of each were taken by himself with his own Hand.

And here let me give you some of his exemplary Injunctions. Every *Lord's-Day* he preach'd in the *Forenoon*, never failing but upon Sicknes; in which he spent himself much. In the *Afternoon*, this was his Order to me, that (besides the *catechising* of the Youth before publick Prayers) I should, after the first and second Lesson, spend about half an Hour in a brief and plain opening the *Principles of Religion* in the publick Catechism; and after that I was to preach also. First he directed me to go through the *Creed* at *once*, giving but the Sum of each Article; then next time at *thrice*; and afterwards each time an Article, as they might be *more able to bear it*; and so proportionably the *Ten Commandments*, *Lord's-Prayer*, and the *Doctrine of the Sacraments*: The good Fruit of which was apparent in the vulgar People, upon their Approach unto the *Communion*, when, as by the then Order, the *Names* of the Receivers *were to be given in*, so some Account of their Fitness for it: An exemplary Injunction for this Age, having been too much neglected. His Order throughout his Diocese to his Ministers was to go through the *Body of Divinity* once a Year, which he had drawn out accordingly into fifty Heads. When a *publick Fast* was enjoin'd, he kept it very strictly, preach'd always first himself, at least continuing two Hours, and more than ordinarily extending himself in Prayer; which, in Imitation of him, was accordingly (with the *publick Service*) observed by such of us as succeeded in the Duties of the Day.

His *Expences* were much in *Books* while he enjoy'd the Means of his *Archbishoprick*; a certain Sum every Year he laid aside for that End, but especially in the getting of Manuscripts and Rarities, as well from remote Parts of the World as near at hand. He was the first that procured the *Samaritan Bible* (which is only the *Pentateuch*) to the View of these Western Parts, as Mr. *Selden* acknowledgeth.^s It was sent from *Syria*, by the Way of *Aleppo*, in the Year 1625. He had four sent him by a Factor he employ'd for the Search of Things of that Nature, and were thought to be all that could be had there. He gave one to the Library of *Oxford*, a second to *Leyden*, (for which *Ludovicus de Dieu* gives him publick Thanks in a Book dedicated to him) a third to Sir *Robert Cotton's* Library, and the fourth (having, as I take it, compared it with the other) he kept himself. The *Old Testament* in *Syriack*, a Rarity also in these Parts, was sent to him from thence not long after.

It would seem incredible to relate unto you how many Years ago he did confidently foretell the *Changes* that have come to pass in these Dominions, both in *Ireland* and here, in *Church* and *State*; and of the *Poverty* he expected to be brought unto himself, which he said often in the midst of his *Plenty*.

He hath often acknowledged, that sometimes that which he had fully resolved in his Sermon not to utter, when he come to it, was like *Jeremiah's* Fire,^h *shut up in his Bones*, that he could not forbear, unless he would have stood mute, and have proceeded no further; whereof I might give you many Instances, as of his Boldness and Freedom in publick, reproving what he did not approve of in the greatest; even before Kings he was not ashamed, and his Preaching was with Authority. He often stood in the Gap, in Opposition (to his Utmost) of Errors and false Doctrines: He withstood to the Face any Toleration of Popery and Superstition, by whomsoever attempted. At the hearing of him, I have thought of that Speech in the *Psalms*, *The Zeal of thy House hath eaten me up.*

The last time he was in *London*, he did much lament, with great Thoughts of Heart, the Disjoinings of Affections, and the deadly Hatred he saw kindling in the Hearts of Men one

^s *Marm. Arund.*

^h Chap. xx. 9.

against another, by the several Opinions in Matters of Religion; some of them in Opposition to a *Ministry*, both to the Office and Maintenance, contemning the Sacraments; others raising and spreading *damnable Doctrines, Heresies, and Blasphemies*. He was confident, that the *Enemy which hath sown* those up and down the Nation were *Priests, Friars and Jesuits*, and such like Popish Agents, sent out of their *Seminaries* from beyond Sea in other Disguises; who, by their Numbers multiplying among us in *London*, as elsewhere, do expect accordingly a great *Harvest* of those *Seeds* shortly, and, he was persuaded, if not timely weeded out by a severe suppressing them, would either tend to *Popery* or *Massacres*, or both; adding therewith, how willing he was, if God so pleased, to be *taken away before that Evil to come*, which he was confident of, unless there were some speedy Reformation.

Now, howsoever I am as far from heeding of *Prophecies* this way as any, yet with me it is not improbable, that *so great a Prophet*, so sanctified from his Youth, so knowing and eminent throughout the *universal Church*, might have at some special Times more than ordinary *Motions and Impulses* in doing the *Watchman's Part*, of giving Warning of Judgments approaching.

In the Year 1640, he came out of *Ireland* hither, being invited over by some eminent Persons, upon the Occasion of the then Difference between the late King and Parliament; only this I take notice of, it was God's *special Providence* for his Preservation, it being the Year before the *Rebellion of Ireland*; as if, according to the Angel's Speech to *Lot*, *Nothing could be done till he were come hither*, and escaped to this his *Zoar*.ⁱ At my taking Leave of him, I cannot forget the serious Preparative he gave me against the *heavy Sorrows and Miseries* I should see before I saw him again; and with that Confidence, as if it had been within View.

When the *Irish Rebellion* tyrannised, the Sufferings he lay under were many: All his personal Estate, and what else belong'd to his Primacy in *Ireland*, were destroy'd; only at present he was Preacher at *Covent-Garden Church*.

In the Year 1642, he obtained Leave of both Houses of Parliament to go to *Oxford*, for his Study at the Library there; and in 1644, the late King coming thither, he preach'd before him:^k His Text was from *Nehem. iv. 11. And our Adversaries said, they shall not know, neither see till we come in the midst among them, and slay them, and cause their Works to cease*. A most apt Text for the Day. In *March* following he went from thence into *Wales*, (to *Cardiff* in *Glamorganshire*) and abode with his Daughter; and the 16th of *September*, 1645, he removed from thence to *St. Donnet's*, (the *Lady Stradling's*) when by the Way he was barbarously used by some Soldiers, who *pluck'd him off his Horse*, broke open two Trunks which were full of Books, and *took all away*; amongst which he lost two *Manuscripts* of the *History of the Waldenses*, which he never got again.

Not long after, he fell into a *painful Sickness*, bled four Days together, so that he swooned, and all Hopes of Life were past; but he recover'd, and on the 11th of *June*, 1646, he came to *London*, where the Countess of *Peterborough* gladly received him.

After some Space, he was chosen to be Preacher of that Honourable Society of *Lincoln's-Inn*, where he continued divers Years with great Honour and Respect from them, till by the Loss of his *Sight*, and Decay of *Strength*, he was advised by his Friends to forbear, and to reserve himself, and the Remainder of his Spirits, to the writing of Books.

After he left *Lincoln's-Inn*, he was prevailed with to preach in several Places; particularly, at *Gray's-Inn*, *Nov. 5*, 1654, (which he then thought might have been his last) which was taken as an Honour by that *Honourable Society*, of which he had been a Member above thirty Years; in the *Temple*, at Mr. *Selden's Funeral*, and two other Places in the City; both which latter were very effectual in the Conversion of divers that came to hear him; and, indeed, seldom did that *Sword* (drawn by him) *return empty*:^l But the last Sermon he preach'd was about *Michaelmas* last at *Hammer-smith*.

He told me how much he was troubled that he found himself unable to continue it: His *Dreams* were on it; and tho' he had been fifty-five Years a Preacher, and so like the *Levites* might well be excused from the *Service of the Sanctuary*, only employing himself (as he did) for the *directing* of others, yet he had resolved this Summer, in some small Church or Chappel, to have return'd to it again.

He sought no great Things for himself. In his Distresses (by his Losses in *Ireland*) the Parliament for some Years had been bountiful towards him in an annual Stipend; but the two last Years of their sitting, it fell out to be suspended. After their dissolving, the Care of him was renew'd by his *Highness the Protector*, by whose Order a constant competent Allowance was given him for his Subsistence; which contented him, and which I received from him to his last, with other very considerable *Sums extraordinary*.

ⁱ Gen. xix. 22.

^k November the 5th.

^l 2 Sam. i. 22.

All that knew him found him very *communicative*, not only of his Studies, but of what he had out of his Stipend, to Persons in Want, wherein he needed rather a *Bridle* than a *Spur*.

He was not wanting, with *St. Paul*, to *magnify his own Office*, which may be seen and read of all Men; but he did it without Partiality, and in what most nearly concern'd himself, rather in the *Wain* than in the *Full*. He was not so severe as to disown the Ministry of other Reform'd Churches, but declared, *he did love and honour them as true Members of the Church Universal; and was ready, both for the Ministers of Holland and France, to testify his Communion with them.*

He was a Man of a most exemplary *Moderation, Meekness, Humility, Ingenuity*; according to which, if others concern'd in some late Transactions had been temper'd, it had been the better for the whole. He had, in 1641, drawn up an *Expedient*, by way of Accommodation, in some Ecclesiastical Affairs, which some moderate Persons of each Party were ready to subscribe.

Indeed, in Matters of *Doctrine for Substantials*, it was often his Charge not to preach any thing *as to the pleasing of Men, but of GOD, who hath put us in Trust*; ^m that in *so seeking to please Men, we should not be the Servants of CHRIST*.ⁿ In the Defence of which Truths of Doctrine, no Man was more resolute and constant, not *giving Place by way of Subjection, no not for an Hour*; ^o but he thought the Case was alter'd in *Circumstantials*, that it was our Duty, with *St. Paul*, to *please all Men, and not ourselves in all such Things*,^p to Edification and Concord. In a word, he was without *wavering, always one and the same, holding fast the Form of sound Words*, in Doctrine and Practice, to the last.

The Night before he left *London*, Oh! the humble Expressions of his own Unworthiness, and the demeaning of himself, as if he had been the *least of Saints*, which he utter'd with many Tears; it wrought much upon us, who found ourselves so far beneath him; and then, as he had often before, *wish'd us to prepare for Afflictions and Trials, which he was persuaded were not far from us*: And the next Morning^q I took my last Leave of him; and so having staid here at *London* fifty-one Days, (for so we found it punctually noted by himself in a Book, it being his Custom, with *David*, so to *number out his Days*, for the Place and Manner of spending them) he return'd to *Ryegate*, to the Countess of *Peterborough's*; from whence, tho' I had often Letters from him, yet I saw him no more.

That Day he first sicken'd^r he had been, as every Day, well busied; *happy is that Servant, who when his Master comes is found so doing*: Most Part of it, as long as he had Light, he was at his Study, proceeding in his *Chronologia Sacra*, clearing of all Doubts in his former Book, *viz. the Annals of the Bible*, in which he had gone as far as *Judges*, where the last he wrote was, *hic præterea notandum*, but returned not to give it. He went from thence to visit a Gentlewoman then sick in the House, gave her a most excellent Preparative for Death, with other most holy Advices in practical Matters, for three Quarters of an Hour; but in such an heavenly manner, as if, like *Moses* upon *Mount Nebo*, his Eyes had been then strengthen'd to the Sight of that celestial *Canaan*; or, with *St. Paul* in his Rapture, had been within the *Gate of Heaven*, to which, like *Jacob*, he was now nearer *than he was aware*.

That Night, about Eight o' Clock, he first complain'd of his Hip, judging it to be a Touch of the *Sciatica*, which about thirty-five Years ago he had by sitting up late in the College-Library of *Dublin*; that (by an Ointment) he was at present eas'd of, and took some Rest that Night. In the Morning he complain'd of a great Pain in his Side: A Physician was sent for, and did that which he conceived fit for him; but it continuing, and his Spirits decaying, he applied himself to *Prayer*, and (upon the Abatement of the Torture) to advising those about him to provide in their Healths for Death, *that then they might have nothing else to do but to die*, which (after a short Settlement of Things of this World) he took a great Content to find the *Approach of*.

In *Prayer* he had the Assistance of a Minister then present, but afterwards desired to be left to his *own private*. The *last Words* he was heard to utter, (about One o' Clock in the Afternoon, not long after which he died) in praying *Forgiveness* of Sins, were these: *But, LORD, in special forgive my Sins of Omission*^s In the general, he had his Wish, which I have often heard him make, that he might die like *Mr. Perkins*, who expired with crying for Mercy and Forgiveness.

But *Omission* was it? and yet a Person that never was known to omit an Hour, but ever employ'd in his *Master's* Business, either *Writing, Reading*, or (as of late) others reading to him; ever either resolving of Doubts, *exhorting or instructing*, giving good and holy Counsel to such as came to visit him; yet with this humble Expression this holy Man of God expired,

^m 1 Thess. ii. 4.^q Feb. 13. 1655.ⁿ Gal. i. 10.^r March 20.^o Gal. ii. 5.^p 1 Cor. x. 31.^s See the Life of Bishop Bedell.

This Daniel, greatly beloved. A Speech which may be a Lesson to us all, and give us to our last Matter of *solemn Meditation and Invitation.*

The Life of *St. Austin*, after his Conversion, as it is written by *Posidonius*, seemed to me (in the reading *mutato nomine*) to be the very Picture of him in his *Frequency* and *Constancy* of *Preaching*, Labour in *Writing*, Fortitude in the Defence of the Truth against the *Pelagians* and others; his *Meekness*, *Charity*, *Humility*, *Patience*, *Piety*, rare *Memory*, *Quickness* of *Apprehension*, exquisite *Judgment*, continuing without any *Decay* to his last; the *Communicativeness* of his Studies, the excellent Discourses at all times, and especially which fell from him at his *Table*,^t whereby the Minds of his Guests were refreshed as well as their Bodies, as *Erasmus* (who wrote his Life also) saith of him, esteeming him of all the Fathers to be the most absolute and perfect Samplar of a Bishop.^u

So there are some remarkable Things consenting in their Deaths: *St. Augustine* died after the *Goths* and *Vandals** (who were *Arians*) had with much barbarous Cruelty and Bloodshedding over-run the major Part of his native Country of *Africk*, excepting only three Cities of any note, which were preserved from them, of which his own of *Hippo* was one, where his Books were (tho' besieged by them fourteen Months) and he, according to his Prayer, by God's Mercy, deliver'd out of their Hands, in taking him to himself in the third Month of the Siege of it. Somewhat of the like is applicable to this most Reverend Bishop, in relation to that barbarous and bloody Rebellion in his native Country of *Ireland*, from which he was preserved by his coming hither the Year before (as the Town of *Drogheda*, wherein he lived) with his Library, tho' many Months besieged by them in the Year 1641.

St. Augustine died with Tears in his Eyes in the Practice of Repentance, praying for Forgiveness of his Sins; for which End, he had caused the Penitential Psalms of David to be wrote in great Letters, and hung upon the Wall over-against his Bed; in reading of which he daily wept, and desired to be left to himself. Thus was it, as ye have heard, tho' in a shorter Space, with this holy Man also.

Died in 1656, and buried April the 17th, in King Henry VII.'s Chappel at Westminster.

*The CHARACTER of SIR GEORGE SANCT-PAULE, K^t
and Bar^t, by JOHN CHADWICH, D.D. and Chaplain to
King James I.**



E was a Gentleman of an ancient and honourable Family, which for nine Descents had continued at *Snarford* in *Lincolnshire*. We may remember him in the Gifts of Nature, of Art, of Grace, or in the Practice of them all. In the first, he was for Person and natural Endowments very complete; and by the second the former were so well disposed, that his Behaviour engaged the Affections of all who had the Happiness of his Conversation: And the Eyes of the Inhabitants of this Country were set upon him as upon a worthy Object in his Place and Calling. In the Gifts of Grace, this may I report: That he knew the Truth; so do many wicked Men: He loved the Truth, and the Instruments that publish'd the same; so do none but the Good: He was courageous for the Truth; and so are none but God's secret ones. And from his Knowledge, the Ground of his Faith; and from his Love, the Fruit of his Belief; and from his Courage, the Pledge of his Sanctity; he had the Ground of *St. Paul's* rejoicing, which is a good Conscience.

For the Practice of all these Graces, let us consider him as a Husband, a Master, and a Friend; a Magistrate and a Christian.

For the first, he dwelled with his Wife as a Man of Knowledge, free from inhuman Austerities on the one Side, and void of fond and idle complementing Indulgence on the other; which wife and Christian Behaviour was answer'd by his virtuous Lady.

For the second, as he was a Master over Servants, this was his Care, that all under his Charge were bountifully rewarded for their Service, and wanted no Means, tho' to his great Charge, to know God. Such as were virtuous, wanted no Encouragement; such as were less tractable to Goodness, in the Spirit of Mildness he used all good Means to reclaim them. In

^t Toled. ante Op. August.

^u Ibid.

^x Possid. in vit. Aug.

* From the Sermon preach'd at *Snarford* in *Lincolnshire*, Dec. 9, 1613.

brief, he was to his Servants a fatherly Master, in Authority, in Care, in Counsel, in Countenance, in Love, and in Bounty; I say in Bounty to them whilst he lived, and in his large Portions he has cut out of his Estate for them after his Death: So that if any that follow'd him be like *Gebazi*, or the evil Servant in the Gospel, they have not so learned CHRIST, neither by Precept, nor by their Master's Practice.

For the third Point, as he was a Friend: Let Inquiry be made whenever he failed any that had Occasion to use his Help; and for true Affection, he was, as often he said of a Friend, (*alter idem*) or as *Solomon* speaketh, one that loved at all Times; rather with *Mordach* inquiring how his Friends did, and in what Case they stood, than staying till he was sought unto for Help; and more rejoicing to do Good to those he loved, in case they wanted his Help, than fawning upon such as were rich or powerful. He was a right and true-hearted *Jonathan*; and such a Friend may I say he was, as, I fear, I shall never find till my Soul rest with his.

For the fourth Point, which concerneth him as he was a Magistrate. If *Jethro* were living he would have called upon him as one fit to assist *Moses*. He wanted no Courage for a good Cause, and to resist the wicked Attempts and Practices of unjust and unlawful Disorders: His Fear of God and Soundness in Religion were never question'd: His upright Dealing, void of Partiality or personal Respect, may be witnessed in that general Lamentation taken up for him by the People of this Country; and for his hating of Covetousness, and especially in the executing of his Office, his Name shall not die whilst any that knew him is left alive. Who ever knew that he made use of the Country's Money, or was unwilling to come to any Account for collected Money committed to his Charge for the Country's Behoof? He was a Man very much employ'd with the Right Honourable the Lord *Willoughby*, as Deputy-Lieutenant under that most worthy Lord Treasurer and most wise Counsellor the Lord *Burleigh*. And when, in the Days of our late renowned and never-to-be-forgotten Queen *Elizabeth*, there was great Employment for Men and Money, to keep under the superstitious and rebellious *Irish*, besides the extraordinary Pains he took, and the great Cost he was at to further that Service, he disburs'd Payments out of his own Purse for the Country, till Sessments could be conveniently made, and the Money collected. And this can all you his Fellow-Labourers witness, that neither Fear nor Favour, Affinity nor Consanguinity, did ever hinder him from going on in an upright Course to do Service to God and our gracious King.

Neither was he void of Compassion in the Execution of Justice. When he has dealt with Papists, or obstinate Atheists, (which some refused to meddle withal) this was his Rule, *That he would condemn the Sin, but spare the Man*: Yea, such was his Compassion, that I know some Recusants, that could not be persuaded by Arguments, were moved and won to come to the Church by his mild, merciful, and loving Persuasion; and such as he could not reclaim, he did greatly bemoan and pity. In the Case of *Meum* and *Tuum*, this was his Rule, *That he who judges, without hearing both Parties, tho' he may judge right, is not a just Judge*.

In short, thus he spent thirty Years of his Life, which was in the whole but one and fifty; never refusing any Pains or Endeavours to promote the Happiness of his Fellow-Creatures, tho' to the spending of his Estate, the wearying, yea (as many here know) to the weakening of his Body, and the impairing of his Health. And let me not forget, that the last Journey he took was for the Service of God, the Peace and Safety of the King and Country; wherein his Behaviour was so commendable, and his Speeches so good, that (would Time permit) I would set them down as his Swan-like Song within a few Days before his Death.

But, to leave those Things, the last Consideration is of his Christian Behaviour, which was either more publick; and herein observe his Humility, his charitable Mercifulness; or more private, as his unseen Devotion and Charity.

For the first I may truly say of him, that he made himself equal to those of low Degree, ever abhorring himself with *Job* (in the Service of God) in the Ashes of true Humility: An Argument of a sanctified Heart, and of a Mind fit to receive further Grace from God.

For his Mercifulness inquire amongst his Tenants; and, if they speak truly, they will confess that they have been used so as few of their Neighbours were dealt withal. Whoever knew him take the Forfeiture of any Lease, or when Fines or Rents were unpaid at Times agreed on, to use any Extremity to get the same? Nay, what Tenant ever desired Forbearance for a Time, either of Rent or Fine, that had to his Demand a Denial? The desolate Widows and fatherless Orphans that lived under him were both regarded and provided for by him.

Secondly, Inquire of his Hospitality, not only to the better sort of People, but especially to the Poor, and you shall hear that their Souls did bless him whilst he lived, and are now sorrowful for his Death. Indeed this I confess, that in his Hospitality he judged Drinking-Banquets ~~far~~ for profane *Baltasar* with his Companions, than to be used in Christian Meetings.

Thirdly,

Thirdly, If you list to hear more of his Mercifulness, I doubt not but many have tasted it in his daily lending of Money without Pawns or Pledges, or ever taking Interest or Forfeiture of Bond (the crying Sins of this Age.) For sure I am, that he was free in lending to all sorts of People, both in this Country and some other Parts within this Kingdon. His Virtue in this kind, both to Clergy and Laity, will appear after his Death.

But these are the least of his Mercies; let us take a View of the more shining Instances of his Love and Zeal for Religion and Learning, and his extraordinary Munificence to Persons and Places dedicated to their Service.

And the first thing that presents itself is his Liberality to poor Scholars; and herein I might name unto you six learned and profitable Preachers who were brought up in the Universities at his Cost and Charges. Some now at this time in those Places taste of his Bounty; and many both in Church and State, towards their Education, have received Exhibitions from him till they were fitter for better Fortunes.

But to leave Persons and come to Places; *Magdalen-College* in *Cambridge*, the famous Library in *Oxford*, and *Corpus-Christi-College* in the same University, (where he was season'd with the Grounds of Learning by the now Reverend President of that House (Dr. *Spencer*) whom he dearly loved) can tell you that he was a good Benefactor to those Places in his Lifetime; and I must tell you, that he hath given a large Quantity of Inheritance by Year for ever unto *Corpus-Christi-College* in *Oxford*. I need not relate unto you, how he hath endow'd the Free-School in *Market-Raisin* with a yearly Pension, to maintain a School-master; and that he hath given a yearly Maintenance for the planting of a Preacher at *Welton*, one of his Neighbour-Towns, where (I hear by the Parishioners) there was never a settled Preacher in the Memory of Man, nor scarce twenty Sermons these twenty Years, except by his Means; and yet the Parish is great, and the Law of our Church, Thanks be to God, hath commanded otherwise.—In bestowing those spiritual Preferments that were in his Gift, he had no other Regard but the Good of God's People; far differing from the Practice of many Patrons, who let nothing pass without, "What wilt thou give me?" But he was so free from this Sin, that I have often heard him earnestly wishing, that a Law might be made, by which the Patron should be sworn of his free Gift, as well as the Presented of his free Entrance, without any Contract, either directly or indirectly. Shall I go on to tell you of other Deeds of Mercy? How for these thirty Years he gave ten old and poor Men Gowns and Money every Year, and of late added twenty more to the Number; how *Market-Raisin* had 4*l.* yearly towards the Relief of their Poor, besides 160*l.* that were given to help the poorer and younger sort of Tradesmen, by good Sums, to pass from one to another, as there was Need; and now, by his Will, he hath given a large Sum of Money to build an Hospital, and a large yearly Pension for ever to relieve such as shall be placed in it; besides the relieving of ten poor Men with a certain Pension and Gowns for ever, that shall be chosen out of the Towns near adjoining to his House at *Snarford*. In brief, of late he hath been at extraordinary Charge to build, finish and furnish a House fitting his Place and Calling; and I have observ'd, that since the laying of the first Stone of that House, which is seven Years past, his Charity hath increased in the large Sums he gave to the Poor in this Country, as tho' he meant to make sure the Foundation of his House with the Works of Charity, or hasten to provide a Mansion for his Soul in Heaven, before his earthly House was finish'd.

Now for his private Bounty to poor Scholars and others, of which he now findeth the Comfort. As it was known to none better than myself, I may truly say, that, according to *Solomon's* Direction, *he cast his Bread upon the Waters*; and, as our Saviour saith, *his Right-hand knew not what his Left-hand did*. For many a poor Scholar, who never saw his Face, hath tasted of his Love; whose Prayers to God for him, tho' unknown, like Harbingers, have enter'd into Heaven, to take up Room for his Comfort in the saving Grace of God.

Now for his private Devotion: Besides his daily reading in the Book of God, and the Pains he took in other Books, especially in the Writings of Bishop *Jewel*, which he greatly esteem'd, having found singular Good out of them, as upon the Day of his Death he did acknowledge, this one Thing I cannot omit, that every *Monday*, in the Morning, he did in his private Study recall to Mind what he had learned upon the Sabbath-day, and what Use he was to make to himself of the same. And then his Manner was to pray, that all the Week, and the whole Time of his Life after, he might shew the Fruit of that his Learning, and so he address'd himself to the Works of his Calling: A Custom worth Imitation of all you, Gentlemen, and all other Christians that mean to attain the Happiness he now enjoyeth. If any one shall ask me, how I knew these Things? I answer, not by the sounding of a Trumpet or the ringing of a Bell, when he went about these private Duties of Piety; but by a private Conference I had with him of late: In which he asked Counsel, as in other Points that concerned his Comfort, so in this one; Whether it were lawful in his private Prayers, wherein he was to

disclose and confess the Secrets of his Heart to the Almighty, to kneel upon a Cushion? By which Question, in what a base Account of himself he appeared before God, is manifest to all who consider it: And it condemns the Behaviour of many, who in publick and private Prayer dispose themselves, not as if they were humbly suing for Mercy and Pardon for their Rebellions against the Almighty, but with the proud *Pharisee* were bragging of their good Deeds. And thus he spent his Life, in which he was an Instrument of much Good, a faithful Friend to the Well-disposed, a merciful Judge of Offenders, and a worthy Example of Virtue wherever he came.

His Sickness was seven Days, in all which Time, howbeit his Pains were often extreme, yet never was he heard to utter any impatient Speech.

Little or nothing did he sleep either Day or Night, and yet he never uttered any offensive Word, that might argue either Levity or Impiety. For the most Part of five Days and Nights I was with him, as were many of his good Friends and divers Reverend Ministers, in whose godly Discourses, devout Prayers and good Company he much rejoiced, acknowledging God's Goodness, that those he loved in his Life should be with him at his Death.

I confess he was divers Times and Ways assaulted by the Tempter, and that generally when he should have taken his natural Rest; all which Assaults he resisted by the Word of Truth. When he had acquainted me with the Particulars wherein his ghostly Enemy used generally to attack him, and I had shewed him what spiritual Armour he might use to quench those fiery Darts, he would pause awhile, as meditating on what I had said; and at length break out into these Words, "LORD JESU, strengthen my Faith; and, LORD, I believe, help thou my Unbelief."

He was much in Meditation, frequent in private mental Prayer; and often told me, that thinking of Death, he did not find it so frightful as formerly he had done.

On *Wednesday* in the Morning, I, perceiving his Strength decay and his Pains increase, intreated him to set his House in Order, and finish his worldly Affairs; whereupon he looking cheerfully on me spake thus: "Now I know you love me, as I am sure you have long done, since you wish me to die in Peace, which I assure myself I shall do: And for my worldly Estate, I have made my Will and disposed of my Land, tho' not as you have often wished, yet so as I hope it shall stand, and I will impart the same to my Brother *Wray*;" which he shortly after did. All that Day he was in great Pain, often desiring me to pray for him, and sometimes grieving that his bodily Pains would not give him leave to pray vocally himself; yet once on a sudden, with Eyes and Hands lifted up, he poured out his Heart in such a heavenly Manner, as might assure the Hearers that God's Spirit spake in him.

On *Wednesday* Night about Ten o'Clock he fell into a Slumber, in which he continued but a little while, and said when he awaked, "All my bodily Pains are gone away, but my Mind is much troubled with cumbersome Thoughts:" These he resisted by private Prayer, and by Conference with one of his Servants that attended him.

About Two of the Clock in the Morning I came to him, and he told me what Combats he had with his Enemy: And I giving him such Counsel against the same, as God gave me Wisdom to do, he received it so eagerly as gave me much Comfort. Presently after he desired we might pray together, that I may have, said he, a feeling Comfort of what you have spoken; which we did, and at the End of Prayer he concluded with *Amen*, which he repeated thrice. Immediately after, he made an excellent Confession of his Faith, and of the Hope that was in him touching his Salvation, concluding with a Prayer, that God would strengthen him in that Faith to the End and in his End. After which he lifted up his Eyes and Hands to Heaven, and utter'd these Words: "Now is my Comforter come, and Hell-Gates shall not prevail against me; and, by the Power and Comfort of thy Spirit, I know I shall finish my Course with Joy, and after receive the Crown of Life." After which Prayer and Confession he was never troubled with any more Temptation.

Then having lain quiet for about half an Hour, I asked him whether he could call to Mind, that ever he dealt hardly with any Man, and if he had so done, to make Restitution? He smilingly answer'd, "I thank God, I never took nor got any Goods unlawfully, or uncharitably, and I thank you for putting me in Mind of this Point." Then again he made a Confession of his Faith, uttered his Dislike to Popery, professing that he had often studied to see if he could draw any Comfort out of the Popish Doctrine; and confessed he could not see any thing in that Religion but Ambition, human Policy and heathenish Superstition. He often pray'd to God by himself and with others: He gave most heavenly Counsel to his Friends and to his Servants; and where he thought the Love of the World had taken too deep Root in any, he dissuaded them from it; verifying that Truth, "That he that is converted himself will strengthen others." The Sentences that he utter'd that Day were many and most comfortable: Among which I noted these which follow; "O my Soul, trust still in
God,

“ GOD, for he is thy Rock and Defence : I find it is good to hold me fast by my GOD. O LORD, I have none in Heaven or Earth besides thee ; and therefore only into thy Hands I commend my Soul, for thou art my GOD and my Redeemer. O GOD, thou hast kept me from the Womb until now, forsake me not, but let my Soul, my Tongue, and all that is within me praise thy holy Name. As the Hart breatheth after the Water-brooks, so my Soul thirsteth after thee, O LORD, in this barren and dry Land (then clapping his Hands upon his Heart, he spake farther) here where no Water of Comfort is, but what thou hast poured into it through thy Son CHRIST, and therefore to thee be Honour and Praise for evermore.” Thus he continued and spent his Time to the great Comfort of all Beholders, until his external Senses decay’d, which he perceived so sensibly, that when the Parts of his Body died, as his Leg, his right Eye, his right Hand, and other Parts, he would say, now is such a Part dead. The Use of his Tongue GOD gave him till within half an Hour before his last Breath, with which he utter’d many holy Speeches, whereof these were the last : “ For-
 “ sake me not, O LORD ; be not thou far from me, O my GOD ; haste thee to help me, O LORD, my Salvation ; and now, LORD, what wait I for ? My Hope is only in thee, and into thy Hands I commend my Spirit ; LORD JESUS, receive my Soul.” And always he concluded the Prayers which himself utter’d, or which were made by others for him, with these Words ; “ To whom be Praise and Glory for evermore.” Yea, when his Speech failed, we might perceive him to pray, tho’ he could not utter perfect Words, and so to continue, concluding his Prayer with the same Thanksgiving, till he pronounced *Amen* in this sort, *A-me-me-en*, as tho’ his Soul, before it went out of his Body, had been bearing a Part in that heavenly Anthem, with the four and twenty Elders, which sing to him that sitteth upon the Throne, and liveth for evermore. And thus he continued, till with much Comfort and Peace his Life ended, and his Soul enter’d into the Kingdom of Glory (which now I assure myself he doth enjoy, and whereto the GOD of Heaven bring all his Saints in his appointed Time) which was about Four of the Clock in the Afternoon, upon the eight and twentieth of *October*, when he had lived one and fifty Years, seven Days and some odd Hours ; too short a Time, if it had pleased GOD otherwise.

The CHARACTER of the LADY SYBILLA ANDERSON,
by EDWARD BOTELE, Rector of Wintringham, in the
*County of Lincoln.**



E will begin at her Beginning, her Extraction and Original ; she and it were mutually Credits to one another : She was none of those Ladies of the late Edition, those false printed Pieces for whom the just GOD hath now provided a *Deleatur*, *In the Generation following let their Name be blotted out.*^a

She was descended (saith our *Antiquary* and *Oracle*^b) from the *Barons of Malpas*, which I would not name, if her personal Worth had not been answerable ; her Graces were the more resplendent for it, as a Jewel set in Gold is more rich and orient than when it is unpolish’d and in its native Dirt.

————— *Nec census in illa*
Nobilitate sua major : sed vita fidesque
Inculpata fuit —————

If we look at her personal Excellencies, they were many and rare : I shall speak of them first, and then of her relative Merits.

Her *Outside* presents itself first to View, and that was ever *decent* and suiting her Degree, not light and vain. She was none of those Ladies whose Jewels were rich, and Manners rusty : Her adorning was after St. *Peter’s* Dress, not *that outward, of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel ; but the hidden Man of the Heart, in that*

* From the Sermon preach’d in the Church of *Broughton, Lincolnshire*, Oct. 30, 1661 ; printed at London in 8vo. 1664.

^a *Psalms* cix. 13.

^b *Camb. Brit. in Cheshire.*

^c *Ovid. Met. l. 9.*

which is not corruptible, the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.^d

Her Countenance was grave and sober, and serene too. She was *Pollens Matrona*, in the Poet's^e Phrase, a Lady of an authoritative Aspect, a Correctress of Sin in her very Looks; infomuch, that those whom neither Law nor Conscience could oblige to a regular Composure elsewhere, studied a Deportment, and durst not trust their Demeanour without a Watch and Guard in her Presence.

Her Carriage affable, free, courteous; and yet so exact, she left no Place to fasten an Accusation upon her, even by the most critical Animadverters upon Lives and Actions.

Her Wit quick and sharp, but such an Allay of Humility withal, that it never made any Sallies to the Prejudice of her Judgment and Prudence.

Her Discourse pregnant, proper, significative, unaffected. The Tongue so unruly^f in others was by her well commanded. Like that good Woman in the Proverbs, *she open'd her Mouth in Wisdom, and in her Tongue was the Law of Kindness.*^g She open'd it in Wisdom; she did not open it at random and continually, but duly shut it, and discreetly open'd it. Her Speech pass'd David's Watch,^h which stood at the Door of her Lips, and shew'd St. Paul's seasoningⁱ had abundance of Salt, Salt of Wit, and Salt of Grace. This captiv'd her Auditors whilst they were with her, and seldom sent them from her without Wonder — *Nec vox hominem sonat, O Dea, certe.* —

She was another Abigail for her Wisdom, another Sybil indeed; for she did so make good her Name, that (for aught I know) she may make good her Place too among those celebrated Prophetesses whose Fame hath filled the World.

Her Knowledge so general, so divine, that she might seem born to justify the Probability of that strange Convention,^k under Withred King of Kent, and Bertuald Archbishop of Britain (or Canterbury) where Women sat in Council, and subscribed Transactions Ecclesiastical.^l

Let us now view her in her References.

1. To God, before whom she walked, and with whom she now is in Glory: Him she loved, feared, served; which is more for her Honour, Comfort, and Advantage, than all those Accomplishments of Flesh and Blood which might gain her a Name on Earth, but never provide her a Place in Heaven. And to this I shall bring in two sufficient Witnesses.

First, Her private Devotions, which were due and constant, thinking no Day well spent wherein she did not send to Heaven, and exchange Prayers for Mercies with him whom her Soul loved: And for her Furtherance and Advantage in this Duty, she was wont to cut herself out Work, by keeping Catalogues of her Sins, that none might escape her Confession when she came to prostrate her Soul before the All-seeing Eye. I have seen some Papers under her own Hand, wherein she had written what Sins she desired might be blotted out, what Mercies were seasonable to beg for herself, her Relations, the Church, the Kingdom: And herein she dealt faithfully, would not wink at small Faults in herself, book'd her very Failings, and item'd the least Infirmary; which, doubtless, will make the Way easy and happy for passing her last Accounts, and clearing her in that Day when the Books shall be open'd.^m

Secondly, Her Zeal to the House of Prayer, which, like that of David,ⁿ had eaten her up, whilst the Zeal of others had almost eaten up those Houses. She had a large Share in that Promise, *I will make them joyful in my House of Prayer.*^o She did not forsake the Assembly, as the Manner of some is; nor was she like him in the Poet, — *Parcus Deorum cultor & infrequens;*^p — one that came seldom, when List and Leisure would give her Leave; but disposed like those in the Psalmist, *Our Feet shall stand, shall stand often, within thy Gates, O Jerusalem:*^q Of David's Temper just, *One thing have I desired of the LORD, that will I seek after, that I may dwell in the House of the LORD all the Days of my Life, to behold the Beauty of the LORD, and to enquire in his Temple.*^r

She was swift to hear,^s and yet not so swift to swallow down all for sound Doctrine which she heard. She had a careful and commendable Jealousy over the plausible Doctrines of the late Days of Defection,^t and could spy Rebellion when it was preach'd in the Cloak of Religion. As the noble Bereans, *she received the Word with all Readiness of Mind;* but withal searched the Scriptures daily, *whether those Things were so.*^u She took not Truths upon Trust, and the bare Credit of Authors; no, not of those whose Names were most tossed, and sounded no less than Oracular in the World: She kept to that, *to the Law, and to the Testimony.*^x She knew there was much Copper Divinity become current, and therefore brought it to the Touch, being caution'd by the Apostle to *prove all Things, and hold fast that which is good.*^y

^d 1 Pet. iii. 3.

^e Ovid.

^f James iii. 8.

^g Prov. xxxi. 26.

^h Psalm clix. 3.

ⁱ Col. iv. 6.

^k Anno 694.

^l See Sir H. Spelm. Conc. p. 190.

^m Apocal. xx. 12.

ⁿ Psalm lxi. 9.

^o Isaiah lvi. 7.

^p Hor. Car. l. i. Od. 34.

^q Psalm cxxii. 2.

^r Psalm xxvii. 4.

^s James i. 19.

^t In the great Rebellion of 1641.

^u Acts xvii. 11.

^x Isaiah viii. 20.

^y 1 Thess. v. 21.

2. To God's *Lieutenant*, her and our Sovereign,² she was invincibly faithful, following him through the Vicissitudes of his Fortunes with Constancy and Resolution. No Assaults could batter, no Siege force a Surrender of her Loyalty. Such a Composition of Piety and Loyalty one should rarely meet withal. Her Practice was an irrefragable Confutation to that black-mouth'd Slander, *That a Royalist could not be Religious*.

3. To God's *Church* she was rarely devoted, praying often and earnestly for the *Peace of Jerusalem*,^a and she prospered for loving it. Her Love to this Church will need no further Evidence, when I have told you, it was her constant Practice, during our late Confusions in Worship, to repair to Places, where *Common Prayer, and Administration of Sacraments* might be had according to the Use of the Church of England.

If you now look awhile at her private References,

1. She was as good a *Wife* as a *Woman*. She had the Way to make Gains of an Husband, as St. *Peter's* Word^b signifies, and a good Way too, such a Way as *Livia* had to win her's, which *Dio* says, was *Multa modestia*, unaffected Modesty.

She loved so much, that indeed we may date her Death from his; for we can scarce say she lived since, unless to bewail her Life; *Heu mihi, quia incolatus meus prolongatus est!*^c as if she had taken up *Ruth's* Resolution, *Where thou diest, will I die, and there will I be buried.*^d And we may commemorate them in *David's* funeral Expressions, *They were lovely and pleasant in their Lives, and in their Death they were not divided.*^e

— Ille dies utramque
Ducet ruinam —^f

2. Tho' she had not the Breasts, yet she had the Bowels of a Mother. And even in that Relation she was so tender and affectionate, and deserved so well, that her Children will rise up and call her Blessed, that is, both bless her, and bless God for her, as some gloss upon that Place.

3. And a *Mater-familias* she was too, a Mother as well as a *Mistress* to her Family. With the virtuous Woman (in that Chapter of the *Proverbs*) she looked well to the Ways of her Household. She watcheth as from a Tower, for the Security of her Family, that they may go out and come in, in Peace. It was her Care, even in her Sickness, that Prayers among them might not be laid aside with her; and in her Health, not over-employing them, she would often say, it was her Desire, her Servants might have Leisure to serve God as well as herself.

These were her Relations within Doors; nor was her Goodness circumscribed with the Walls of her House; but if you follow her from Home, you may trace her by the Footsteps of her Friendship and Charity; so careful she was both to do good, and be rich in good Works.^g

I need not speak here of her Compassions towards those in Misery, her Care and Constancy in visiting the Sick, relieving the Poor, supporting the Weak, and supplying those in Want; there are enough can shew those *Garments which Dorcas made when she was yet alive.*^h

Thus lived this excellent Lady, in all good Conscience before God,ⁱ all her Days. And suitable to her Life was her Death, mark the perfect, and behold the upright: for the End of that Man, and Woman, is Peace.^k

When the Days drew near that she must die, she fell sick by proxy, of the Small-pox, in a young Lady^l of her Relation, such was her Tenderneſs of her. And knowing how fatal that Disease had been to many of her Flesh and Blood, she entertains it, as coming on the same Errand with *Hezekiah's* Messenger; *Set thine House in order, for thou shalt die, and not live.*^m She is now all upon flitting; breathes after her Change, *O that I had Wings like a Dove, for then would I fly away and be at rest!*ⁿ Hereupon she makes her Will, disposeth of her Estate, that she might have no Weights upon her Soul, ready to take its flight; nothing to incumber her Thoughts, or stand betwixt her and her desired Happiness; but wholly and freely intend her Expedition for another World. Which done, her Hand will tell you where her Heart was; for thus she subscribes that Testament of her's, And now return to thy Rest, O my Soul.^o

God finding her thus prepared for himself, sends another Messenger for her, a Quartane Ague; a Messenger not so ugly, but as sharp as the other. This, after several Assaults, began to prevail upon her, and insult over her, insomuch that she saw (with *Peter*) *I must shortly put off my Tabernacle,*^p and said (with *Hezekiah*) *in the cutting off of my Days, I shall go*

² King Charles II.

^a Psalm cxxii. 6.

^b 1 Pet. iii. 1.

^c Psalm cxx. 5.

^d Ruth i. 17.

^e 2 Sam. i. 23.

^f Hor. Carm. lib. 2. Od. 17.

^g 1 Tim. vi. 18.

^h Acts ix. 39.

ⁱ Acts xxiii. 1.

^k Psalm xxxvii. 37.

^l Madam K. Egerton.

^m 2 Kings xx. 1.

ⁿ Psalm lv. 6.

^o Psalm cxvi. 7.

^p 2 Pet. i. 14.

to the Gates of the Grave. I am deprived of the residue of my Years.^a Being now to go through the Valley of the Shadow of Death, she sought a Staff of Comfort to support her in the Way; and some few Days before received the Sacrament of the Lord's Supper, and that with so much Fervency and holy Appetite, so eating the Flesh of the Son of Man, and so drinking his Blood, as gave good Evidence she hath eternal Life, and that he will raise her up at the last Day.^r

The Day before she died, I came to visit her, and found the time of her Departure was at hand. She then desired me to pray with her, and to absolve her, according to the Use of the Church of England; which accordingly I did: And however some living Sectaries set light by it, yet, I am sure, she, and other dying Saints, have found no little Comfort in it, in the Hour of their Extremity.

Give me leave now to tell you of one Passage very remarkable in her, when I had read the Versicle, appointed in the Visitation of the Sick, O LORD, save thy Servant, and some rehearsed the Antiphon, Which putteth her Trust in thee: She started up with much Earnestness, Hands, and Eyes, and Heart, and all, lift up; and added, I, and my whole Confidence, LORD; as if she apprehended Trust too low, to speak the Height of her Soul now sublimated, and ready to go to the God of the Spirits of all Flesh.

In this Height of well-grounded Confidence I left her, full of the Comforts of God, fit for the Convoy of Angels, in the Confines of that Glory she had so long breathed after; in the Suburbs of that City she had so earnestly sought, and immediately entered, which the Glory of God lightens, and the Lamb is the Light thereof.^s

Died in October 1661, and buried in the Church of Broughton in Lincolnshire.

The CHARACTER of the Rev^d Dr. ANTHONY HORNECK, Preacher at the Savoy, by the R^t Rev^d Dr. RICHARD KIDDER, Lord Bishop of Bath and Wells. *



HIS excellent Man was born^a at Baccharach,^b in the Lower Palatinate. His Father devoted him for the holy Ministry from the Womb, and was not wanting to give him such an Education as might fit him for that sacred Office. He was first sent to Heidelberg,^c where he applied himself with great Diligence to the Study of Divinity.

He had, it appears, a great Desire to come over into England; and was about 19 Years of Age when he first came over. He was then very eminent not only for his Learning, but for his great Piety also.

He was enter'd into Queen's College in Oxford, Dec. 24. 1663. He was incorporated Master of Arts from the University of Wittembergh, Dec. 21. 1663. It was not long after this, that he was made Vicar of Alhallows in Oxford, which is in the Gift of Lincoln-College. There he continued a most constant and painful Preacher about two Years.

Thence he removed into the Family of the Duke of Albemarle,^d and was received there as Tutor to his Son, the then Lord Torrington. The Duke bestow'd upon him a Living in the Diocese of Exeter,^e and did also procure him a Prebend in that Church from Dr. Sparrow, then Lord Bishop there.

He, before he married, went over into Germany,^f to see his Friends, where he preached with great acceptation, was entertained with great Respect at the Court of one of the German Princes,^g who shewed him a very particular kindness.

After his Return he resign'd his Living in Devonshire, because he was chosen Preacher at the Savoy,^h where he continued about 26 Years, till he died; nor could he ever be prevailed with afterwards (whatever Offers were made to him) to accept of any Living to hold in con-

^a Isa. xxxviii. 10. printed at London, 1698, in 8vo.

^r John vi. 54.

^s Rev. xxi. 23.

* From the Life of Dr. Horneck,

Mission's Trav. Tom. 1. Let. 6.

^a Anno 1641.

^b So call'd, as some think, from Bacchiara. Vid.

Doulton in Devonshire.

^c A German University.

^d Anno 1665.

^e The Rectory of

^f Anno 1669.

^g Charles Ladowick, Elector Palatine.

^h Anno 1671.

junction with it. He was irreconcilable to *Pluralities* and to *Non-residence*, and would upon Occasion declare his Abhorrence of them with some considerable Warmth.

He was a very great Blessing to the Inhabitants of the *Savoy*, and indeed to the City: He constantly resided among them, tho' he had no House belonging to his Place: He had hired an House, and was constant in the Discharge of the Duties of his Place: He preach'd with great Vehemence and Ardour, with mighty Force and Conviction: He spake the Sense of his Soul, and enter'd into the Hearts of his People: He soon convinced his Auditors that he was in great Earnest, and that he had a mighty Sense of the Worth of Souls, and of the vast Importance of those Truths which he deliver'd to them.

His Auditors were convinced that he was a Man of God, and sent by him for the Good of Souls: He used great Freedom of Speech, and, instead of using *enticing Words of human Wisdom*, he spake like his Master, with great Conviction and Authority.

His Fame grew exceedingly, and very many were his constant Auditors, some of the highest Rank and Quality, and a very great Number of very devout and pious Persons: A vast Crowd there was that follow'd him, and such a Collection of most devout and conformable Persons as were hardly to be found elsewhere; it was no easy Matter to get through the Crowd to the Pulpit.

He administer'd the *Holy Communion* on the first *Sunday* of every Month, and preach'd a *Preparation-Sermon* on the *Friday* preceding: He did it also on the great Festivals: He administer'd it twice on a Day, in the Morning at Eight o'Clock, and at the usual Time after the Morning-Sermon. The Number of the *Communicants* held a great Proportion to that of his Auditors, and their Devotion was very exemplary.

He took great Pains in catechising and instructing the Youth, in visiting the Sick, and directing and satisfying the Doubtful and Scrupulous, and endeavouring all good Beginnings, and promoting worthy Designs, and provoking those he conversed with to Love and good Works.

He took great Pains also in his own Family: He spent very much Time with them in constant Prayers, (Morning and Night) in reading the Holy Scriptures, singing of *Psalms*, in holy Conferences, and all the Duties incumbent upon him as the Master of a Family: No Weariness, no weighty Business abroad, excused him from the Discharge of these Duties; nor did he perform them slightly and perfunctorily, but spent very much Time in them; he was very assiduous, very earnest and vehement, and shew'd a very great Concern and Ardour therein: He would rise early in the Morning to these Exercises, and not spare his Pains even after the very great and wearisome Labours of the Day.

Nor did he forbear his Studies and Closet-Devotions: He spent much Time there. It appears by a Diary found since his Death, and which he kept for a long time, that he called himself to an Account every Night for the Words and Actions, and Conversation of the Day past; and, perhaps, few Men living were more strict and severe than he was in this Matter. If he had done any Good that Day, he gave God the Praise of it before he slept.

Besides the constant Care that was upon him from his Parish, his Family, his Closet, and Studies, he employ'd himself in doing Good to those who were more remote: He encouraged Piety wherever he came, and particularly in the younger sort: He had the Care of several Societies of young Men, whom he directed and encouraged.

The Doctor had so much Business generally upon his Hands, that he had hardly time to eat his Meat: He was often sent for to sick and dying People, frequently consulted by those who were doubtful and scrupulous, and address'd to with Cases of Conscience, and sometimes with Cases very extraordinary: He was also beyond Measure follow'd by the Poor and Needy, by them that wanted Money, or wanted his Favour to procure them some Boon or other: He was extremely prone to do good Offices.

But in the late Reignⁱ his Labour was much increased. Great Endeavours were used to introduce Popery, and to delude the poor People. No Man was more stout and diligent than the Doctor at this Time: He preach'd most vigourously against that corrupt Doctrine, prepared his Auditors against the Day of Trial, and was prepared (I doubt not) for Martyrdom himself. It is very well known that he declined no Labour, shunned no Conference with the Popish Priests, omitted not what was in his Power to do to stem the Tide. There are those living, of the greatest Figure and Character, who very well know the Truth of this Matter.

The Poor in great Numbers resorted to him; he gave of his own Little a very great Proportion, and something more than might seem consistent with what was owing to his own Family: But the Words of our Saviour, *Give to every one that asketh thee*, made a great Impression upon his Mind. I found, upon Discourse with him, that he was so very much under the Power of those Words, that he thought he could hardly be at liberty even from a common Beggar.

ⁱ Of King James II.

In the Year 1693, he was made Prebend of *Westminster*; yet he took the very same Care of his People which he did before: He preach'd very constantly among them, and discharged other ministerial Duties as before: He kept in his Hands some Part of the House he formerly lived in, and was constantly there a Day or two in the Week, (besides his other occasional Times) on Purpose to attend upon those poor, and afflicted, and scrupulous People that resorted thither for Help and Advice: He did very often stay all Night in that Place, that he might be in a Readiness to assist those that expected him there.

He could not fawn or flatter, cringe and comply, for his own Gain and worldly Advantage; but was always a great Pattern of Virtue, and a very faithful Monitor and Reprover of Vice and Folly. So, tho' he was now in better Circumstances as to the World than he had been, yet he was not less diligent and laborious: He went on in his Master's Work with most unwearied Labour, and spent his whole Time and Strength in it; and it was his Delight and his Choice. He grew very infirm and sickly; he fell into dangerous Fits of the *Stone*,^k made very little, and that a bloody Water; he walk'd with Difficulty, and could hardly bear a Coach; yet went on in his accustom'd Labours to *Christmas*, 1696, when I found a plain Alteration in him for the worse; and yet, when I ask'd him, (which I frequently did) if he were in no great Pain? all the Answer that I could get from him was, that *the Pain he felt was tolerable*.

On *Sunday, January* the 31st, he was worse than ever he had been, insomuch that those about him thought him dying about Eleven in the Morning. I ask'd him, if he were sensible that he was dying? He reply'd, that he was. I ask'd him, if he were also resign'd, and willing to die? He reply'd very readily, that he was willing to die. I ask'd him, if he had consider'd the Words, *Heb. ii. 14, 15*? and whether or not he found himself deliver'd from all the slavish *Fear of Death*? He reply'd very quick, looking up to Heaven, that he was deliver'd from that Fear. And it must be confess'd, that this good Man had taken the right Course to be freed from Death, by leading a very painful and laborious, a very useful and charitable, a very devout and pious Life.

His Life was very painful and laborious: Few Men ever took the Pains which he did; he was mortified to all worldly Pleasures and sensual Satisfactions, and used himself to great Labours and most exemplary Diligence.

His Life was also very useful and charitable: Multitudes there were that received Relief and Advantage by him; and there is a particular Promise to such Men, that God will *strengthen them upon the Bed of Languishing, and make their Bed in their Sickness*.¹

His Life was also very devout and pious: For his Religion had its full Power and Force upon him; it transform'd him into the Image and Likeness of God. It hath always been esteem'd safe Advice, *to imitate him whom we worship*. He worshipped the true and living God, the holy and merciful, the God of Truth and Righteousness, and not only the greatest and most powerful, but the best of Beings: He was a Follower of God, and his Divine Image was fairly stamp'd and impress'd upon his Soul: He imitated God in those two Things which one of the Ancients tells us will make us like God, *viz. speaking Truth, and bestowing Benefits*. A Man of greater Simplicity and Veracity I never knew; and there are Multitudes that will witness that *he went about doing Good*. He did vow in his Baptism to renounce the Devil, the World, and Flesh. Some Men go no further; all their Religion comes from the Font. This good Man perform'd his Vow; he cast out of himself the evil One, and renounced all his Works; overcame the World in the noblest Sense, and subdued and mortified all the sinful Desires of the Flesh: He was a Conqueror, and *more than Conqueror*: He devoted himself intirely, and without Reservation, to the Service of his God; it was not only his Business, but his Choice and Delight, his Meat and Drink. I need not say, that he was much in Prayers and Fastings, in Meditation and heavenly Discourse, very frequent in devout reading and hearing the Word, in Watchings and great Austerities: He wisely consider'd that these were the *Means*, and not the *End* of Religion; that these are not *Godliness*, but only *Helps*, and the *Way* to it: He arrived at the *End* of these Things: He had an ardent Love of God, a great Faith in him, and was resign'd to his Will; he had an unspeakable Zeal for his Honour, a profound Regard to his Word, and to his Worship, and to all that had the nearest Relation to him, or did most partake of his Image and Likeness: He was a Man after God's own Heart; he lived under a most grateful Sense of his Mercies, he was govern'd by his Fear, and had a lively Sense of God's Mercy and Providence: He had that Sense of God's Mercy in giving us his Son to die for us, that it was observed of him, that when he discoursed of that Argument, he used no Measure, no Bounds, or Limits of his Discourse: His Heart was so affected with that Argument, that he could not put a Stop to himself: JESUS was his LORD and Master,

^k The learned *W. Sclater* used to call this Distemper, to which he himself was much subject, *Studiosorum Flagellum*.

¹ *Psalms* xli. 3.

and he had his Life and Example always before him, and conform'd himself to it in the whole Tenour and Course of his Life: His Religion was unaffected and substantial; it was genuine and primitive; and so great a Pattern he was, that he might have pass'd for a Saint, even in the first and best Times of Christianity.

He was of the Church of *England*, and a most true Son of that Church, and gave the greatest Proofs of it: Far was he from the Innovations of the *Roman* Church on the one hand, and from *Enthusiasm* on the other: His Writings are a sufficient Proof of this. I very well know, that when the Church of *England* had been traduced and disparaged, he hath not forbore to make so vigorous a Defence, that he lost a very great Man's Friendship by it, and felt the Effects of it afterwards by the Loss of a considerable worldly Advantage, which he would otherwise have stood very fair for. He shew'd his Zeal for the Church of *England* when she was in greatest Danger from many Enemies, especially from the Church of *Rome*. At that time, when some were so wicked as to change their Profession, and others so tame as to sit still, and not to concern themselves when the Enemies were at the Gates, then did this good Man bestir himself, and *lifted up his Voice like a Trumpet*, and undauntedly defended the Church when she most needed it. The Doctor believed the Doctrine of this Church, obey'd her Injunctions, and conform'd to her Constitutions; he admonish'd and diligently instructed his Charge, kept Multitudes in her Communion, and lived up to her Holy Rules, and was ready to sacrifice all that was dear to him in the World to promote the true Interest of this Church. He would not indeed take the Cure of Souls, and then put them out to Nurse to some cheap and negligent Curate; receive the *Profits*, and leave another Man to take the *Pains*: He would not take a *Vicarage*, and *swear* a Residence before his Ordinary, and afterwards refuse to *reside*, on Pretence of some Privilege or exempt Jurisdiction, &c. as very many have done.

The Doctor was a Man of very good Learning; he had very good Skill in Languages; he had addict'd himself to the *Arabic* from his younger Time, and retained it in good Measure to the last: He had great Skill in the *Hebrew* likewise; nor was his Skill limited to the *Biblical Hebrew* only, (in which he was a great Master) but he was seen in the *Rabbinical* also: He was a most diligent Reader of the Holy Scriptures in that Language, in which they were originally written. This Dr. *Spanheim* says of him in his Youth, *viz. That he was indefatigable in the Study of the Holy Scriptures*. He adds, that he was then one of an *elevated Wit, of a Mind that was chearful, and covetous of making substantial Proficiency*: And also, that he gave a Specimen of it about the Year 1659, (when he was very young) by a publick defending a Dissertation concerning the Vow of *Jephthah*, touching the sacrificing his Daughter. This, upon his own Request and Motion, he publicly defended with great Presence of Mind. He had very good Skill in Ecclesiastical History, in Controversial Divinity, and Casuistical also. Perhaps few Men in his Time were more frequently applied to with Cases of Conscience than the Doctor was. As he had vast Numbers of these Applications, so many times the Cases were very rare and surprising, and such as are but very seldom to be met with. He would often relate the Case to me, and tell me what his Opinion was, and how he deliver'd it. I do solemnly declare, that I never heard him deliver his Opinion, but I was entirely satisfied with it; and I did think him as valuable for this Skill as for any other whatsoever. He was a very constant Preacher; he was very affectionate and lively in his Preaching, plain and pathetical; he spake from his own, and pierced the Hearts of his Hearers. I will not, in this Place, speak of his Writings: I shall only say here, that there is a great Strain of Piety and Devotion in them, and they are very instructive to the well-disposed Readers. He had great Correspondencies with learned Men beyond the Seas, and was often visited by them, and this preserved in him that Readiness which he had in speaking the *Latin* Tongue with considerable Ease and Freedom.

As for his Pastoral Care and Diligence, he was a great Example; he was a Pattern to those of the Holy Ministry, whom they might securely follow; he well understood not only the *Dignity*, but the *Duty* and *Charge* of his Holy Function; he had a mighty Sense of the Worth of Souls, and of the great Care that is to be had of them: Hence it proceeded, that he was irreconcilable to *Pluralities* and *Non-Residence*; hence it was that he laboured indefatigably Night and Day; hence it was that he was so very painful a Preacher, so very hard a Student; hence it was that he was so very diligent in catechising the Youth, in visiting the Sick, and in all the Parts of his holy Office; his Heart was wholly set upon gaining Souls to God: In this Work he laboured incessantly; and those who were thus disposed among the Clergy, he honoured greatly, and served them to his Power. A considerable Number of such Ministers were well known to him, and some among them that were not well provided for; these, upon Occasion, he recommended to Cures and Employments, as he had Opportunity offer'd him from Persons of Quality, who did many times apply to the Doctor on these Occasions;

and happy were they who took this Course, they might securely rest upon his Recommendation: No Man was ever more faithful in this Trust; I know not, but I may say, no Man was more happy than the Doctor in this Matter; I have tried him several times, and was not deceived. Had I been Patron of many Livings, I could securely have relied upon his Wisdom and Fidelity in disposing them all: He went by a true Measure; he look'd on a Living (as we call it) as a *Cure* rather than a *Benefice*; he valued the *Flock* more than the *Fleece*, and consequently preferred those who did the same. On this very Account the Death of the Doctor was a Loss unspeakable; and I reckon myself a very great Loser upon this Account: When he was alive, if I wanted a Parish-Minister, a Curate, a Master of a School, or Chaplain, &c. I was secure that by him I might be well supplied: His Recommendation weigh'd more with me than many Hands, than Seals, and ample Forms and Testimonials from great Names and Societies of Men. I well knew that nothing could bribe him to commend that Person to a Place of Trust whom he did not know to be fit for it. I heartily wish his Example in this were follow'd. Nor do I think that what I said last is any Digression, when I speak of his Pastoral Care; for his Care in recommending those only whom he knew to be fit, was an Effect of it. It cannot be, that he who will commend any Person to Holy Orders, or the Cure of Souls, should have a due Sense of the Pastoral Care; and I heartily wish, that the Clergy would be very cautious whom they recommend for Orders, or for Institution; and that College-Testimonials were given with greater Care than they have been.

I add, that he had a very great Zeal for *Reformation*: I do not mean that he was for reforming or altering the Laws; for tho' he did not think the Laws *immutable*, yet did he not plead for the changing them: He was well satisfied in the Laws of Church and State, and was not for Innovations: He was no Enemy to the Constitution.

The *Reformation* which he was for, was such a one as might be consistent with the Law, and indeed was the End of the Law itself. He was for *Reformation of Manners*, and a strict Regard to the Discipline and holy Constitutions of the Church; he lamented the Prophaneness and Disorders which had broken in among us, and threaten'd our Ruin; he endeavour'd to keep up the Life and Spirit of Religion, and perhaps, considering his private Capacity, he did as much this way as any Man that lived in his Time: He never needed any Dispensation himself, and could not without great Grief of Heart see the best Laws trampled upon by worldly and ungodly Men, or defeated and deluded by the Craft and Artifices of others. I need make no Apology for his great Zeal against all Prophaneness and Immorality, because he was *zealously affected in a good Matter*.

For his Justice to all Mankind he was a great Pattern: He gave all Men their *Due*, in the greatest Latitude of that Word; he did not only pay his Debts and discharge his Trust, but paid all due Honour and Respect to Worth and Virtue, wherever he found it: Nothing could render him partial; no Friendship, no Power, no Interest whatever could turn him aside, or so much as set a false *Bias* upon him.

His Charity was Divine, and a mighty Imitation of the Love of GOD and of CHRIST: He sought not his own, but with great Industry pursued the Good of others; he did not spend his Time in Court and Caress, in visiting great Persons, and hunting after Preferment or Applause; *he went about doing Good*; and in this he was indefatigable; his Heart was set upon it, and this made him despise the Difficulty which lay in his Way: Wherever he went, this was his Business and Design. His Charity was large and diffusive; it extended to the Bodies, the Estates, and Souls of Men: He fed and taught; he instructed and comforted, and relieved those who wanted Help. I am very sure it may be said of this holy Man, *The Places may be shewn where he was doing Good, where he taught, and where he relieved; where he enter'd the Lists with Papists, and where with the other Enemies of the Church; where he instructed the Youth, and where he encouraged and directed the younger Christians, and where he exhorted the Elder. There are those who can point to the Places, and truly say, Here is the Family whom he reliev'd, and here live the poor Widows whom he provided for; here is the Place where he preach'd, and where he persuaded his Auditors to frequent Communion, and brought vast Multitudes of Men and Women to constant Attendance on that Holy Ordinance.*

One Piece of Charity deserves to be remember'd to his Honour, and that was his telling Men of their Faults, not only publicly, but privately too. His Reproofs may well be reckon'd among his Charities. I may truly say of him, as *Libanius* does of *Socrates*, *He made those better whom he did bite*. He bit and healed at once: There was no Gall, no Venom in him; it all proceeded from unfeigned Charity to the Souls of Men: He could not suffer Sin upon his Brother; he had the Zeal of *John Baptist*, and durst and did admonish and reprove the greatest. In truth, he had the Spirit of the ancient Prophets, and of the holy Confessors of the primitive Church. A Man that convers'd with him much would be sure to hear of

it if he did amiss. He was far from Slander and Detraction, from that *lingua tertia* (as it is called among the *Hebrews*) which does three Mischiefs at once, viz. to the *Speaker*, to the *Hearer*, and to the *Slander'd*: *There is that speaketh like the Piercings of a Sword; but the Tongue of the Wise is Health.*^m He had the perfect Mastery of this Member, and used it to the Benefit of his Brother. I never knew any Man living that was more stout than this good Man in reprov'g Vice, and in appearing for the Truth; never any Man that was further removed from Flattery and Dawbing.

He was a Friend of a thousand. He made little Shew, and was sparing in his Profession of Kindness: But when he had Occasion to serve his Friend, he was very industrious to do it, and did not think much of Pains and Labour therein.

He was temperate to the greatest Degree, I had almost said to a Fault. I have often fear'd, that (considering his great and constant Labours) he hardly gave himself that Refreshment which was fit: He drank very little Wine at any time, and in the latter Part of his Life did upon the Matter wholly forbear it. He had, as *Seneca* phraseth it, a *Stomach that was well nurtured*, not nice or curious; it received the meanest Provision contentedly. After the Fatigue and Labour of the Day, he would sup with an Apple or two, with a little Bread, and small Ale or Milk-water. This he would receive with great Thankfulness to God, and great Cheerfulness among his Domesticks. He was very thankful to God for a Morsel of Bread, and received the meanest Provision with the greatest Expressions of Gratitude: And yet, when he entertain'd his Friends, he did it liberally. He was always least concern'd for himself in these Things. He very much deny'd himself, but to others he was liberal and open-handed; and rather than the Poor should want Bread, he would fast himself. He led an *Ascetick* Life, kept under his Body, and with great Industry advanced in Holiness, and a Life that was spiritual and heavenly.

For his Contempt of this lower World, he hath given sufficient Proof: He despised both the Sides or Appearances of it; I mean the Smiles and Frowns of it. It is well known, that when he lived with the Duke of *Albemarle* he might very easily have made his Fortunes, as we usually express it. Had he made his Court, he could not have failed: But instead of that he minded his Charge, and the Duty of his Place; he minded the heavenly Kingdom, and the doing Good to Souls. He would often speak very contemptibly of Riches, and declare that the whole Design of the Christian Doctrine tended to bring Contempt upon Wealth and great Plenty. He was of Opinion, that Riches were (as a great Man hath it) *the Impediments of Virtue*; and that a Man could never arrive to any great Pitch of Virtue, but he must be *either poor, or like him that is poor*, as *Seneca* hath it.

He likewise despised the Frowns of the World. He met with sore Afflictions. The Loss of a considerable Part of his worldly Estate at once, I reckon the least of them. I do not remember that ever I heard him once complain, but have often heard him give solemn Thanks to God for his Goodness. Some of his Friends would sometimes speak their Resentment before him, because he was not better prefer'd. But he would never side with them; he diverted the Discourse, or stopt it, by saying, *I shall never want*.

He was a most humble and heavenly Christian; of great Patience and Resignation to the Will of God; a most mortified Man to the World, and to all the Glory and Pageantry of it. He led an innocent and inoffensive, and a most useful Life. He spent his Hours well, and lived many Years in a Preparation for Death and Judgment.

One Thing must not be forgotten, and that was his great Meekness under Obloquies and Reproaches, his great Exemplariness in forgiving Enemies.

It may perhaps be supposed, that he had no Enemies, and it will easily be granted, that he could deserve none. But they do not know this World, that think Innocence and Usefulness will protect any Man against Malice, Envy, and Ill-will. Had he lived a soft and trifling Life, he might have avoided it easily: But he did his Duty with great Exactness, and that was the Occasion of Envy. The Doctor could not live like *Thersites*, he could not do his Master's Work negligently; and as this drew many Followers and Admirers after him, so it did Envy also. The Truth of the Case is this: His exemplary Life was a standing Reproach upon those who were negligent, and always trudging after Preferment and Wealth. That some of the worst should endeavour to blacken him, hath nothing strange in it at all. This I am very certain of, that the Clergy of the greatest Name, and the most conspicuous for Virtue and good Learning, had a very great Opinion of him.

He forgave his Enemies, and I could never find him in the least disturbed on that Account.

He wrote several Books which he published; he left also many excellent Sermons in MSS. upon the most weighty Subjects; particularly upon our Blessed Saviour's Sermon on the Mount,

^m *Prov.* xii. 18.

which have been since printed. There is a great Vein of Piety and Devotion which runs through these as well as his other Pieces, which are well known. They favour of the primitive Simplicity and Zeal, and are well fitted to make Men better. His Discourses are all medicinal and healing, and fitted to make the Reader serious and devout. That Food is best which is nourishing, and that Physick which cures and restores. This good Man had no greater Aim than to do Good.

I will say of him, as *Pliny* did of *Virginius Rufus*, *His Mortality is ended rather than his Life. He lives and will live for ever; and now that he is withdrawn out of our Sight, he will more than ever continue in the Remembrance and Discourses of Men.*

Died Prid. Calend. Feb. 1696, and buried in Westminster-Abbey.

The CHARACTER of Mr. WILLIAM ALLEN, by
RICHARD KIDDER, Rector of St. Martin's Outwich,
*London. **



DO not intend to borrow any Topicks for his Praise from his Country, or Descent from his Quality or Rank, as he was a Citizen of this great City; ^a I need not go so far out of the Way; he was valuable upon greater Accounts than these; he was a Citizen of a better City, that of God; he was an old and faithful Disciple of JESUS, a great Lover of God and of Righteousness. This is more than all his other Properties.

Our dear Friend was a great Lover and most devout Worshipper of God. He did it in Publick, he did it in his Family, he did it in his Closet. He did with great Reverence attend upon the publick Prayers, hearing of the Word, and frequently received the Holy Sacrament. He taught his Children and Servants to serve God: A true Child of *Abraham*, the Friend of God. He kept up a Sense of God in his Family, and had his Retirements and holy Privacies.

He spent great Portions of his Time in Retirement; he was a most diligent Inquirer after Truth; he sought Wisdom as Silver, and searched for her as for hid Treasures; nor did his Labour prove in vain, for he did understand the Fear of the LORD, and find the Knowledge of God: God had given him a great and clear Understanding, a solid Judgment and Ability; and he improved his Talent to a very great Purpose.

He read the Holy Scriptures with wonderful Care and Diligence, attained to great Understanding of the more abstruse Parts of them; and tho' he had not the Advantage of the learned Languages to direct him, yet by acquainting himself with those who had, and by indefatigable Diligence he did arrive to so great a Measure of Knowledge of those Things which they do contain, as would be very commendable in a well-studied Divine.

He wrote several excellent Books^b that need no Recommendation to the World: They are well known and well esteemed, and the greatest Clerk will have no Cause to be ashamed to have them placed among the other Authors with which he is furnished.

The Arguments he chose were weighty, and of great Use to the World: He designed to detect Iniquity, Enthusiasm, and Superstition, which had corrupted the Religion of JESUS: He persuaded Men to Unity and Peace, and to shun all Schism and Faction: He endeavoured to reduce those who were gone astray, to mind them of the Divine Assistance, and to persuade them to the profoundest Humility; and to comfort good Men with a just Expectation of the Church's emerging from its State of Sin and Misery into a better Condition. Such were the Arguments which this wise and good Man chose. I may truly say of him what one of the Ancients^c says of *Socrates*, that he did not apply himself to trifling and less useful Things; *He promoted that Knowledge which was like to have the greatest Efficacy upon Men.*

He managed his Arguments with great Judgment and Charity: He spake the Truth in Love. He did not contend for Victory, but Truth. His Writings speak a right Christian Temper all along. He was no *Gladiator* in Theology, no Lover of Theological Contentions:

* From the Sermon preach'd at *St. Martin's Outwich*; printed at *London*, 1686.

^a *London.*

^b See his Works in *Folio.*

^c *Liban. Sophista Socrat. Apol.*

He had beaten his Sword into a Plough-share, and his Spear into a Pruning-hook. The Instruments he used served to cultivate and improve, and to pare away what was superfluous, and what was hurtful; he had no Skill to hurt and destroy in the Mountain of the LORD.

His great Knowledge did not puff him up; his Charity and Humility and Modesty held Proportion to it. He was far removed from an high Conceit of himself or Contempt of others; he was far from being Pert and Talkative, far from Ostentation and Shew, from insulting over his Adversary, or vaunting of his Victories.

With respect to his Neighbour, he may be truly said to have been a righteous Man in the most comprehensive Sense of that Word.

He was exactly Just to all Men in his Dealings and Trade; of this there is no question: And those that knew him well can tell that in making up his Accounts he was scrupulously so, and took great Care that an Error or Mistake in his Correspondent should not be to his Prejudice. He was greatly careful to do no Wrong, and had learnt to forgive. I doubt not but the Character given to *Pomponius Atticus*^d belongs to him: *He had no Quarrels, for he did no Injury; and if any were done to him, he rather chose to forget than to revenge.* There are few Men, perhaps, have passed through the World with less Offence to it than this good Man hath done. His Ways pleased God, and he so provided, that his Enemies (if he had any such) should be at Peace with him.

But he did not only do no Harm, but did much Good in the World; he was not only *just* to all, but *merciful* to the Afflicted, to the Poor and Needy: He had a great Sense of the Miseries of others: He was a most compassionate Christian: He did not love in Word nor in Tongue, but in Deed and in Truth. The Love of God dwelt in him, and by this he was constrained, and could not shut up his Bowels of Compassion from his Brother: He needed no Motives or Arguments, it was enough to name the Objects: He stood ready always and prepared, and neither wanted Ability or Inclination to help the Afflicted.

Indeed, this humble Soul avoided the Notice and the Praise of Men: He that in other Things was open and free, studied Concealment here: He gave generally with his own Hands, and wisely disposed of his Charity to those whom he thought the fittest Objects; but yet, for all his Care and his Art, he could not altogether be concealed. I have great Reason to believe, from what I have the certain Knowledge of, that he gave great Sums and large Proportions, and that both the Prisoners and other distressed Persons have lost one of their greatest Friends, and for his Proportion one of their most generous Benefactors. But since it was the Pleasure of our dear Brother to bestow in secret, out of Respect and Deference to his Memory and his Inclination, I will not search after the particular Instances of his Bounty.

In a word, our dear Brother was a great Example to us of Modesty and Humility, of Obedience to Superiors, of Diligence in improving all the Portions of his Time, of Fidelity and Integrity, of Kindness, and great Calmness and Prudence, if we consider him as an Husband, a Father, a Neighbour, or a Friend.

His latter End was like his former Life; it was even and undisturbed: He then shew'd his Faith in God, and Resignation to his Will; his Concern for the Church, and his well-grounded Hope of eternal Life.

A little before his Death he called for his Family, and, as became a dying Christian, and one that was sensible of his Departure hence, he exhorted them especially to two Things:

First, That they should preserve in their Minds a lively Sense, and make a thankful Acknowledgment of the Love of CHRIST, who for our sake was content to become a Man, and to submit to Death, even the Death of the Cross: He required them to consider, that this was for our Sakes purely, and that JESUS could be induced by no Interest to do this, but that which was peculiarly and solely ours.

Secondly, That they would be steady and constant in a Course of Piety and true Religion, well knowing the Hazards and Temptations of this mortal Life, and that we lose our Labour if we do not persevere unto the End.

Having said these Things, he pray'd that God would send them an happy Meeting in another and better World.

Having set his House in Order, and disposed himself for another World, he gave up his Spirit into the Hands of his God, his merciful Creator, which (I make no doubt) is added to the Spirits of just Men made perfect.

Thus did our dear Friend live in the World, and thus did he leave it; he lived above it, and was prepared to leave it: He was one of the greatest Patterns of the Christian Life that this Age hath produced, and did by his Life prove the *Truth* and *Practicableness* of the Christian Doctrine, and express the Lustre and Goodliness of Christianity at the same time: In him we

^d *C. Nepos. P. Attic.*

might see the Loveliness of Religion, and how well fitted it is to mend our own Tempers, and to render us useful to the World.

In him we might behold great Knowledge and the profoundest Humility; an Ability to teach others, and the greatest Docibility or Readiness to learn; the Courage and Resolution of a Confessor, and at the same time the Humility of a little Child; a great Charity without Vaunting, a great Zeal without Faction, and a diligent Pursuit of Truth without Dogmatizing or Study of Parties.

In his Converse with others he was *grave*, but not *morose*; very gentle and friendly, highly civil and obliging: His Discourse was serious and heavenly, not frothy and trifling: He spake well of Mankind, and was very prone to hope the best of all: He was not full of Discourse, but it was always like the good Man, modest and inoffensive, and such as minister'd to edify or instruct.

He had a great Sense of any Evil that the Church of God felt, and perhaps few Men that lived were more concern'd than he for the Sufferings of his Fellow-Christians; but still he was far from Murmuring or Diffidence, but had a stedfast Faith in God's Providence, and did greatly encourage others to hope in God: He well consider'd the Usefulness of Afflictions, and endeavour'd to good Purpose to awaken Men to pray fervently for the Church of CHRIST, and to depend upon God for the fulfilling all those excellent Promises which have not as yet received their Accomplishment.

He was for a very considerable Part of his Life a Man of Trade and worldly Business; God blessed his Endeavours, and the good Man ply'd his Calling; but his great Care was to labour for the Bread that endureth: He was more careful to keep the World out of his Heart, than to get it into his Possession: He was not only just and charitable, when he traffick'd and dealt in worldly Things, but heavenly also: He did not relinquish the World, and then pretend to despise it: He overcame the World more generously; he kept in it, and was abstracted from it; he used it, but was as if he used it not: He was religious in his Shop, heavenly-minded upon the *Exchange*, innocent and undefiled in the Press and Crowd of crafty, designing, and depraved Men.

For some time before his Death he left off Trading, and gave himself to Reading and Devotion, to fervent Prayers and Meditations of Heaven and heavenly Things, to Works of Piety and Charity, and the close Consideration of his State toward God: He wisely consider'd that it was fit there should be a considerable Space of Time allow'd between the Hurries of Life and the great Work of dying well: He knew when he had enough of the World, and had learnt the true Use of Riches; and now he dispensed to others what he had gained in his younger Time; and he took care to season what he left behind him by Alms and Acts of Mercy and Relief.

In a word, he was a very eminent Example of Christian Virtues, greatly esteem'd by all good and wise Men who knew him, and mean only in his own Eyes.

Died in August 1686, and buried in the Parish-Church of St. Martin's Outwich.

The CHARACTER of CHRISTIAN Countess of Devonshire, by THO. POMFRET.*



HE was Daughter to Edward Lord Bruce of Kinloss, Privy-Counsellor to King James, both in England and Scotland, and Master of the Rolls. He (Edward Lord Bruce) descended from Robert Bruce the Norman; and from him descended all the noble Bruces both of England and Scotland, and particularly Robert and David, both Kings of the Scots, whose Sister marrying into the Family of the Steuarts, they in her Right inherited the Crown of that Nation.

She was born on Christmas-Day, and for that Reason had the Name of *Christian*, answering up to the highest Measures, the glorious *Omen*, both of the Day and of her Name; appearing so soon to be *Christian*, as if indeed she had been born one, expressing in her younger Years such vigorous Demonstrations of Goodness, that the World might easily see she had a Soul and Body made at first to all possible Perfections.

* From the Life, printed at London, 8vo. 1685.

Such Impressions did this Purity of her Youth, the Pregnancy of her Wit, her Freedom from Passions, that Neglect of Vanity, and Hatred of Excess, together with that Modesty and Sweetness which were naturally hers, made upon the Mind of her indulgent and discerning Father, that he express'd his Value of her and her own Merit, by the first publick Notice he could make, which was to marry her to an Heir of one of the greatest Families and Estates in *England*, and by giving also such a Portion as in those Days did exceed, and would also now be a very great one, viz. 10,000 *l*.

Her Husband was Sir *William Cavendish*, Son to the Lord *Cavendish*, (made afterwards Earl of *Devonshire*) descended from the ancient Stock of the *Jernon* and *Norman* Blood. Made thus a Wife, she soon put in Practice all those Virtues which such a Relation required from her: Such a Respect she paid as *St. Paul* commended to Christian Women, that should also increase to Reverence and Obedience; considering wisely with herself, that when the Wife once falters from the Command of her Husband, Storms and Tempests invade the Family; and that her own, her Husband's, her Childrens, and her Friends Happiness and Quiet are not in danger'd only, but scatter'd into Disorders worse than Hell.

This Obedience she look'd upon as no hard Task, because Love assisted to bear the pleasing Burden: Her own and Husband's Soul met in equal Poise, and the Thoughts and Desires of the one were the Thoughts and Desires of the other; God made *them* Two into One, and they were one in Judgment and in Will, and in Affection and in Care: And as Love made them so, Loyalty (another of her Conjugal Virtues) so kept them; the Husband inclosed her to himself when he espoused her with his Ring; his was the Right, and her's the Virtue to be only his.

She being left in many and intricate Law-suits, and burden'd with a great Debt, had the good Management to acquit herself of them both with Honour and to the Interest of her Family: And having thus cleared the Estate for the Heir, her next Concern was, by the most generous Education, to prepare her Son, that he might answer his great Fortune, and greater Name, by the noblest Actions. For considering wisely with herself, that the good or evil Condition of Children did not depend upon any kind Aspects, or malevolent Configuration of Planets at their Birth, or that they were made fatally evil by any original Necessity of being wicked, she concluded that (next to God's Grace) the best Impresses of Virtue ought to be stamp'd upon Children when they are young, if their Parents would have them eminent in the Practice of it.

Upon these Reasonings, our prudent Lady spared no Cost in breeding the young Lord her Son; towards which, that she might give him the most inviting Encouragements to the Indulgencies of a Mother, she added the Prudence of the Housewife; and at the same time she was so expensive in his Education, yet then, and at other times, by her Frugality, made such Purchases, which when she died added considerably to his Fortunes; becoming at once a Pattern of the largest Generosity and strictest Housewifery, and giving Demonstrations to all of their mutual Consistence: For when Courts, both Domestick and Foreign, did admire the one, the most Parsimonious did confess that she surpass'd them in the other.

But these extraordinary Actions her great Prudence, tho' conjoin'd with a Resolution not to be wearied out, could not have effected, if she had not also with the most discreet as well as Christian Forecast, wisely proportion'd the right Expence of Time: Her Mornings therefore being disposed to Devotion and the Household Affairs, every Day, after she had first accounted to God for herself, she then took the Accounts, even to the minutest Expences, of what the preceding Day had consumed. But Prayers and pious Readings were her first Business; Virtues almost natural to the Sex. The Remainders of the Day were determin'd to her Friends, in the Entertainment of whom her Conversation was so temper'd with Courtship and Heartiness, her Discourses so sweeten'd with the Delicacies of Expression and Harmony of Reason, that such that did not well know the Expence of her Time would have thought she had employ'd it all in *Address* and *Dialogue*; in both which she exceeded most Ladies, and yet never affected the Title of a *Wit*; carried no Snares in her Tongue, nor counterfeited Friendships; maintained no Paradoxes or imperious Disputes; and as she was never known to speak Evil of any, so neither would she endure to hear it from any of others; reckoning it not only a Vice against good Manners, but the greatest Indecency also in the Entertainment of Friends, to spend the Time in useless Talkings and Calumnies, and therefore always kept herself within the Measures of Civility and Religion; from whence her Conversation was wise and profitable, witty and innocent, and in her Lips the very Law of Kindness and Sweetness of Language.

Her Gestures corresponded to her Speech; no giddy Head or proud Eye-lids, no haughty Brow or perplex'd Countenance; but of a free, native, genuine, and graceful Behaviour; as far from affected and extraordinary Motions, as *they* from Discretion.

These admirable Qualities drew to her House all the best Company, towards whom she had so easy and such an obliging Address, without the least Allay of Levity or Disdain, that every one departed with the highest Satisfaction; she ever distributing her Respects according to the Quality and Merit of each; steering the same steady Course in the Country also, between which and the Town she commonly divided the Year.

When at home, her Expences in the noblest House-keeping and the most generous Charity kept equal Measures with her Incomes; and her Goodness so vied her Housewifery, that she could scarce tell how to lay up Money so long as she had a Friend to entertain, or any in distress to relieve; for Charity was one of her dear Delights; nor would she stay for, but find out Opportunities, tho' indeed she lived in such Times that afforded daily Objects for her tenderest Compassions.

The War had made Loyalty poor, and Sequestrations upon the Priests of God had reduced the Clergy to such lamentable Wants, that they had nothing left to cloath them but their own Righteousness, nor any thing to feed on but a good Conscience and their passive Virtues.

Here our noble Lady saw and pitied, and as ever she had been the Defender, so now she became the Succourer of the righteous Cause, fed and cloathed and comforted all that lived within the Vicinage of her Charity; and as one Act of Goodness creates Appetites after others, so neither could her Desires be satisfied with the next Occasions for her Bounty, but she sought abroad and diffused it round the Nation, and beyond it also, to such as were made poor for God's Sake and the King's.

And in this she had a peculiar Generosity; for tho' she would give with both Hands to the Loyal Sufferers, yet she would not endure it should be reckon'd as an Alms, but rather as a just Debt to them out of her Abundance. And having with great Address and much Cost helped to bring about the King's Restoration, and deservedly having been caress'd in the Court of the restored King, she retired from the Noise and Imbroilments of Business, with Silence and Devotion, to fit herself for Paradise; drew the Curtain to the Affairs of the World some Years before her Death, to entertain herself with Meditations and Preparations for Eternity: Not that she excluded herself from any Offices of Civility to her Friends, or the most endearing Expressions of Tenderness towards her Relations; but rather did with more Passion and Earnestness desire their continual Company.

Before Death seiz'd her, it shew'd itself at a distance, and God was pleas'd so to order it, that by some previous Infirmities (as well as by a great Age) she should be called upon to provide for her greatest Interest; and she soon understood the Intent of God's Providence, and by Methods truly Christian prepared herself for him.

Her last Sickness (tho' it continued for some time) was entertain'd with great Patience and repeated Devotions, with a perfect Resignation to God's Will, and all the Offices preparatory to an holy Dying; but, considering with herself that Charity was that only Grace which enter'd Heaven, her Love to God became now more intense and operative; nor could she, even under her Pains, forbear her usual Compassion and Bounties to the Poor to the very last Minutes of her Life.

Her Servants had received many, and those very great Instances of her Bounty; but she could not leave them without a Farewell Testimony; and therefore, besides the large Legacies left to them by Will, she order'd a great Sum to be given amongst them not long before her Death.

And now our good Lady was hastening to Heaven, and being crown'd with many Years and Honours, she went to receive that of Immortality in *January 1674*.

Never was a Woman more honour'd through her whole Life, and at her Death; and by both she hath taught all Ladies, *that the surest Path to Honour is by Virtue.*

Buried at Derby, the Burial-Place of the Duke of Devonshire's Family.



*The CHARACTER of the R^t Rev^d Dr. ROBERT SANDERSON,
Lord Bishop of Lincoln. **

S I R,



AM equally sorry that I cannot satisfy your just Desire in the Remarks of our renowned *Diocesan's Life*, as that I must comply with your sad Fear in the too true Report of his *Death*; that I must assure you we have lost the Man, and what was mortal in him, and yet cannot help you to his Virtues, and what was immortal in him; that when I must write you the News that he is dead to the World, I cannot draw a Character wherein he may *live* with the Good and Virtuous for ever.

His Modesty wrapped him in that Privacy, and his Place kept him at that Distance, that I cannot take his Portraiture, nor recount his Memorials so exactly as I could wish, and you may expect; yet, tho' for no other Cause than for this, "That Posterity may know we have" not loosely through Silence permitted Things and Persons to pass away as in a Dream," there shall be thus much extant concerning this excellent Person, for his own Honour and the Honour of the Church he was bred in, That he was a Bishop, and a Man of most sound Judgment, of most deep Learning, of a vast Apprehension, of an holy and unspotted Life, of an unsuspected Integrity; a great Friend, a faithful Servant, a valiant Champion of the Church.

When his Parents^a observed that he was capable of advancing the Worshipfulness of his Birth by the Excellency of his Parts, his pregnant Wit, his large and capacious Understanding, his fix'd Judgment, his faithful Memory, and his hopeful Seriousness, they took care that his Youth and first Years of Reason should not be lost, but (being hardly recover'd if neglected) be carefully improved in all good Learning, of which he was not only capable, but comprehensive, in a severe and exact Grammar-School;^b where, by an unwearied Diligence, a silent, sedentary, and an astonishing Way of following his Book, a Seriousness beyond his Years, (Oh! how would he steal away from his Companions Follies to his severer Tasks and Privacies) he made his Way through all Things on which he could fix, to an Exactness in *Greek* and *Latin*, which he retained to his Dying-day: And he would observe, "That an Exactness in" School-Learning was a great Advantage to our higher Studies, as the Miscarriages of School" are not easily recover'd in the University;" the Errors of the first Concoction being hardly rectified in the second.

At School, he observ'd, he learnt an Art of Memory. When he was enjoin'd to learn what he understood not, (which was then an ordinary Miscarriage in Grammar-Schools) he was compelled to make use of Similitudes, &c. and to remember those Things he knew not, to think upon something like them he knew. As he had many excellent Observations touching Schools, which he would say were the most considerable Places in the Kingdom, so he would usually say, "That the *practical Way* is the best, when, as *Aristotle* speaks, *we learn* " that by doing, which we learn to do.

And now I would willingly enlarge on his Minority, and his first Appearance in solid and pious Learning, with which he always abounded; but that it is like the Beginning of *Nilus*, hardly to be found; and we know no Minority of his, being one that did *αὐτὸν ἀρίστην* excell his Equals and himself, in a staid Worth above his Years and Time, always eminent, always excellent: And therefore I follow him furnish'd with excellent Rules of Grammar and Rhetorick, with choice Pieces of History, Poetry and Oratory, with an Elegancy in *Latin*, a good Judgment in *Greek*; serious in his Design, prudent in his Study, industrious in his Way, clear in his Apprehension, searching in his Understanding; serene, orderly, and methodical in his Thoughts; sober and civil in his Carriage (the School having added to his great Parts that Humility, Meekness, Modesty, Obedience, and Civility, as, advantaged by his good Disposition, render'd him to his Dying-day submissive to Superiors, obliging to his Equals, tender to his Inferiors, amiable and charitable to all.) I follow him (with as much Duty, Observance and

* From a Book entitled, *Reason and Judgment*; or, *Special Remarks of the Life of the Renown'd Dr. Sanderson*, &c. In a Letter to the Rev. J. W. D. D. P. L. By D. F. Printed at Oxford, 1663, in Quarto.

^a He was a younger Son of Robert Sanderson, (a Minister) and was born at Rotherham in Yorkshire, Sept. 19, 1587.

^b At Rotherham aforesaid.

Affection, tho' not with so much Ability, as other Men) to the University of Oxford, where, in *Lincoln-College*, with a slow but sure Pace, he proceeded in all rational and solid Learning; his unwearied Mind struggling with the Intricacies, Perplexities, Darkeness, and Confusion of Nature, and aiming at that clear and genuine Apprehension of Things we were created in, *after the Image of God, in Knowledge*; not so intent upon the Notions as the Nature of Things. As he had attained to so much Grammar as enabled him to speak his Mind properly, and so much Rhetorick as to express it persuasively, so he endeavour'd to gain so much Logick as might order, guide and direct his Thoughts *methodically*, in *apprehending Things distinctly*, in *judging of them exactly*, in finding out the Truth that lies in them *successfully*, in *discovering* the Errors, Deceits and Fallacies imposed upon us in them *evidently*, and *urging* the Truths found out *convincingly*. His Way was, *1st*, To write the Rules his Tutor suggested, or his Books afforded (for he writ most he read or heard, as he said, *to stay his active and young Soul upon Things until he had distinctly conceived them.*) *2dly*, To debate those Rules with himself and others which he had so written. *3dly*, To practise them upon some Question or other till they became as his native Reason, as his own Soul. Whereby he afterwards attained, in all Cases, a great Happiness to comprehend Things fully, to state Controversies exactly, to lay them before others both clearly and compendiously; to find out the Merit of a Cause, the right Joint of a Question exactly; to confirm a Truth pertinently, properly and acutely; inso-much, that as he composed a new Logick, an excellent way of Reasoning, so he was himself for many Years the *publick Reason* of the Church; looking into Debates deeply, opening them solidly and conspicuously, determining them impartially, conscientiously and clearly; pressing Truth and Duty convincingly. His Reasons were strong and demonstrative, his Allegations close and pertinent, his Observations choice and prudent, his Deductions clear, his Censure impartial, his Expressions apt, suitable, weighty and accurate; his Discourse steady, judicious, undistracted, made up of abstract Notions of Reason, Experience and Religion; his Thoughts calm, smooth and methodical. He was a great Engrosser of private Systems and Papers, and he would say, *the united Reason of many industrious and serious Searchers after Truth make one compleat Man*. He would gather the acutest Arguments he found among Philosophers, to *quicken*, tho' not to *instruct* himself. These smart Trifles (he would say) would help us to that Acuteness and Distinctness of Apprehension that might be useful in greater Matters; and it was equally useful and pleasant to observe the various Workings of several Reasons with Mens several Defects and Excellencies; by the correcting the one whereof, and imitating the other, a Man might raise a Frame of Soul most knowing, most clear, and almost innocent. He advised young Men to "advance towards a clear Understanding of any thing by these Steps: *1st*, To understand the Word by which it is express'd in all its Acceptations. *2dly*, To understand all the Words in the learned Languages by which that Thing is express'd, with the Original of those Words, and the Reason why they were made use of to express that Thing; with all the Words that are near to it, and their Signification. *3dly*, Then to apprehend the Nature of the Thing, with what it hath common with other Things, and what it hath special in itself, what Relation it hath to other Things in the World, whence it proceeded, for what End it was made; with other Things that are like it. Thus to know a few Things exactly, is to be very learned." As to any Question that was to be debated, "the Words (he said) must be clearly understood, and the Notion of the Things in Debate stated; and then what is granted on all Sides concerning the Things rightly understood must be shewed;" and *what is controverted (as there will be very little, when Words and Things are well understood) must be clearly laid down as it is understood on all Hands, and convincingly proved by a proper Reason from the Nature of the Thing, or from Authority, press'd and clear'd from all Evasions, Cavils, and Subterfuges; which Cavils must be proposed faithfully and honestly, and answer'd briefly and fully, ingenuously, candidly and modestly.*

His Advice about reading of Authors was this: *1st*, To observe the Nature of the Thing handled, and so know what to look for from him, what Part of Learning he may satisfy you in. *2dly*, To observe the Author, and the Occasion, Time and Way of Writing. *3dly*, To observe what is said of the Thing handled in direct Propositions. *4thly*, To note what is said indirectly of it out of other Learning, as Rhetorick, Philology, History, &c. *5thly*, To take notice what new Explications the Author useth beyond what we have in the old Learning; his several Conclusions and Arguments, with the Topicks from whence they are taken; with his Answer to Arguments and Objections. He would say, "It was no less than a Miracle of Knowledge that Men might attain to, if they proceeded thus distinctly in reading Authors, and in pursuing after Knowledge." He advised young Men to use Common-place-books, in the Beginning whereof there might be a common Table, containing the general Heads of the Book, under which generally the special Heads may be written, with References to the Pages where those Heads are handled, with a little blank Space after each sort of Heads, wherein

wherein more Heads if we meet with them may be inserted: For every Head let there be reserved a Page, where what notable Sentence, Notion, Rule or Particular soever is suggested to us in reading, meditating, discoursing, may be written and reserved for future Use. His Mind, thus guided by sure and constant Rules of Reason, made the more methodical and so more happy Progress in learning Languages and Intellectual Sciences, Philosophy, History, Poetry, Philology, and the whole Circle of Learning; which he thoroughly studied and methodically digested, making each Part illustrate and help another, untill he became a great Master of the Whole: — And his Parts voted him Fellow of the House (an excellent Advantage for young Men to improve their first Years of Prudence and Discretion) and made him an eminent Tutor in the University, where he at once learned and taught, advancing his own Parts and Reason while he improved his Pupils. *I learn* (said he) *much from my Master, more from my Equals, and most of all from my Disciples.* And indeed he allow'd himself no other Diversion than what the giving Encouragement and Instruction to ingenious young Students yielded him (a thing he peculiarly delighted in, as wherein he could observe the several Weaknesses of Reason, and their respective Remedies.)

Here he was as retired as he could, being able, but not forward to appear, and very willing to improve himself. His modest Thoughts and Distrust of himself made him awhile satisfy himself with the Conscience of well-doing, having the highest Pleasure of enjoying Worth without Noise, and Virtue without Applause; being a great *Stream* of Learning without Noise, *deep* and *clear*.

While he was in the University, he generally spent eleven Hours a Day in Study; which Industry of his dispatch'd the whole Course of Philosophy, and pick'd out in a manner all that was useful in all the Classick Authors that are extant; drawing Indexes for his private Use, either in his own Paper-book, or at the Beginning and End of each Book; which will testify his indefatigable Pains to as many as shall peruse his excellent and well-chosen Study. This Assiduity continued to his Dying-day, as if he had resolved to depart studying, and go immediately from his Pursuit of *revealed Truth* to the View of the *eternal*. He disposed himself and Time to perpetual Industry and Diligence; not only avoiding but perfectly hating Idleness, and hardly recommending any thing more than this, *Be always furnish'd with somewhat to do, as the best way to Innocence and Pleasure.* There was not a Minute of the Day he left vacant from Business of Necessity, Civility or Study; you should hardly see him without his Book, or hardly meet him without his plodding Thoughts and Meditations. A clear and calm way he had of weighing duly what he should do, in designing what he had consider'd, and soberly performing what he had design'd. His Mind was wholly inward, where lay his Scenes of discreet, prudent, and pious Undertakings. In Sickneses, if they were not so violent as to make the Recollection of his Thoughts impossible, he never intermitted Study, but rather reinforced, as the best Ease of his Distemper, and Diversion of his Pain. His way was to cast into Paper his Observations, and direct them to his great Design. I may say of him, as the Reverend Dr. Fell saith of his good Friend the excellent Dr. Hammond,^c That considering his Time of Prayer and instructing his Family, his Perusal of the Writings of Friends and Strangers when intended to be publick, his Review of his own Works, his Reception of Visits, whether for Civility or for Resolution of Conscience, or Information in point of Difficulty, which were numerous and great Devourers of his Time, (he being reckon'd the ablest and faithfullest Casuist in the World) his general Correspondencies by Letters, which took up the Proportion of a Day in each Week, and more; I say, he that shall consider these Instances of Diligence, besides his own vast Reading, must be to seek what point of Time remained undisposed of, and *learn to redeem the Time.*

It pleas'd God he had a Body suited to those Pains he was design'd for, a faithful Assistant rather than an Impediment to his great Soul, symbolizing with it in an exact Temper, neither failing it through the Weakness of Organs, nor burthening it with the Redundancy of Humours, nor clogging it with a sad Melancholly, nor disturbing it with an active Unsettledness, nor ruffling it with angry Choler; neither too large for it, nor too narrow, but every way proportionable.

I am assured, that he never consider'd longer than till he could discern whether Things proposed were fit or no; when that was determined, he would without any slow Delay (in spending that Time to gaze upon a Business which might serve to do it) go about another; when he had perfected one Business, he could not endure his Soul should stand still, but he instantly consider'd what was next to be undertaken, constant Course of Business running along with a constant Course of Time.

His Carriage grave, comely and modest; his Garb plain and studious, such as became a great Scholar and a solemn Divine, always meditating some great and good Design, retiring

^c See Dr. Hammond's Character, p. 115.

within himself, and taken up with his own great Thoughts; equal in all his Actions; doing nothing rash, violent, or precipitant in his Words, Gesture, or Understanding; even and composed, entire, modestly endeavouring what he thought his Duty; diligently pursuing what was within his Reach, and resolutely fix'd upon what he judged within his Capacity; the ἀνὴρ τέλειος, the square and solid Man, seldom failing, and therefore seldom repenting: His Speech was as calm and even as his Soul, so sober, so steady, so apt, so ordered, so weighty when serious, so pleasant when devoted to an harmless Mirth, which became him no less than Smiling and a little Laughter doth a good Man and a good Conscience; for his innocent Facetiousness was well tempered with Gravity, mixed with good Counsel, allayed with good Discourse, and beautified with excellent Example: If he would speak facetiously, no Man did it or could do it more pleasingly: If he listed to dispute solidly, none did it more satisfactorily: He was choice in his Friends, and faithful to them; Friendship when true and sincere, he would say, was the greatest Happiness and Relief among the Cares and Troubles of the World, especially with those who were of the same Inclination, Profession, Study and Designment with himself; an Union of Mind is next the Union of Soul and Body in the World; and Friendship is next unto Life: And it was this reverend Person's Business, where-ever he was, to promote those two great Things, *Friendship* and *Love*, that (as he used to say) Men might have those that charitably observed, and faithfully admonished them of the Failings, Indecencies, and Miscarriages Nature is obnoxious to; which he exactly performed, and expected back again to be returned to himself: He was constant in his Kindness, as long as Friends were true; but as he could easily discern and look through, so he deeply resented all Artifice and Cunning: A plain Man he was, and a plain Temper he loved; if any Mischance happened that might occasion Misapprehensions, he suffered them not to improve by Concealment, but presently offered the Reasons of the Misunderstanding, and enjoined all his Friends to return him the like Measure back again, if his own Actions seemed at any time doubtful or unseemly.

None understood better how all Things are lawful, none understood better than he how all Things are not expedient; he knew Temptations lie in Ambush, behind our lawful Enjoyments: In his Apparel none more plain, in his Diet none more temperate, eating (as he would say) rationally, *only for Health and Life*; one Meal a Day sufficed him, with some Fruit at Night: In his Sleep none more sparing, eleven or twelve at Night being his usual Time of going to Rest, and five, and very rarely six, the Hour of his rising: Recreations which his Judgment allowed, yet his Care and Self-denial forbid him; *ab illicitis semper, quandoque à licitis*, was his Rule: He would say, Things unlawful we must never do; nor ever lawful Things, but with due Respect of our *Calling* and other concurrent *Circumstances*.

And now you are willing, I doubt not, to hear how this exact Man appeared in the World. You must know, that when he found his youthful Heat abated and fined, his Parts and Abilities competent, his Understanding furnished with all necessary Knowledge, his Memory made faithful and serviceable by Method and deep Apprehension, his Invention upon any Subject flowing with proper Notions, his Judgment in a Variety of Learning exact, and discerning Things that differ, his Prudence for Affairs mature and well-weighed, and his Soul knit to a Resolution able to meet with Variety of Occasions, with Honour, Quiet, Pleasure and Safety, he was not wedded to Ease and Speculation, nor wanting (what able Men sometimes do) a publick Patrociny and Encouragement, in answer to the Expectation of the University that bred him, of his Generation that looked for him, and his own Inclination, — who would always say, *That Employment was Improvement*. He left the University, having compassed with his Knowledge the whole Circle of the Arts, being exact in Propriety and Elegancy of Languages, having read ancient and modern Writers, having studied Philosophy, and made himself familiar with all politer Classick Authors, being learned in School-Divinity, and a Master in Church-Antiquity, ready in the Sense of Scripture, Fathers, Councils, Ecclesiastical History: "Thus full of Scripture Strength, of Councils Weight, of Fathers Consent, of Historick Light, of Scholastick Acuteness;" he, I say, left the University freely, making not the usual Advantage of his Place, which was then Prudence and good Husbandry, but looked upon by him as the worst Sacrilege in the *World*, as which at once betrayed the Church to the Unworthy and Weak, and the University to the Undeserving, and the Founders Charity to those Persons they never designed them for; to the Shame of the present Age, and the Undoing of the future; and betaking himself to his Charge at *Boothby-Pagnel* in *Lincolnshire*, where we have him preaching solidly, not allowing himself the easy Liberty of doing the Work of the LORD negligently. Altho' he was furnished with that classick and authentick Learning, which readily enabled him to speak upon any Occasion and Subject properly, pertinently, copiously and handsomely; yet such was his Reverence of that great Work, that he

was

was very elaborate and exact in reading, meditating and composing his Sermons to rational and just Discourses. His Method was to chuse his Text *pertinently*; to weigh its Occasion, Coherence, and other Circumstances, *duely*; to look out the truest reading of it, *industriously*; to open that Original by reading out of the choicest Authors, and most proper Learning in that kind, *clearly*; to drop such pithy and pertinent Observations, learned, moral, divine, as he went on in Explication, *judiciously*; to pitch upon great Observations that were couched in the several Parts, *usefully*; which he deduced from the Texts evidently (for he could not endure those that wrested the Scriptures for a Truth, as Men that were under a Temptation of wresting them for an Error) bottomed upon their proper Grounds and Reasons orderly (pressing each Truth with Evidence raised from their several Places in the Body of Divinity) illustrated and enlarged with general Learning, and *improved* to the respective Duties of Christianity that he saw might rationally be inferred from them; and indeed his general Learning afforded him Plenty of Observations, proper, learned and useful, upon each Head. His Way, like Dr. Hammond, was after every Sermon to resolve upon the ensuing Subject, and to draw a Scheme of it, and to take in the Course of his Study what fell in conducive unto the present Purpose; and he spoke from the Heart to the Heart.

As he provided strong Meat for strong Men, so he provided sincere Milk for Babes, spending an Hour at Evening in the Church-Catechism, whereat the Parents and elder sort were wont to be present, and from whence they reaped more Benefit than from his Sermons, the great Principles of Religion working more powerfully upon them than his Discourses and Enlargements. *Christianity was most successful*, he would say, *when proposed naked and in its own Evidence, as the Truth was in JESUS*. By catechising, the Gospel prevailed over Judaism and Heathenism; by catechising, Popery incroached and broke in upon the Gospel; by catechising, the Gospel again recover'd itself, and got ground of Popery. He open'd the Church-Catechism distinctly, grounded them in each Point stedfastly, and taught them their Duties arising out of each Part of Religion profitably; making it appear as he went along, *how the Grace of God bringing Salvation by JESUS CHRIST hath appeared, teaching Men to deny all Ungodliness and worldly Lust, and to live soberly, justly and godly in the present World*.

As he taught them, so he and they lived up to a Religion pure and undefiled: He and they joining together in the holy Offices, *1st*, Of Common-prayer in all the Days appointed, devoutly and reverently (where he and his Family were the great Rule and Pattern.) *2dly*, Of the Holy Sacrament carefully and preparedly, not without previous Instructions and Directions publick and private. *3dly*, In an holy Love and Charity, which taught them successfully, being exemplary therein, and being able by his great Skill in all Laws to compose all Differences in his private Address and Conversation; his Judgment being so esteem'd, that there were few that knew him but would stand to his prudent and honest Arbitration; wherein the God of Love and Peace so blessed him, that as he maintained Love among others, so he had the Love of all; there being not any of his Function either more esteemed while alive, or more lamented when dead: Neither did he think it enough to persuade his People to an Obligingness in Conversation, unless he could work them to a Charity and Hospitality, whereby they might endear themselves to each other, and relieve the Poor. Amongst them he would be the most welcome; for he understood very well how much the Applications of the Table enforced the Doctrines of the Pulpit, and how subservient the endearing of his Person was to the recommending of his Instructions, where his elegant, apt and facetious Way sweeten'd his more serious Discourse and weighty Conceptions; so that he was heard at once with the highest *Pleasure and Profit* in the World. As he urged their Charity to the Poor earnestly, so he directed it discreetly, that the Idle partaked not of it; and truly the Needy had a Stock raised for them, to employ and relieve them; I say, to employ and relieve them, for he had no Charity for the Idle and the Vagrant.

To maintain Peace and Quiet, he endeavour'd to keep every one within his own Bounds, that none defraud and go beyond another; wishing them to have that one great Rule in their Eye, *What ye would have others do unto you, that do ye unto them; this is the Law and the Prophets*. He would tell them, that the Reason why he lived so peaceably with all his Neighbours was because he never received from any of them any more than he would willingly pay; the Reason why he was so civil, he always look'd upon his Parishioner as if he were the Minister, and upon himself the Minister as if he were the Parishioner.

Neither was he less obliging in his Carriage towards the neighbouring Gentry, who were much taken with his great Reason, useful Observation, excellent Discourses, Civil, Moral, Philosophical, Historical, Techninal; and indeed his Skill in Architecture, Geography, Opticks, Geometry, Astronomy, Heraldry, in which he took great Delight, much endear'd him to his ingenious Neighbours, who in his Company might communicate and improve their own. And indeed he observed it very requisite, that Ministers should have a competent Skill in Hi-

story, Mathematicks, Law, and Physick, to entertain the Ingenious, and to advise the Ignorant, *who expect that the Priest's Lips should preserve all Knowledge, and that the People should receive it from their Mouths.* Excellent was that Advice of his: "As the Times now are, wherein *Learning* aboundeth even unto *Wantonness*; and wherein the World is full of Questions, and Controversies, and Novelties, and Niceties in *Religion*; and wherein most of our *Gentry*, very *Women* and all, (by the Advantage of long *Peace*, and the Customs of modern *Education*, together with the Help of a multitude of *English* Books and Translations) are able to look through the Ignorance of a *Clergyman*, and censure it, if he be tripping in any Point of *History*, *Cosmography*, Moral or Natural *Philosophy*, *Divinity*, or the *Arts*; yea, and to chastise his very *Method* and *Phrase*, if he speak loosely, or impertinently, or but improperly, and if every thing be not *Point-wise*: I say, as these Times are, I would not have a *Clergyman* content himself with every *Mediocrity* of Gifts; but by his Prayers, Care and Industry improve those he hath, so as he may be able upon good Occasion to impart *spiritual Gifts* to the People of God, whereby they may be established, and to speak with such Understanding, and Sufficiency, and Pertinency, (especially when he hath just *Warning*, and a convenient Time to prepare himself) in some good Measure of Proportion to the Quickness and Ripeness of these present Times, as they that love not his *Coat*, may yet approve his *Labours*, and not find any thing whereat justly to quarrel; shewing in his *Doctrine* (as our Apostle writeth to *Titus*) *Uncorruptness*, *Gravity*, *Sincerity*, *sound Speech* that cannot be condemn'd, that he that is of the contrary Part may be ashamed, having no Evil to say of him.

He was always so excellent a Neighbour, that he seldom failed in the Civility of Visits and Correspondence, the greatest Advantages for good Understanding and Love; but especially in Time of Sickness, when Affliction was an excellent Preparative for Instruction: Wherefore, not only when intreated, (as most of his dying Neighbours were unwilling to leave the World untill he, good Man, had settled their Consciences upon Gospel-principles in Peace with God) did he make his Visits to all such as wanted his Assistance, but before he was thought of, would he prevent their Requests, by early and frequent Addresses to them; attending diligently those *molliæ tempora*, those gentle and most tractable Opportunities of doing Good which might be offer'd him.

As he was publick-spirited himself, so he endeavoured that all he had Interest in might be communicative, there being few Gentlemen of his Acquaintance whom he had not directed to some noble or charitable Work for Men's Improvement or Relief; he (their great Casuist) having their Hearts and Purfes at his Devoir, and using his happy Power always to their Honour, Comfort, and infinite Satisfaction; so, he would say, he rescued the Creature from the *Bondage of Corruption*, to the glorious Service of God, and to primitive Innocence, and their first Use.

Altho' he was thus employ'd and taken up at his private Charge, and pleased with his beloved Privacy and Retirement, yet when summon'd to the publick, as to *Paul's-Cross*, to Visitations, to Lectures, to the Court, to the University, he appeared with much Zeal, Prudence, and holy Abilities, with elegant and useful Performances, full of dogmatick, polemick, practick, casuistick and critick Learning; where he offer'd the Marrow and Pith of the Fathers, the Subtilty of the School-men, the Solidity of the Neotericks, so ready, so clear, so percolated from the Authors Obscurity or Tediousness, that his Quintessence or Distillations of them in his Discourse were more useful, perspicuous and vigorous than the Originals or first Mass wherein they were diffused. At Visitations he offer'd deep, solid, clear and abstract Notions of Reason, Experience and Religion, for Order, Peace, Unity and Obedience, and pointed out those Paths equally distant from Superstition and Licentiousness, wherein all wise and good Christians should walk in Peace, according to the Will of God declared in Laws Natural, Civil, Moral and Ecclesiastical; where the attentive Hearers admired equally the acute Manner and the weighty Matter of his Discourses, his strong Arguments, his clear Deductions, his impartial Judgment, his steady, even, and undistracted Thoughts, whereby he rescued poor Souls, whose Easiness cast them on obvious Errors, rather than they would search after difficult and retired Truths. He persuaded private Reasons, Pretences, Interests and Designs to yield to publick Law and common Good: He convinced the World that the Things enjoin'd in our Church are in their Nature safe and lawful, in their Use free, and to be used in Obedience to Authority, for Order, Decency and Edification, as they might be forborn when not enjoin'd, or not conducing to Order, Decency, or a sacred Solemnity: He taught Men to bring their Consciences to a Rule, and forbear nothing as against Conscience which was not against a Rule, against God's Word, against Faith or Manners, or the Nature of the Things enjoin'd. How clearly hath he proved, that as all Necessaries were enjoin'd by express Scriptures, so all the Circumstances of Worship and Discipline were enjoin'd in Scripture-Intimations, which required all Things orderly and decent? How pathetically would he urge, that publick Authority knew better what Time,
Place,

Place, Gesture, Garment, Phrase, Rite or Ceremony was most expedient and orderly, than any private Spirit; and that if any Man would be contentious, *we had no such Custom, nor the Churches of God?* How powerfully would he urge a Compliance with publick Authority, to avoid Scandal, to testify our Charity, Humility and Obedience, to shew our Reverence and Fear of it, to use our Christian Liberty soberly, charitably and obediently, that Laws might be observed, the Church might be composed, Charity might be revived, Dangers might be avoided, the Kingdom might be settled, good Christians might be edified, God might be obeyed, and our Superiors for God's Sake? Thus he studied, debated, cleared, and composed Differences; thus he satisfied Scruples; thus he justified the Church's Liberty and Authority, the Care of which so entirely possess'd him, that he reduced most of his Study to that Design, which he managed with Plenty of Matter, with Variety of Reading, with full and pertinent Citations, with clear and copious Expressions, methodical Proceedings, powerful Demonstrations, fundamental Reason, original Law, essential Religion, with a prudent Discovery of the Proportions of Order and Policy, of the Boundaries of Government, and the great Principles of Peace. And all this was the better taken, because taught by a Man not only of vast and great Abilities, of full Maturity of Judgment, but of great Integrity in his Design, of great Innocency and Unblameableness in his Conversation, of a good Conscience, of a great Calmness and Composure in Spirit, of a vast Comprehension, who strained the Quintessence of Reason, Religion, Laws *Grecian, Roman, Imperial and Civil, Canon and Ecclesiastical*, to his great Platform for Peace, Unity and Settlement.

At Court, and in his Lectures, he pursued the most necessary Duties, and the most concerning Cases of Conscience; for he observed, that it is one *Stratagem* of the Arch-enemy of Mankind, (and when we know his *Wiles*, we may the better be able to *defeat* him) by busying Men of great and useful Parts in *By-matters*, and Things of lesser Consequence, to divert them from following that *unum necessarium*, that which should be the Main in all our Endeavours, the beating down of *Sin*, the planting of *Faith*, and the Reformation of *Manners*.

Infomuch, that the excellent King^d would say, *I bring an Ear to hear others, I bring a Conscience to hear Sanderson*. And the Throng of Auditors in Court and Country was so fix'd and attentive upon the deep, rational, and knowing Emanations of his Soul, as if they expected new Rules of Life from that great Searcher of Rules and Laws. His great Care was so to direct his Heart, his Tongue, his Endeavour in the Exercise of his Ministry, both publick and private, that (by God's Blessing upon his Labours) he might be enabled to advance God's Glory, to promote his Truth, to benefit his Church, to propagate all Christian Duties, to discharge a good Conscience in the mean time, and, at the last, make his Account with Comfort at the appearing of the LORD JESUS CHRIST.

From the Year 1624, to his Death, there was no Convocation, or Assembly, or Treaties, but he was called to, as a Man of deep Observation in the publick Defects of the Church, of great Prudence in applying Remedies suitable to those Defects, in the Fear of God and Love of his Truth, so as became a Man of Learning, Gravity, and a good Conscience, in so grand Concernments as imported the Peace of the Church, the Satisfaction and Salvation of Mens Souls: For which Meetings he prepared himself by a View of all Judgments in the Controversies there likely to be debated, which he drew up into Tables, that he might try all Things, and hold fast that which is good. Wherever he appear'd, whether in the School, or in Convocation, or in a Committee, (as at the Deanery of *Westminster*, March 21, 1640) his Moderation was known unto all Men.

1. In those *Five Points* controverted so much in *England* as well as *Holland*, of, 1st, Predestination; 2^{dly}, Reprobation; 3^{dly}, Universal Redemption; 4^{thly}, Effectual Grace; and, 5^{thly}, Perseverance; he pitched upon such a Mean as Bishop *Usher*, Bishop *Davenant*, Bishop *Overal* aimed at, and the excellent Dr. *Hammond* approved of, as appears in his Letters of Accord with that incomparable Doctor.

2. As to the *Popish Controversies* and Adversaries, he had so far Pity and Charity for those plain and honest-hearted People of that Way, as either their Errors or Ignorance in some Things not fundamental, did not betray them either to Unbelief or Presumption, or to final Impenitency, or Immorality, or Uncharitableness. He was herein of Bishop *Usher's* Mind, in his Sermon before King *James* at *Wansted*.

3. As to our *Reformation*, he had a great Esteem for the Moderation of it, a great Veneration for the Instruments employ'd by God in it, and a great Love of that wholesome Way of Doctrine, Life, Devotion and Government then composed; not that he was such a Formalist, but that he wish'd an Alteration of some Words, Phrases, and Method and Order, to which Change of Times, or Language, or the like, might *invite*; tho' he judged all Alte-

^d Charles I.

rations, in such grand and establish'd Concerns of Religion, should be done by the publick Spirit, Counsel and Consent of the Prophets, Prince and People.

4. As to *Conformity to the Church*, altho' no Man more eminent than he for orthodox Divinity and orderly Conformity, yet if any out of Scruple or Tenderneſs of Conſcience was leſs ſatisfied with ſome Things, no Man had a more tender Heart to pity and pray for them, none had a gentler or more powerful Way to win or perſuade thoſe that were capable, ingenuous and honeſt. Indeed he would ſay as Biſhop *Brownrig*, that *nothing was leſs to be ſtickled for or againſt than Ceremonies*; and yet that nothing was to be ſtickled for more than Obedience to Governours, enjoining even the ſmalleſt Ceremonies; not for the Worth of the Ceremony, but for the Obedience due to Authority for Conſcience ſake.

5. In the Buſineſs of *Church-Government*, as he was too knowing to queſtion, ſo he was too honeſt to deny the univerſal Cuſtoms and Practice of the Church of CHRIST, in all Ages and Places for fifteen hundred Years for Episcopacy, yet was he paſſionately inclined to any fair and fraternal Accommodation, that humble, orderly and worthy Miniſters might have all their (and Biſhops no more than was their Due by Scripture) primitive Cuſtoms, by the Laws of the Land, and by Principles of Order and true Government among all Societies of Men. As his Demonſtrations for Episcopacy were potent, his Perſuaſions pathetick, ſo his Deſigns were upright and juſt, his Deportment ſo fatherly and friendly, that he was able to reclaim all rational, ſober and honeſt Men.

In all Revolutions, as he had eſpouſed Principles conſtant to Truth and Duty, ſo he ſtood firm to his Principles, as a judicious and conſcientious Man, as a wiſe and honeſt Man, where he ſaw Scripture and Law tied him up; bearing up with his great Abilities againſt the Stream, while Reaſon could be heard, and afterward retiring within himſelf, and wrapping himſelf in Innocence and Patience; more affected with the publick Sins and Miſeries than his own Suffering; always as chearful as one that had the continual Feaſt of a good Conſcience, *and the Happineſs to learn in what State ſoever he was therewithal to be contented*, and to know how patiently to *want*, and how wiſely and ſoberly to *abound*.

Nothing troubled him more than that he was laid aſide and made uſeleſs^e when a whole Nation deſired to employ him, and many eminent Perſons (as the Honourable Mr. *Boyle*,^f 1659) endeavour'd by all Means to contrive a Way wherein he might communicate his excellent Notions to the World. He was a Man of whom the World was not worthy. How willing were Men to have more of that Man, who had compos'd ſo many excellent Sermons, as they read? Who had written thoſe judicious Pieces *De Jramento & de Obligatione Conſcientiæ*, which they enjoy'd? Who had pen'd the ſatisfactory Reaſon and Judgment of the University of *Oxford* againſt the *Covenant*, which they perus'd? Who attain'd that Exactneſs in Controverſies, which in the Letters of Accord to Dr. *Hammond* they obſerv'd? What Reaſon would have ſuppreſs'd this *Worth*? What People would have *deprived* this Man? What Government would have laid aſide ſo much Reaſon, Judgment, and moſt uſeful Learning?

As he went through all Conditions prudently, patiently, faithfully and honourably, ſo he fulfill'd all Relations conſcientiouſly. 1^{ſt}, He was a good, faithful, tender, loving and diſcreet Huſband, as I take it, of one Wife, with whom he lived ſome Years comfortably, to whom he intruſted his Houſhold Affairs intirely, whom he troubled not with unneceſſary Buſineſs above her Capacity. "He was more for an honourable Marriage, than ſuch an affected "Coelibacy as was leſs conſiſtent with Sanctity," and leſs able to bear off thoſe Houſhold Cares and other intercurrent Troubles which a Miniſter's Condition and Charge brings with it. 2^{dly}, He was a good Father, prudent and indulgent to his Children, exemplary before them, conſtantly recommending Love and Amity to them, and wiſely diſpoſing them according to their Capacities and Tempers, and devoting them to God, and giving them his Bleſſing, and ſcattering among them excellent Rules of living and dying. 3^{dly}, He was a provident, careful, tender and diſcreet Maſter, directing each Servant to his peculiar Advantage in his Service, reckoning nothing ſo much his Honour as God's Bleſſing upon his thriving Servants. 4^{thly}, He was a moſt excellent Friend, punctual, honeſt, uſeful and communicative. 5^{thly}, He was a loyal Subject, by no Conſiderations to be moved from his dutiful Reſpects of Fidelity, Gratitude, Love and Obedience due to his Sovereign from him, as a Chriſtian and a Church-man: He denied any Capacity in Chriſtian Subjects to reſiſt thoſe in Authority, under any Pretence whatſoever, there being a Neceſſity for obeying, in doing, or ſuffering for Conſcience ſake, as he expreſſeth himſelf honeſtly and rationally in his Preface to Biſhop *Uſher*'s Book of *Power and Obedience*.

In the Year 1660, he was made Biſhop by his Maſteſty's gracious Favour, with the univerſal Vote of all good Men, as who expected that his Prudence, Counsel, Equanimity and Moderation,

^e During the Uſurpation.

^f See his Character, p. 45.

^g King Charles II.

equal with his other Abilities, might allay Animosities, close Differences, heal Mens Distempers, and work a right Understanding; all Men imagining his Gravity might awe, his Goodness oblige, his Moderation temper, his Reason persuade, and his approved Sincerity prevail upon all Men *otherwise minded*; for he was not only (as I told you) a man of much *Learning and Reading*, but of a *mature Understanding*, and a *mellow Judgment* in all Matters Politick and Prudential, both Ecclesiastical and Civil: Infomuch, that it was thought, if his excellent Temper had sooner been added as an Allay to some other Mens hottest Spirits, possibly we had not seen Things run to that Disorder and Ruin; his Gravity and Discretion being likely to allay and fix the Clergy to a due Temperament, (guiding some Mens well-meaning Zeal by such Rules of Moderation as might best preserve the Government and Constitution of this Church and Kingdom.)

In this Place he settled himself more to comply with the Publick Good than his own Inclinations; looking up to him who called him to the Office of a Bishop (that great and good Work) for Direction and Assistance in all the intricate Affairs that were before him.

1. He had this Advantage of other Men, that when he enter'd upon that Employment which lay open to the Envy and Malice of so many, his *Life* was so spotless, his *Integrity* so eminent, that Partiality itself could not accuse him, he being a Man of solid Worth, in whom was nothing dubious or dark, nothing various or inconstant, nothing formal or affected, nothing as to his publick Carriage that was suspected, nothing that needed *Palliation* or Apology: I never heard of any thing said or done by him, which a wise and good Man would have wish'd not said or undone. As *Diogenes* confuted him who allow'd not Motion, by saying nothing, but walking before his Eyes, so this excellent Person neglected the Suggestions of People disaffected against his Order, but walked warily and circumspectly in his Calling, really shaming those Cavils by his Conversation.

His Greatness prejudiced not his Humility and Diligence; the meanest Minister had free Access to him, the meanest Service had some time allotted to it; *Evangelizavit manu & scriptione*; by his Instruction teaching the Clergy to preach, by his Instruction teaching the Laity to live. Hereby he govern'd Hearts, ruling the Church as CHRIST himself by the Word, and making Men yield him a true and willing Obedience, reverencing GOD in him.

Painful, pious and peaceable Ministers throughout his Visitation were his chief Favourites; he look'd them out of their Retirements to bring them to Employment and Preferment: He very discreetly bestow'd the Encouragements he had in his Diocese on Persons of most reputed Piety, Sufficiency and Usefulness.

As he was very careful to prefer good Men that he found in Orders, so he was as careful to admit none but good Men to Orders, lest, as he would say, he should have Reason (with him who made a dangerous Man Priest) to wish he had laid his Hands rather *on the Briers than on such a Man's Head*. For their *Parts*, he trusted only his own Judgment; for their *Conversation*, he trusted such Men of known Integrity as gave their Testimonials not out of Courtesy but Conscience; and he would say, "That whosoever gives a Certificate enters into Bonds with GOD and the Church, under a heavy Forfeiture to avouch the Honesty of the Party recommended; and, as *Judah* for *Benjamin*, they become *Sureties for the young Man to his Father*. Nor let them (as one saith) think to avoid the Bond, and make it but a Blank, with that Clause, *So far forth as we know*; for what saith the Apostle? *GOD is not mocked*."

He was careful and happy in suppressing the Innovations he met with in Doctrine and Discipline, mildly winning Men, rather than severely punishing them: Such Offenders as were unhappy in deserving, were yet happy in doing Penance in his Presence; who aimed not at their Suffering, but Instruction; who would not have them undone, but reclaimed and reformed; and when he was severest to the *Fault*, he made it appear he was kind to the *Man*.

Church-Censures of, 1. Admonition, 2. Excommunication, 3. Aggravation, 4. Penance, 5. Absolution, were by him seriously and solemnly used, with great Reverence, and on great Occasions, that they might be restored to the primitive Esteem and Veneration.

He employ'd his Power wholly in Church-Affairs, meddling as little as he could with Affairs of State; not that he was unable to manage them, but that he thought them unworthy to be managed by him; only he would endeavour a good Understanding between Prince and People; yet he rather admired than condemned such reverend and able Persons, who are strengthen'd with that which would distract him; making the Concurrence of Civil and Temporal Power in themselves support one another.

Thus this good Man was, in my Judgment, the *Idea* of an excellent Prelate, coming up exactly to that excellent Character of a Bishop, as one among Men the most sober, among Christians the most religious, among Preachers the most exact, among Scholars the most useful, among Ministers the most faithful, among Governours the most moderate, among Martyrs the most patient and constant; who, when he had discharged his Conscience honestly,

served his Prince successfully, assisted the Church industriously, gone through all Charges renownedly, leaving nothing behind him justly to be blamed, or sinisterly to be suspected, but all Things deservedly commended by wise and sober Christians, bequeathing to Posterity Principles of Government clearly stated and rationally expressed, with the general Sorrow of the Church, but his own great Satisfaction, was taken away with an happy *Euthanasia*, composedly, peaceably and comfortably departing, giving himself to Prayers, Meditations and Discourses, which his own Strength could bear, or others Kindness could reasonably afford him, full of the Grace and Peace of God, and confirmed by the Absolution of the Church, (which belongs to all that die in the true Faith and blessed Hope of penitent Sinners) he calmly render'd his holy, devout and precious Soul to God that gave it.

And thus, *Sir*, if I have done nothing else, I have made it appear that I am so much at your Devotion, that I chuse rather to expose myself than displease you, and venture at these few Remarks of this admirable Person rather than refuse a Compliance with you in what would be such Satisfaction to you, and such Advantage (as you say) to the Publick; especially considering that publick Good was the great Design of this worthy Bishop's both Preaching and Living, Writing and Government.

I could wish I were able to pay my Reverence to his great Virtues, in publishing them to the World. In the mean time, devoting to your Delight this imperfect, yet affectionate and well-meant Account of that great Learning and Prudence, Judgment and Zeal, Sincerity and Integrity, Humility and Charity, Conscience and Exactness, which are worthy of all Mens Imitation, and shall be my great Pattern by God's Assistance, by whose Grace, if I may live, what I have writ, I have attained what is the serious and just Ambition of

Your most Humble Servant,

D. F.

Died Jan. 29, 1662, aged 76, and buried in the Chancel of his Church at Bugden in Huntingdonshire.

*The CHARACTER of WALTER NORBANE, Esq;
by W. HAYWOOD, D.D. and Chaplain in Ordinary to
King Charles I. **



AM not ignorant, how hard it is to satisfy the Expectation of so judicious and full an Auditory, touching so full a Subject, and worthy so great Commendations as the Life of this Reverend Gentleman whom we are now to speak of. Nor am I troubled at the Prejudice of some, to whom he was less known, and whose Opinions are not much to be valued: I must not fear to bear witness to the Truth, having for these eleven Years past so well known him, and for some Years lived so near him, and so thoroughly acquainted with him for his Judgment in Matters of Religion, as I believe toward his latter End, no Man in *England* more: Nor may I mince the Matter, because he was my special Friend, one to whom for many real Favours and neighbourly Courtesies, I was much obliged. I care not whose Thoughts may charge me of Flattery, or Self-seeking, so long as my own Conscience chargeth me not for delivering any Untruth, or smothering aught worthy commendable Remembrance, for fear of detracting Tongues.

I shall, for Brevity sake, pass over many Things in his younger Time worthy mention, because I was no Eye-witness of them: As that his natural Parts were so eminent, by God's great Blessing, as to out-strip many of his Rank at School when he was a Child; and, being quickly removed from School to the University, from the University to the Inns of Court, that he there grew so eminent as to be called to the Bar betimes with much Honour, daily increasing in Repute and Renown, till he perform'd his publick Reading with great Applause; nor could he have missed the Degree of a Serjeant, had Times been as favourable as his Worth was great: That tho' one of the youngest Sons of his Father, and by a second Wife, yet so highly he gained his Father's good Opinion by his constant Dutifulness and his known Ability and Worth, that long after the Death of his Mother, his Father, at his Decease, ordain'd him

* From the Sermon prepared to be preach'd April 13, 1659, at *Calne-Church* in *Wiltshire*, but defeated and silenced at the very Instant of the Delivery, by the then intruding Minister of that Parish, as appears in the Dedication of the Sermon to the Widow of the Deceased. Printed at *London*, 1660, in *Quarto*.

sole Executor, left him all his personal Estate, besides his Proportion of Land, suitable to the rest of his Children. Which Overplus, bequeath'd to him alone, he yet with such Charity and Tenderneſs imparted to his Brothers again, that of his mere voluntary Goodneſs he gave them (as I am inform'd) to the Value of 2000 l.

These Things, receiv'd on Hear-say, I let go; and observe, that in his honest Industry, God so bleſs'd him, that he grew to a Fortune, such as scarce any of his Family had the like, yet not to be charged (for aught I could ever hear) of ruining any Person or Family, or rising by the Fall and Impoveriſhing of others. But eminent for his faithful Diligence, and honest Trustineſs, and wiſe Secrecy, and abundant Sufficiency in his Profession; so that great and eminent ones in the ſame Profession, and ſome elder than he, have repair'd to him for his Opinion, and to be aſſiſted with his Advice.

In all the long Time of his Life and Practice, never heard I of any that could tax him of the leaſt Breach of Trust, of any Extortion, Bribery, or Injuſtice, or of being ſee'd on both Sides, or for deſerting any Cauſe, which he thought juſt, for want of his poor Client's Purſe's Ability. Well might he ſay with *Samuel*, whoſe Ox or whoſe Aſs have I taken? Or of whoſe Hand have I received any Bribe to blind mine Eyes withal? Notable late Inſtances might be given of this, if Particulars of this Nature were fit here to be mentioned.

His Integrity ſo great, and his Abilities ſo eminent, could not fail to be prefer'd to a Seat of Judicature among the higheſt, had not the Tempeſt of the Wars cover'd him with a Cloud. Wherein yet he prefer'd his Conſcience before all worldly Ends; nor follow'd any Side becauſe he thought it would proſper, nor forſook that Side, when he ſaw it proſper'd not, but perſevered as he had firſt engaged, and engaged not weakly, but ſervently, actively and courageouſly: And yet ſo prudently, that tho' he ſuffer'd Imprisonment, and pay'd large Compoſitions, yet he eſcaped eaſier than ſome that were leſs active. So great was his Wiſdom, and in ſuch Eſteem was his Worth had, even by the adverſe Party. I will not ſay, he was courted by ſome of them, to accept of Preferment among them, but ſuch Things have been averr'd in my Hearing, and to my Knowledge his Conſtancy was ſuch, the World could not have wrought him to accept of Promotion againſt his Conſcience, for all that was offer'd to our Saviour upon the Mountain.

During the Time of Wars and Troubles, tho' he was far in Years, yet he made no Haſte to marry. No, nor in Times more quiet, before the War, tho' he could not have wanted great Offers, as any Man of his Quality, yet he prefer'd the Diſcharge of his Calling, and the continual Employments he had that Way, in the Service of many noble Friends, before all conjugal Delights; and no leſs free was he from Intemperance in Eating or Drinking. Where is the Man can ſay he ever ſaw him cup-shotten, the reigning Diſeaſe of this Town and Country? as abſtemious was he known that Way, as from Pleaſures more effeminate.

And when Maturity of Years and a fair Eſtate of his own, at length invited him to marry, in Times more calm; he looked not far abroad to raiſe his Fortunes, but choſe him a Conſort near Home, of a neighbouring Family, both worthy and eminent, one of his own Perſuaſion, and whoſe Father had ſometimes been High-Sheriff of this County.^a With whom God bleſs'd him to live moſt happily and lovingly, and to have hopeful Buds of Poſterity, even in his old Age.

And whereas he might have planted himſelf in the City near his Practice, or in Towns of more Trade and Credit than this mean Place, ſo abounding with Poor, he choſe rather here to fix his Manſion, here to build and ſettle, and here to keep Hoſpitality amongſt his poor Neighbours; and to have the Bleſſing and Prayers of many ſuch, as how highly he deſerv'd them, how conſtant a Reliever of the Needy, both at his Doors, and in their Houſes; how ready to lend to any in Want, how bountiful at his Table, what a conſtant Inviter of his poor Neighbours at ſolemn Times of the Year, I leave it to many of this Place to report, who have felt the Benefit of it, and may condole the Loſs of it as well as I.

A great Lover of ancient good Order he was, and no Friend to Innovations; a conſtant Frequenter of the Church in quieter Times, till his Health began to fail him, and newer Cuſtoms to creep in, which he fancy'd not. A devout Receiver of the bleſſed Sacrament, and a frequent Communicant in Publick; when he might receive it in the Beauty of Holineſs, as he deſired to ſee it. Seldom fail'd he, at the three ſolemn Times of the Year eſpecially, to make one at the Communion, if he were in the Country. To the ſuffering Party of the Clergy, to thoſe of his own Perſuaſion very loving, kind, reſpectful and bountiful. To none of any Sort, that I know, uncivil, tho' in more ſpecial Manner he favour'd and countenanc'd Divines of known Learning, Gravity and Experience; not much reſpecting others, whom he thought time-ſerving, hypocritical, ignorant, raw, or ſcandalous. A Friend to Peace he was, tho' his Profeſſion rather thrived by Strife; a willing Reconciler and Maker-up of Differences, where both

^a *Wiltſhire.*

Parties would hear Reason, rather than a Prolonger of Suits. A Man, such as *Moses* would have chosen for a Judge, fearing God and hating Covetousness; hating it not only in himself, but in others; yea, not caring, to my Knowledge, to displease some of his very good Friends, where he thought them too worldly inclin'd; very bountiful to the Poor he was himself, and would fain have had all of Ability like him. Far from flattering, lying, and soothing up, tho' such Vices are too frequent with many of his Profession, loving Truth, and delighting in them that loved it, as one rightly sensible of the great Calamities this Kingdom hath been involved in, thro' the licentious and unconscionable Liberty of lying Tongues.

These Virtues made him honour'd and respected far and near; scarce a Nobleman or Gentleman in these Parts that made not much use of him, and frequently, as their Occasions requir'd, resorted to him; so that he was the eminent Beauty, Ornament and Shelter of this poor Place, wherein he liv'd. A Staff to the Poor, a Counsellor to the Rich, a Sanctuary to the Oppress'd, a Terror to the Ungodly, Deceitful and Worldly-minded, a Comfort to those in Need, and to such as for Need desir'd his Help.

Our Hearts Sorrow it was, that so soon in his bodily Health he began to decline, having yet scarce added three Years to Threescore; but to his Joy, in the End, it proved, I doubt not, that he was so long a planting into the Death of CHRIST. The Cross of Mortification from the Time of his full Maturity might seem to be his daily Practice, whereby he learned to die to the Flesh. The Cross of Tribulation he had his Share in too, having tasted of Persecution, as far as Imprisonment and Loss of Goods for his Conscience, whereby he was taught to die to the World. The Cross of natural Death was his last Trial, whereby he learned to die to Mortality itself, and to all the Temptations of Satan; and long he was a planting on this Manner into the Similitude of CHRIST's Death. Near upon two Years I have perceiv'd him declining; when as his outward Man perish'd, so his inward seem'd to renew Day by Day.

During which Time the Virtues before-mention'd as peculiar to the Cross of CHRIST might seem more and more to increase in him. To say nothing of his Piety, addicting himself to read Books of Religion, as his Time would permit: And of his Justice, so true and upright in his Dealing, so exact in paying every one his own. The four Virtues of the Cross you heard commended, *viz.* Humility, Charity, Patience and Constancy, appear'd more and more to manifest themselves in him, the nearer he drew to his End.

Humility: For he was courteous to the Meanest, ready to put off and yield Reverence to any, as fast as any to him; nay, to prevent in Courtesy, and to give place to some his Inferiors.

Charity: For he excell'd in Bounty to the Poor; witness his last charitable Gift to this Parish, and divers pious Legacies in his Will, to the Value, well nigh, of a thousand Pounds; witness his loving Invitation of his poor Neighbours in his Weakness at *Christmas* last, even when himself could not eat, yet it joy'd him to walk by and see others eat and drink at his Cost. And for an eminent Proof of his Charity, but a little before he took his Bed in his last Sickness, he lent freely to one that had dealt falsely enough with him, and was like, for so doing, to be utterly ruin'd by the Fraud of another: He lent, I say, to him, notwithstanding, a considerable Sum of Money to preserve him from perishing. So notable was his Charity in returning Good for Evil, and so well he seem'd to remember, *If thine Enemy hunger, feed him; if he thirst, give him Drink, &c.*

It pleas'd God to enlarge his *Patience* by the Manner of his last Sickness, which seizing at length on his Lungs, depriv'd him of the Use of his Speech, for any Length or Continuance of speaking; during which Time I never observ'd in him the least impatient Carriage in Word or Deed, or any Repining at the heavy Hand of God upon him, but silently he submitted himself under the Scourge, like him that said, *I became dumb, and opened not my Mouth, for it was thy doing.*^b

And lastly, for his *Constancy*, as he approv'd it in the Course of his Life, so to the Death constant he was to the Religion he had been born and bred up in; an obedient Son of the Church of *England*, as he had ever profess'd himself to be, and suffer'd for. Heartily he answer'd to all Questions that were ask'd him about the Profession of his Faith; willingly and readily submitted himself to God's Will, for leaving the World; gladly forgave all that had offended him, and wherein he had offended any, profess'd himself willing to ask Forgiveness, and to make Restitution.

Being put in mind of the Sacrament, he would not, for Reverence sake, receive it in the Evening, but deferr'd it till the next Morning, and then most piously and devoutly, like one that bow'd the Knees of his Heart, when those of his Body fail'd him, with Eyes lifted up, and Hands bent to Heaven, he receiv'd it: And when he heard, after both Kinds taken, *Lord grant it may nourish you to eternal Life*, cheerfully and audibly he said, *Amen.*

^b *Pf.* xxxix. 10.

After which, he dismiss'd us from longer praying by him, being desirous to be left for the present to his own private Devotions, and requested us to pray by him again in the Afternoon, as if he had foreseen the certain Time of his Departure: And in the Afternoon, according to his own Appointment, at Prayer we continued by him till toward Five in the Evening; at which time, most meekly and silently, and like a Lamb he departed, and quietly slept in the LORD.

Died in April, 1659, and buried the 13th of the said Month in Calne-Church in Wiltshire.

*The CHARACTER of the LADY ELIZABETH BROOKE,†
by NATH. PARKHURST, M. A. Vicar of Yoxford, Suffolk.**



HE Lady Elizabeth Brooke was born at *Wigsale* in *Sussex*, in *January*, 1601: Her Father was *Thomas Culpepper*, Esq; her Mother was the Daughter of Sir *Stephen Slaney*.

Thus she had the Honour of a genteel Extraction, and a noble Alliance; and as her Family derived an Honour upon her, so she hath reflected an additional Glory upon her Family, by her great Virtues, having been one of the most accomplished Persons of the Age, whether considered as a Lady, or a Christian.

While she was in her Infancy, she lost her Mother, and in her Childhood her Father; so that she came early under the more peculiar Care and Patronage of God.

Her first Education was under her Grand-mother by the Mother's Side, the Lady Slaney.

She had rare Endowments of Nature, an excellent Mind, an extraordinary Quickness of Apprehension, a curious Fancy, great Solidity of Judgment, and a considerable Memory.

She was married very young to Sir Robert Brooke, Knt. a Person of a good Estate and Virtue, who lived with her six and twenty Years, and died July 10, 1646; by whom she had seven Children, three Sons, and four Daughters.

They continued the two first Years in London, as Boarders, in the House of the Lady Weld, her Aunt: From thence they remov'd to Langly in Hertfordshire. And after some Years Stay there, they came to Cockfield, his Paternal Seat, and there she passed the Residue of her earthly Pilgrimage, excepting the two first Years of her Widowhood. In all which Places she lived a rare Example of Goodness, and left a good Name behind her in every Place from which she departed; and especially in the last, where she passed the most, and last, and best of her Time.

She had many Excellencies which recommended her to all that had the Happiness to know her. But the greatest Glory that shined in her was Religion, in which she was not only sincere, but excelled.

She devoted herself to God and Religion very early, rising in the Morning of her Age, to attend the Work and Service of her great LORD, Remembering her Creator in the Days of her Youth: She made haste, and delay'd not to keep his Commandments. And this she pursu'd with great Steadiness thro' the Course of a long Life.

And having begun thus early to apply herself to Religion in the Power and Strictness of it: Parts and Industry, and Length of Time, and the Use of excellent Books, and Converse with Learned Men uniting together, render'd her one of the most knowing Persons of her Sex, especially in Divinity, and in the Scriptures, which made her wise unto Salvation.

And this Knowledge was not confined to the Practical, but extended also to the Controversial and Critical Part, even to the Difficulties concerning Scripture-Chronology, and the Solutions of many of them.

She was able to discourse pertinently upon any of the great Heads of Theology. She could oppose an Atheist by Arguments drawn from the Topicks in Natural Theology, and answer the Arguments of Papists, Socinians, Pelagians, &c. by the Furniture against them in the Holy Scriptures.

† Relict of Sir Robert Brooke, Knt. of Cockfield-Hall, in Yoxford.

* From the Account of her Life and Death, which is added to her Funeral Sermon, preach'd at Yoxford, July 26, 1683; and printed at London, 1684, in Octavo.

I never knew any other Person that had so great a Knowledge in Divinity, who was not skill'd in the Learned Languages; so that no Scholar could repent the Time spent in Converse with her: For she could bear such a Part in Discourses of Divinity, whether *Didactical, Polemical, Casuistical, or Textual*, that some of her *Chaplains* have professed, they have been sometimes more profitable and pleasant than their own Studies, and that they themselves did learn as well as teach.

She was an indefatigable Reader of Books, of the Scriptures especially, and various Commentators upon them, the best that our Language affords. She had turn'd over a multitude not only of practical Treatises, but also of learned Books, and amongst many others some of those of the ancient *Philosophers*, translated into *English*, gathering much from those great *Lights* among the Heathens, so that she could interpose wisely in a Discourse purely philosophical.

She was also a most diligent Inquirer, and made use of all *learned Men* of her Acquaintance to increase her Knowledge.

She generally also took Notes out of the many Books she read, that she might with the less Labour recover the Notions again, without reading them a second time.

And she used a mighty Industry to preserve what either instructed her Mind, or affected her Heart in the *Sermons* she had heard: To these she gave great Attention in the *Assembly*, and heard them repeated in her *Family*. After this she would discourse of them in the Evening; and in the following Weeks she had them again repeated, and discoursed the Matter of them to some of her *Family* in her Chamber. And besides all this, she wrote the Substance of them, and then digested many of them into Questions and Answers, or under Heads of common Places; and then they became to her Matter for repeated Meditation. And by these Methods she was always increasing her Knowledge, or confirming the Things that were known.

And having a great Treasure of Knowledge, she improved it (through *Divine Assistance*, which she was most ready to acknowledge) into a suitable Practice, *working out her Salvation with Fear and Trembling, and was zealous of good Works*.

Her *Piety* was exact, putting Rules upon herself in all Things; and *universal*, having Respect to all God's Commands, equally regarding the two Tables of the Law. It was also *constant*, and affectionate; her whole Heart was given up to it, and a holy Zeal attended it, which Zeal was guided by much Wisdom and Prudence. It was also *serious, solid, and substantial*, not touch'd with *Enthusiasm*; yet she had a great Regard to the *Spirit* of God, as speaking in the Scriptures, and by them guiding the Understanding, and operating upon the Heart.

And as her own Practice was holy, so she endeavoured also that her Family might walk in the same Steps, providing for them the daily Help of Prayer Morning and Evening, with the reading of the Scriptures; and on the *Lord's-Day* the Repetition of what was preach'd in the Publick Congregation. And for their further Benefit, she many Years together procur'd a grave *Divine* to perform the Office of a *Catechist* in her House, who came constantly every Fortnight, and expounded methodically the Principles of Religion, and examin'd the *Servants*. Thus, with *Joshua*, she resolv'd, that *She and her House should serve the LORD*.

With her Piety and Godliness, there was join'd much *Christian Love*, which was universal, extending to all Mankind, never suffering herself to hate or despise (or overlook, unless in the Way of Censure for a Crime) any Person in the World, abhorring only what was vicious and evil in them.

But this universal Charity admitted a Difference, so as that the more christian and holy any were, the more they had of her Regard. That Image of God that shin'd in a good Conversation, she could not overlook in any, tho' in some Respects they were less acceptable to her, valuing Grace above all the Accomplishments of Parts, Breeding, and Accord in lesser Things.

And besides that, all were dear to her in whom appear'd the Fear of God; she had also a most peculiar Value for his *Ambassadors* and Ministers, the Guides of Souls, receiving them in their *Ministrations* as Angels of God, *fearing the LORD, and obeying the Voice of his Servants, esteeming* what they deliver'd, in consent with the Holy Scriptures, as his Message and Word.

She was very exact in Matters of *Justice*, and in *rendering to all their Dues, not suffering any Blot to cleave to her Hand*; and could not endure to have any Thing without a Title in Conscience as well as in Law; and was particularly tender in reference to *Tithes*, and gave away all that she held by that Title, to him that took the Care of the Souls, reserving only a little Portion yearly, for repairing the Edifices.

^c The Impropriations of *Blithburg* and *Walderswick* in *Suffex*.

^d The two great Chancels of the Churches there.

Her *Charity* and *Alms-giving* was very great, and much admir'd by all that observ'd it, tho' they knew only some Part of it: Every one that needed it had it in proportion to their Necessities, and in the Kind that was most suitable to their particular Wants. She esteem'd herself but as a *Steward* of her Estate, and therefore gave away a great Part of it to encourage the Ministry, and to relieve the Indigent; so that when there was any Occasion that solicited her Charity, it was never any Question with her, whether she should give, or not give, but only in what Proportion she should extend her Bounty. And for that she would many times most frankly refer herself to others; saying, *I will give whatever you think is fit and meet in this Case*; having, in this respect, an Heart *as large as the Sand on the Sea-shore*, and a most open Hand.

And as the Poor had her Charity in Abundance, so her *Friends*, who needed not that Kind of Bounty, were yet Witnesses of her great Liberality and Generosity, by which she adorn'd Religion, and gain'd many to speak well of it.

Her *Generosity* was such, that one would have imagin'd there was no room for Alms; and her *Charity* such, that it was wonder'd how she could so plentifully entertain her *Friends*. But a provident Frugality and Management, with the Divine Blessing, enabled her to both to Admiration.

And her Charity was not only extended to the Bodies of others, but she also most readily afforded Counsel and Comfort to them that repair'd to her for Assistance in the Concerns of their Souls, tho' of meaner Rank and Condition in the World. To such she would speak wisely, hear them patiently, and treat them compassionately when under Temptations and Disquiet of Mind. That Part of Religion, which is peculiarly stiled *Devotion*, was the Joy of her Life, and the Delight of her Soul. A very considerable Portion of her Time was daily employ'd in Prayer, searching the Scriptures, and in holy Meditations. These Things were her proper *Element*, and in them she would often profess, she found her greatest Refreshments; in these she convers'd with God, and was then least alone when most alone. For she did not merely perform these Duties, nor generally engage in them as a Task, but observ'd the Frame of her Spirit in them, and *commanded the Affections of her Soul to wait upon God, not being satisfied without some Emotions of Mind suitable to these holy Exercises, as she hath often professed, and which I gathered from her complaining sometimes of her Infirmities, and of the Difficulty of praying aright, and of preserving throughout that Duty a due Sense of God.*

The Christian Sabbath was also her Delight, and a Day in God's Courts better to her than a thousand elsewhere; and her Enjoyment of God in the publick Ordinances and Services of that Day, was to her as a little Heaven upon Earth. And the Impressions she receiv'd by attending those holy Institutions were such, as that she long'd in the Week for the Return of the Sabbath. And great was her Affliction when her Hearing was so impaired that she could not attend the publick Worship of God, tho' few were better furnished to supply that Want by private Exercises and Closet-Devotions.

And (which deserves Admiration) in the midst of all these Attainments, Virtues and Graces, she was greatly humble, and cloath'd with the Ornament of a lowly Spirit; and while many admir'd the Example she gave in the World, she apprehended that others excell'd her in Grace and Godliness, *and continually reckon'd herself among the least of Saints*. For notwithstanding her Quality in the World, her exquisite Knowledge, eminent Grace, and the mighty Value her *Friends* had justly for her, I could never observe (in the whole Course of eighteen Years Converse) the least Indication of Vain-glory or Self-admiration in her.

And her Humility was of an *excellent* Kind, the Fruit of great Knowledge, proceeding also from a deep Sense of the Fall, the Corruption of Man's Nature, the Imperfection of Mortification in this present State, and the Remains of Sin in them that are sanctified; and was nourished by a great Sight of God, and Acquaintance with him, and frequent Self-examinations, and by observing how Sin mingles itself in our best Actions, and most holy Duties; and by a diligent comparing herself and her Actions, with the exact Rules of the Scriptures.

Which Grace of Christian Humility was the more illustrious in her, by the Accession of the Virtue of *Courtesy*, which she had in a high Degree, entertaining all Persons with Civilities proper to their several Qualities; so that she obliged all, tho' she was evermore careful that nothing in *Conversation* might border upon those Freedoms that dishonour God, and blemish the Christian Profession; by this Means adorning the Gospel, and shewing that Religion, tho' it requires great Strictness, yet it doth not necessarily introduce either Melancholy or Moroseness. And (which is a much greater thing than to be courteous in the highest Degree) as a real Disciple of CHRIST, she had learned to deny herself, and could abridge her own Right, that she might thereby promote the Glory of God, benefit others, avoid Offence, and maintain Love and Peace.

And,

And, which may properly be subjoin'd to her *Self-Denial*, as a Grace equal to it, she industriously avoided *Censoriousness*, (disliking it in others) and endeavoured to make the best Interpretation of both Words and Actions, not lightly speaking Evil of any, nor readily receiving an evil Report. And above all things she abhorred to be censorious in reference to *Preachers* and *Sermons*, of which she was a most candid and equal Hearer, *judicious* and *critical* enough, but not *captious* in the least.

In all her *Relations* she demeaned herself as a Christian. She was a faithful, dutiful, loving and prudent Wife; and the Heart of her Husband safely trusted in her. She was a most affectionate, tender Wife, and watchful Mother, restraining her Children from Evil, according to her Power, and bringing them up in the Nurture and Admonition of the LORD, most constantly endeavouring to instill into their Minds the Principles of Justice, Holiness and Charity. To them that became her *Children* by marrying into her *Family* she was most kind, and treated them as her own. To her *Servants* and *Tenants* she was just and kind; and to her *Neighbours*, all that they could desire.

To her particular *Friends* she was endeared by her Prudence, Fidelity, and almost Excesses of Love, and improving of Friendship to serve the great Ends of Religion, which are the Honouring of God, and the Bettering of one another.

She was also a loyal *Subject* to her *Prince*, and conformable to the present *Establishment*, in all things in which her Obedience was required, and her Practice concerned; so that in reference to the *Church of England*, she was truly ours, and one of the greatest *Ornaments* of our *Communion*.

The *Separation* (tho' she respected Piety in all Sorts of Men) was grievous to her, and she thought it unreasonable: But withal, such was her Moderation, that she earnestly desired the Success of the *Comprehension*, designed by the Lord-Keeper *Bridgman*, Sir *Matthew Hale*, then *Lord Chief Baron*, Dr. *Wilkins*,^e &c. And as that worthy *Judge*, so *She* relieved many sober *Non-conformists* with great Bounty, and most earnestly desired to have seen them legally settled in a *publick* Ministry.

Many things more might be added to this Account of her Attainments, Graces and Virtues, but all may be summ'd up in this shorter Character.

She had the Knowledge of a *Divine*, the Faith, Holiness and Zeal of a *Christian*, the Wisdom of the *Serpent*, and the Innocence of the *Dove*. She had Godliness in the Power of it, and adorn'd it; she was serious, but not melancholy, and chearful without any Tincture of Vanity: Very holy, and no less humble, and thankful to God for all his Mercies; and had a mighty Sense of the Need of CHRIST, the *Mediator*, depending entirely upon his Merits and Satisfaction, renouncing all her own Works in the Point of Justification.

By these things she attain'd a good, and (which she never sought) a great Name.

Among many other Encomiums, it was said of her, by an ingenious Pen, That she had a Greatness of Mind, rare Knowledge, a becoming Gravity, and great Sincerity: That she was highly devout, a chearful Giver, patient under the Cross, and endued with all the Virtues and Graces of those excellent Women, whose Praise is in the Scriptures, for Obedience to their Husbands, religious Care of their Children, Bounty to God's Ministers, Hospitality to their Friends, Charity to the Poor, and Piety towards God.^f

Such were her Qualifications, great and eminent, and so were the Providences of God towards her; for she had great *Prosperities*, and interchangeably great *Afflictions*. The first she entertain'd humbly, and the other patiently.

To her *Prosperities* may be referred the great Kindness of her *Husband*, with a numerous *Family*, a very plentiful Estate during his Life, and a competent Revenue afterwards in her Widowhood; a fine *Temperature* of Body, so that she was seldom sick, tho' never strong; the Continuance of her Parts, and the Vigour of her *Intellectuals*, and Firmness of her Judgment, even in the last Years of her Life; the *Respects* and *Civilities* she received from the Gentry in her Neighbourhood; the Blessing of long Life, the Concluding of some unkind Law-Suits, and the Seeing every remaining *Branch* of her *Family* largely provided for, and in a very good Condition, before her Death. And, which was more than all these, as the best of her *Prosperities*, she enjoy'd much inward Peace, which, tho' it had sometimes Mixtures of Doubts and Fears, was generally firm and steady, and sometimes advanced into Joys and great Consolation.

Her *Afflictions* were chiefly Widowhood, and Loss of Children. The sharpest of all her *Trials* was the untimely Death of her last Son,^g with the aggravating Circumstances of it, being drowned;^h this was very surprising, invaded her like an *Inundation* of Waters, threatening

^e See their Characters. p. 42 & 104. ^f The Original, being the more elegant, runs thus: *Ingenio mascula, Mente Theologa, Ore Gravis, Corde Sancta, Cultu Intensa, Charitate Lata, Crucis Patiens, tota Moribus Generosa; Marito Sara, Liberis Unice, Nepotibus Lois, Ministris Lydia, Hospitibus Martha, pauperibus Dorcas, Anna Deo.*

^g Sir Robert.

^h As he was travelling thro' France, 1669, in the 33d Year of his Age.

all the Banks both of *Reason* and *Grace*: Her *Friends* fear'd she would not long survive it. But the Power and Presence of GOD supported her, and she not only lived many Years after it, but also recovered again, in a great Measure, her former Chearfulness.

Her Demeanour under this sad Providence was christian. She did not murmur, tho' at first astonished, and after that, much depressed by it. Her Danger was, of fainting under this correcting Hand of GOD, but she was upheld by him that is *able to succour them that are tempted*.

She often expressed herself in Words, importing, that she justified GOD, and acknowledged his Righteousness in it. She feared lest some might be scandaliz'd by it, and reflect upon Religion, and decline it, because of her deep Affliction; and most earnestly desired, that GOD would take care of his own Name and Glory. But afterwards her Spirit revived, and she was comforted as before, and rejoiced in the GOD of her Salvation.

The Close of her Life was a long *Languishing* of divers Months, which gradually confined her, first to her Chamber, then to her Couch, and lastly to her Bed; attended sometimes with great Pains, under which Patience had its perfect Work. During this Sickness, her Mind was calm, Her Conscience witnessed to her Integrity, and she had a good Hope in GOD, that he would crown his Grace in her with Perseverance, and then with Glory. She was very apprehensive of her Need of CHRIST, adhered to him, rejoiced in him, and desired to be with him. She expired almost insensibly, and had, at the last, an easy Passage to the Happiness, which is the Reward of Faith and Holiness, and the free Gift of GOD, thro' JESUS CHRIST our LORD.

Died at Cockfield-Hall, July 22, 1683, aged 82, and buried the 26th of the same Month, in the Parish-Church of Yoxford, Suffolk.

The CHARACTER of the Rev^d Dr. GABRIEL TOWERSON,
late Rector of St. Andrew Underhaft, London, and of
Welwyn in Hertfordshire, by GEORGE STANTCOPE, D.D.*



HEN GOD hath given us the Advantage of excellent Examples, it may justly seem Ingratitude to him, and Injustice to ourselves, not to mention some Part at least of those commendable Qualities which good Men have left behind them, as a Pattern worthy our diligent Imitation.

The Audience and Place in which I stand may seem more particularly to require this at my Hands; which yet I shall endeavour so to manage, that you may confess that I bear a due Regard to the Modesty so peculiar in him, whose Virtues I am about to give a very brief and imperfect Representation of.

His just Value and profound Veneration for the Holy Scriptures has been publish'd to the whole Nation by those worthy Labours^a which appear in publick Writings, so much the more valuable, as the Subject and Design of them is of greater and more general Importance, that of establishing the most concerning Truths of the Christian Religion, and illustrating those common Principles which our excellent Church hath thought necessary for forming the Lives and Judgments of all her Members. And this he hath done, if not by all the artful and enticing Words of Man's Wisdom, yet with solid and substantial Arguments from Reason, with proper Authorities from Scripture and Antiquity, and with such happy Force and full Conviction, as to deserve a Recommendation from one of our reverend Prelates,^b for the Study and Instruction of those whose Business it is to instruct others. To render his indefatigable Pains of yet more diffusive Influence, he hath likewise compos'd a Tract^c in a Language more generally understood, which not only our own, but other Countries may, I hope, shortly reap the Benefit of. In a word, his Time was employ'd, and his Delight seem'd wholly to be placed in divine Studies: These were his Business, his Entertainment, his Company, his Diversion; so careful was he to employ the Hours of a most retired Life, in the best and most beneficial

* From the Sermon preach'd at Welwyn, October 21, 1697, and printed at London, 1698, in Quarto.

^a See his Works in Folio.

^b Bishop Burnet in his Pastoral Care.

^c Tractat. in Epist. ad Philip.

Manner: These were his Comfort in Afflictions, his Support under Hardships and Cares; these preserved his Mind from all criminal Degrees of Anxiety, and (as himself hath profess'd with great Satisfaction) soften'd those Troubles which a Man more addicted to the World must even have been swallow'd up in; but by their Means his Soul was disengaged and raised above the World, and his Conversation in Heaven.

Next, if we look upon his Obedience, full of Thankfulness and Humility; this appeared so eminently in him, that, notwithstanding all the Goodness so conspicuous in his Conversation, no Sign of Censoriousness or spiritual Pride was to be found in him. But, tho' this Particular relate more immediately to Mens Deportment towards God, yet I must beg leave in the Application to extend it something farther.

Gratitude to God is due, not only for spiritual but temporal Mercies; for he is our great Benefactor, and the sole Author of all our Blessings of every kind: And, since those Blessings are often convey'd to us by the Ministry and Mediation of Men, no Man can be truly thankful who is wanting in his Acknowledgments to those Persons whose Hearts God hath disposed to become the Instruments of handing down his Kindness to us. Here also our deceased Brother performed the Part of a truly good Christian, and took due Care to let no good Offices of any sort be buried in Oblivion. He could not content himself with a silent and private Sense of them, but had in particular prepar'd^d a lasting and publick Expression of his Thanks to our late excellent Primate, who, among other Marks of his Care to prefer worthy and useful Men, procured his Promotion to another Benefice, and endeavoured to make his Worth more visible, by placing him in our Capital. Nor did he think it any Indecency, in an Address to so great a Man, to make grateful and honourable Mention of that seasonable Addition to his Fortunes, made by a Reverend Person^e in this Neighbourhood. So solicitous was he upon all Occasions, that no Man's Friendship, who had remember'd him, should leave behind it the Reproach of not being as respectfully transmitted to Posterity as it had been worthily placed at the first Disposal.

Thus again: His Humility gave a peculiar Lustre to the rest of his Accomplishments; for in the midst of all those Endowments, both natural and acquired, he seem'd the only Person insensible of his own Worth: His Temper was easy and gentle, so engaging and inoffensive, as to win over even Strangers, and Men of different Opinions, to a sensible Concern and Kindness for him: His Conversation affable and courteous, full of Deference and modest Reserve; and, which of all other Qualities best proves a true Greatness of Soul, so free and communicative, and improving withal, so perfectly void of Envy, and ingrossing any sort of Knowledge or Commendation to himself, that he seem'd to have copied after that great Pattern of Meekness, *Moses*, who^f rebuked the Narrowness of those Spirits who grudged the Advantages of others for his Sake, and wish'd with all his Soul that *all the LORD's People were Prophets*.

Thirdly, That general Resignation of Temper, very observable in him upon all Occasions, was an abundant Proof that he did not fear to die; and that Indifference for Life, which I have often heard him chearfully express, excepting only for the sake of those whom yet he committed to God, with a becoming Dependence upon his Providence over them, is none of his least Commendations. And it would be in vain for me to describe with what a Mixture of tender Affection and Christian Constancy he supported the Loss of his nearest and dearest Relation; and this too, tho' it found him then smarting under the fresh deep Wound of a sad and surprising Disaster,^g and happen'd at a time when, upon all other Considerations, the Circumstances of his Family could not but render that Blow very sensible and heavy upon him: One Instance whereof (relating to myself) I must beg your Leave to mention: It is, that presently upon that Occasion proffering him my Assistance in the Supply of his Cure, he made me this (to me then) surprising Answer: *That, blessed be God for his Grace, he had soon conquer'd the disorderly Part of his Grief, and found no Relief so great as employing himself in his Study, and the Attendance upon his Duty*. This, I confess, to one who thought it always common and easy for Men to talk like Philosophers, but rare and difficult to be so in good earnest, gave me that Idea of his Piety, and Patience, and Firmness of Mind, which made me then begin to know the Man, and raised my Honour for him ever after.

Lastly, Contentedness with the Disposals of Almighty God in this World was likewise very visible and exemplary in him. That Equality of Mind, with which he struggled under a narrow Fortune and a numerous Family, many now present must needs be well acquainted with; and a Temper so far from greedy, that even in Things of Right his own, he rather chose to depart from what he could ill be without, than have Recourse to Rigour and extreme Justice. He hath frequently declared, that he wanted no Increase of Honour or Preferment

^d Epist. Dedicat. to his Tract on the *Philip*. to Archbishop Tillotson.
in Hertfordshire.

^f Numb. xi.

^g Dr. Tudor, late Rector of Tewing
A Son drowned in the Mote of his House.

for himself, but purely for the sake of his Children; nor did he upon their Account desire more than might preserve them from Contempt, and set them above the Temptations of Want and hard Necessity. And this was so modest and so remarkable in a Person of such Learning and Labour in his Profession, that it engaged Mens Wishes at least, and Affections in his Favour; insomuch that he, I believe, was one of those few whose any Additions of good Fortune gave a general Satisfaction; and instead of envying, every-body who knew him would have rejoiced to have seen them more and greater.

What now remains, but that each of us from hence gather such Inferences as may make his Example of Benefit to us, by applying it to our own respective Circumstances: More particularly,

That we, who have the Honour of the same Profession, do, like him, dedicate our Lives and Labours entirely to the Service of God, and the Promotion of his Glory, by setting forward the Love and Practice of Virtue, and the Salvation of Mankind; especially that we make it our chief Care to establish and secure the essential and most necessary Parts of Religion, which the shameless Insolence and Impiety of the profligate Age we live in seems now, as much as ever, to require from us. And tho' all of us cannot do this with his Learning and Abilities, yet it will be our own Fault if we do not all attempt it with a Diligence and Zeal equal to his: Which, if we do, our faithful Endeavours will be accepted and approved, even of Men; but if this Expectation should fail us too, and we find ourselves unable to effect the Good we intend, yet it is Encouragement sufficient for us *to abound in the Work of the LORD, that we are sure our Labour shall not, cannot be in vain in the LORD.*

Died in October 1697, and buried the 21st of the same Month at Welwyn in Hertfordshire.

*The CHARACTER of Mr. ROBERT CASTELL, late of
Deptford in Kent, by GEORGE STANHOPE, D.D. **



WHEN I say I will add but little, you will not so understand me, as if the Subject would not bear a great deal: But much is not necessary, when I speak to them who have had the Happiness of a longer Acquaintance than myself; and therefore all I have to do is only to refresh your Memories with some of those remarkably good Qualities and Actions which I have received from Persons of undoubted Authority, and such as yourselves will bear Testimony to upon the Mention of them. And,

First, It could not be but a Person of his Engagements in the World must have a Share of Labours and Troubles, Losses and Disappointments: All which were entertained with great Moderation and just Reflections upon that Providence of God, which disposes of us and ours as he sees fit. But, besides these Trials, it pleased God (in his latter Years) to afflict him with sore Pains and frequent Distempers: All which he bore with such Evenness of Mind, that even the Rackings of the *Gout* and *Stone* could not often provoke him to any (and never to such as were unbecoming) Complaints. God exercised that Patience, we may hope, to increase the Reward of it, and to render it exemplary among those who observed and conversed with it. And that Meekness and Submission, which continued to his very last Hours, notwithstanding the most acute Pangs of one of the most insupportable Diseases Mankind are subject to, give us just ground of Confidence, that he is now at Rest from his Labours, and that *it is good for him to have been so afflicted*, since Troubles thus sustained never fail to turn to the Sufferer's unspeakable Advantage.

Secondly, But it was not in the passive Kind alone that he discharged himself so well, his Virtue was active too. Many of his good Works there are which should not, and some which scarcely can be forgotten. Such were his Honesty and strict Justice in his Dealings, his Moderation and Prudence, the Peaceableness of his Temper and Readiness to compose Differences, his Integrity and Candour, his Modesty and Humility, which recommended him to the Conversation and the good Opinion of all that had Opportunities of knowing him. He was remarkably careful to discharge the Duty of those several Capacities God placed him in. An affectionate Husband, a kind Relation, a faithful and generous Friend; and tho' he left no

* From the Sermon preach'd in the Parish-Church of *Deptford*, August 19, 1698, and printed at *London*, 1699, in *Quarto*.

Issue of his own, yet did not that destroy but diffuse rather the Relation of a Father, for he was such in some sort to several, whom Nature had set at a greater Distance from him. His Piety and great Regard to Religion was testified by attending diligently upon the publick Worship of God, as oft as his Indispositions would permit: And his Love of the Beauty and Decency of the House and Service of his great Master cannot die, so long as the Place^a where we are now assembled stands; for this is a lasting Monument of that Generosity and godly Zeal, which moved in the foremost Rank of those many noble Contributors, to so necessary, so becoming, so pious a Work. And his Charity to the living Temples of the Holy Ghost, as it was freely extended upon fit Occasions in his Life-time, so is it continued in a very large and useful Provision for the Benefit of the Poor after his Death. I forbear several of the Works of this kind, which, together with these now mentioned, no doubt, *do follow him*, and are already (we trust) begun to be repaid, in the Comforts and Joys of a blessed Immortality.

The only thing left for us to do is carefully to copy after such good Examples, that when we shall be called upon (as shortly we shall) we may, with holy Trust and steady Submission to God's Will, commit ourselves into the Hands of our most merciful Creator and Redeemer. And such a Trust and chearful Resignation I, who (by the particular Approbation of his reverend and very worthy Pastor) attended him in his last Hours, did with great Satisfaction observe in him in the very Agonies of Death; for even then his Mind was much composed, and, except the tender Impressions which the Tears of his dearest Relations made upon his Spirits, all seem'd easy and full of Content to him. So much Power had the Hopes of a better World to sustain him in his last Conflicts. But now those Conflicts are happily over, and the truest Honour and Affection we can pay to his Memory, is to bless God for that perfect Peace and sweet Tranquillity which we believe he hath exchanged this dangerous and troublesome Life for; and so to imitate his commendable Actions, and resemble his meek, christian Temper, and good Dispositions, that we may, in God's due Time, meet again, at our joyful and blessed Resurrection: Even then, when all those who *have died in the LORD* shall *shine as the Brightness of the Firmament*; when these *vile Bodies of ours* shall be fashioned after CHRIST's glorious Body, to live and reign with him for ever and ever.

Died in August, 1698, and buried the 19th of the same Month, at Deptford in Kent.

*The CHARACTER of Mrs. ELIZABETH FISHER,†
by WILLIAM MILNER, Vicar of Shephall in Hertfordshire.**



T^H pleas'd Almighty God, the wise Author of our Beings, to bless her with an admirable Sagacity, and Quickness of Apprehension, a discerning Mind, and a strong Memory; which, together with a serious and composed Frame and Temper of Spirit, made her capable of receiving and retaining the wisest and best Instructions, and fitted her for an unaffected and rational Devotion, and those great Excellencies and Perfections, our Holy Religion was design'd to inspire and work in us. Which Advantages of Nature were very early and happily improved by the pious Care of her tender Mother (a Lady of singular, I had almost said inimitable Virtues) and the joint Endeavours of those incomparable Lades, the Lady Nottingham, and her Sister the Lady Mary.

These excellent Ladies, from her Childhood, *train'd her up in the Way she should go, and in her riper Years, she did not depart from it.* Their first and principal Care, as it ought to be, was to sow in her Heart the Seeds of an early and sincere Piety and Devotion towards God; to teach her the true Knowledge of God, thro' JESUS CHRIST, and her Duty to him; to inspire her with an awful Regard to her great Creator and merciful Redeemer, and her infinite Obligations to them both; and this before she could receive or imbibe any Prejudices which might occasion any Averseness or Dislike to religious Meditations and Exercise.

^a Deptford Church, rebuilt 1697.

† Sister to the Hon. Sir William Dawes, Bart. D. D. and Wife to the Rev. Dr. Peter Fisher.

* From the Sermon preach'd at Bennington in Hertfordshire, June 2, 1698; printed the same Year at London, in Quarto.

Which being done, no Care was wanting to let her soon into the Art of Civility, and all the Decencies of a graceful and genteel Behaviour, without any Mixture of those Impertinencies and Follies, which too often disguise and shelter themselves under that amiable Name. The good Effects of which pious Care and Pains appear'd in her whole Conversation.

As for her Devotion towards GOD, nothing could be more regular, uniform and constant, both as to her Closet-retirements and publick Worship. Neither Pleasure nor Business could hinder it, because to serve GOD was always her chief Pleasure, and greatest Business. Of her due Attendance upon the publick Worship, this is a remarkable Instance, that she was never known to omit any fit Opportunity of receiving the Holy Sacrament, from the sixteenth Year of her Age, and would not go out of the World without this *Viaticum*, or as the Ancients sometimes stile it, *Medicine of Immortality*, which she received from the Hands of her truly honourable Brother, with all becoming Seriousness, Devotion and Thankfulness. Her Devotion was not made up of sudden Heats and Raptures, Intermissions and Pauses; but was steady, judicious, rational and well-govern'd, free from Ostentation, Superstition, and any affected Singularities: Which, as it shew'd the Soundness of her Judgment, so it contributed to the Ease and Comfort of her Life, by delivering her from those vexatious Doubts, Fears and Scruples, which so often disquiet and torment weaker Minds.

She was, with these Advantages, bless'd with a native Sincerity, great Openness, and honest Plainness of her Heart; which made her always speak as she thought, which taught her to despise the Dissimulation and Flatteries of others, and to abhor the Thoughts of dissembling with, or flattering any with whom she convers'd.

Her Gratitude was great and exemplary towards all who had shewn any Kindness to her; especially towards those, who had charg'd themselves with her Education. She was so sensible of the great Advantages she had received by it, that whenever she mentioned their Names, which she often did, she did it in such Terms and Expressions as imply'd the highest Respect, Honour and Love to their Memory.

What an admirable Instance was she of a self-denying Temper! There was no present Satisfaction so great, which she would not forego, when to do it, would serve any wise and better Purpose. Tho' she long'd for nothing so much as the Enjoyment of her Husband and Children in the Privacies of her own House, yet this she declin'd when she was sensible she could not gratify her own Inclinations, without being wanting to an excellent young Lady, who was left to her more immediate Care.

What an illustrious and noble Pattern did she set us of a great and generous Contempt of the vain Pleasures and useless Divertisements, foolish Mirth and impertinent Recreations, with which Youth is especially ensnar'd: (which have a Tendency to corrupt the Mind, and bewitch and steal away the Heart, and often prove of very fatal Consequence) And this, when Youth and Opportunity conspir'd to gratify her in a high Degree. She was always above them, they were either insipid or distasteful. She aspir'd chiefly after the Pleasures of Religion, Virtue and a good Conscience, which is a continual Feast. These were more charming, sensible and transporting Pleasures. Not that she was cynical or morose, or an Enemy to the innocent Pleasures of Conversation, or censorious of others, who took a greater Liberty than she indulg'd to herself. 'Tis true, she was not fond of these Things, but yet made all reasonable and fit Allowances for others: She sometimes *gave way*, but when she did, she kept the Reins in her Hands, and would not be prevail'd with to *exceed* the Bounds of Modesty and Sobriety.

If we consider her in her conjugal Relation, I had almost apply'd the Words of the Wise Man, in the Close of that Chapter, which she so often made the Subject of her delightful Meditation, and daily Practice: *Many Daughters have done virtuously, but thou excellest them all.*^a Never was any Wife more tenderly affectionate towards her Husband, more obsequiously observant of him, and rejoic'd more in him, than she did. She always suited her Carriage, with the greatest Ease and Chearfulness, to the Gravity of his Character and sacred Function. Nay, she has been often heard to speak of it, as one of the greatest Blessings of her Life, that GOD, in his wise and good Providence, had so order'd it, that she should be a Clergyman's Wife. And this she did for that very Reason, because it might be a Check upon her, from that *outward Adorning*, as St. Peter calls it, *of plaiting the Hair, and wearing of Gold, and putting on of Apparel*, and might be a more particular Engagement, to put on that Modesty and Gravity, Sobriety and Meekness, and spiritual Ornaments, with which the Apostle requires the Wives of such, who minister in that sacred Office, should in a more particular Manner adorn themselves.

As to her Conversation among her Neighbours, they must, and I am persuaded will do her that Right, as to testify, that it was very kind and courteous towards all, compassionate and

^a Prov. xxxi. 29.

tender-hearted towards them in their Distress. She was faithful in her Friendship, unwearied in her Diligence, and prudent in her Conduct; her Speech was savoury, and Behaviour graceful; she was an Ornament and a Crown to her Husband, a Blessing to her Family and whole Neighbourhood, and a Pattern to her Sex.

If we take a View of her in her last lingering, tedious, and oftentimes painful Sickneſs, we have an illuſtrious Example of the due Exerciſe of all thoſe Graces and Virtues which are peculiar and proper to ſuch a Condition, an invincible Patience and Fortitude of Mind, attended with a profound and entire Reſignation to the Will of GOD. She was never heard to complain or murmur: Was eaſie in herſelf and to thoſe about her, and thankful for the Aſſiſtance they gave her: Never expreſs'd any great Deſire of Life. I once heard her ſay, with great Modeſty and Temper, ſhe ſhould have been glad, if it would have pleas'd GOD to have entrus'ted her with the Education of her dear and hopeful Children, that ſhe might have taken the ſame pious Care of them, which her Relations and Friends had done of her: However, ſhe was content, knowing they were ſafe in the Hands of GOD, and committed them to his good Providence, under the pious, affectionate and prudent Care of her deareſt Husband, of which ſhe was entirely ſatiſfied. When ſhe had the quickeſt and moſt ſenſible Apprehenſions of Death, ſhe ſaid ſhe was neither afraid, nor unwilling to die, having nothing upon her Mind to trouble her. How great an Argument of Integrity and Innocence! And it pleas'd our wiſe and good GOD to reward her Innocence with a calm and comfortable Death. It pleas'd him to releaſe her out of the Troubles and Miſeries of this World, on the LORD's Day, with great Hopes of keeping an *Everlaſting Sabbath* with him in that Glory which he has prepar'd for all thoſe who love him in Sincerity and Truth.

And thus have I very imperfectly given you ſomething of the Character and Converſation of this excellent Perſon, in which I have not been ſolicitous of any Method, or uſed any Art to deceive, and am perſuaded that nothing but meer Malice can accuſe me of Inſincerity or Flattery: And the Sum of all is this, That ſhe was bleſs'd with as many truly noble and great Accompliſhments, and had as few Defects and Imperfections as any of her Sex, and muſt be reckon'd amongſt the beſt and brighteſt Patterns of a refin'd and exalted Virtue.

Died in May, 1698, and buried the 2d of June following at Bennington in Hertfordſhire.

*The CHARACTER of the Rev^d Mr. NATHANIEL
PARKHURST, M. A. Vicar of Yoxford in Suffolk,
by J. S.**



HE was born at *Ipswich* in *Suffolk*, of religious Parents: His Father uſed the Sea, and was Maſter of a Ship; and his own Inclinations at firſt ſtood for the ſame Employ; but by the Love he had to Books, and the Improvements he made at School, his Friends happily judged he might be ſerviceable in the Church, and accordingly gave him a ſuitable Education.

He went to the Univerſity at thirteen Years old, and was admitted into *Queen's-College* in *Cambridge*, where he ſtaid till he was Maſter of Arts.

He came very young to *Yoxford*, at the Invitation of the Lady *Brooke* of *Cockfield-Hall*, a Perſon ſo very eminent for Piety and Prudence, that ſhe ought not to be mention'd without a particular Mark of Honour and Regard: She procured him the Preſentation to the Living, and had a great Reſpect and Value for him ſo long as ſhe lived. The moſt Part of the Time he lived in *Yoxford* he ſpent as Chaplain to that Family.

It was an Honour to him that he was a Miniſter of the Church of *England*, and he reflected the Honour back again: By his Gravity and Learning, by his Diligence in doing the Duties of his Function, by his Care to inſtruct his People in the great Doctrines of Religion, (thoſe eſpecially that are peculiar to the Chriſtian Religion) by his earneſt Prayers to GOD for them, by the excellent Example he ſet before them, and by his abounding in good Works, he was one of the Ornaments and Bleſſings of our Church.

* From the Sermon preach'd in *December, 1707*; and printed at *London, 1708*, in *Octavo*.

See her Character, p. 209.

He was a Person of a solid Judgment, and had a good Stock of useful Knowledge and Learning. This was so well known, tho' he never made any Flourish with it, that those who did not love him could not but acknowledge, that he was a Man of Parts and Learning.

He had well digested our modern Controversies; and by the little Converse I had with him, I could easily perceive one great Drift of his publick Discourses was to arm his People against the *Socinian* Opinions, and those other Doctrines that seemed to him to give too much unto Man, and too little to the efficacious Grace of God, in the saving of Sinners: He was very careful himself, and desirous that those he was concerned with might ascribe the Glory of that Difference that is between one Man and another, as to their Conversion here and Salvation hereafter, not to the Strength of their own natural Powers, and the Liberty of their own free Wills, but to the supernatural free Grace of God, to which alone it is certainly due; and therefore was very cautious of any Doctrines and Opinions, how plausible soever, that look'd as he thought the other way.

He had a great Veneration for the Sovereignty of God, in dispensing his Favours to the Children of Men. I remember, in the last Sermon I heard him preach, speaking of the Difference that God had made between the *Jews* and *Gentiles* in the Matters of Salvation, preferring the *Jews* before the *Gentiles*, by committing unto them his Oracles, when for so many hundred Years together, the poor *Gentile* World sat in *Darkness*, and were *suffer'd to walk in their own Ways*, without any thing of Divine Revelation to direct them, and not sending the Gospel to them at all till the others had rejected it, he put the Question, Why the *Jews* were more favoured in these Matters before the *Gentiles*? And after he had with good Judgment observed, that the *Gentiles* were God's Creatures as well as the *Jews*; that they had as good natural parts as the *Jews*; some of them were very learned Men, and some of them had very fine Morals; they all sprang from the same Root, from *Adam* and *Noah*, for *God had made of one Blood all Nations of Men for to dwell on all the Face of the Earth*; and being descended from the same common Parent, they were no more infected with original Guilt than the others were; and one had no more in them, to recommend them to the Grace of God, than the others had; whence then should arise the Difference? After he had made these Remarks, the Answer he gave to the Question was, It must (says he) be resolved into the good Pleasure of God and his Will, for no other Reason can be given of it: And this is the same Reason our Saviour gives upon something the like Score; *I thank thee, O Father, LORD of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes, even so Father, for so it seemeth good in thy Sight.*

He was very careful to form in his People right Notions of God, to preserve them from the Error of Deism, which obtains too much in the World; and accordingly he delighted to speak of God as the Scriptures represent him, namely, as a Trinity of Persons in Unity of Essence, as Father, Son, and Holy Ghost, our Creator, Redeemer, Sanctifier and Comforter, being Three Persons, but One God. He preached much of those Doctrines that are purely Christian; such are, CHRIST's Divinity and Incarnation, his Satisfaction, Death, Resurrection, Ascension, and Intercession; the Impotency and Opposition of our Natures to Faith and Godliness; the Holy Spirit's sanctifying and assisting of us; our Adoption, Regeneration, Perseverance, &c. and of Justification by Faith alone in CHRIST's Righteousness, without trusting to our own Qualifications and Performances, which our Church in one of her Articles calls a *most wholesome Doctrine*.

He found the happy Effects of these and such like Doctrines upon his own Mind, greatly establishing, encouraging and comforting himself; and hath observed, in one of his Pieces in print,^c that *Religion and Godliness hath flourish'd under these Doctrines*; and said, *He verily believed Piety would decay, where these Doctrines were forsaken, or not heeded.* This last Assertion of his he makes good by Consequence, from the Course St. Paul took to propagate Christian Piety. St. Paul was guided by an infallible Direction, and therefore to be sure took the properest Methods for the promoting Religion in the World: Now he insists first upon some revealed Truths, and then brings in his Exhortations to a holy Life, and the Performance of Christian Duties. From whence it is easy to infer, that the Doctrines of revealed Religion are the greatest Incentives to practical Goodness; when duly attended, are most proper to form Men to Virtue, and the Neglect of them is prejudicial to that Holiness of Heart and Life which God expects from us.

These were the Doctrines he greatly delighted to preach of; and I have purposely enlarged upon this Head, that I might give as full an Account of this excellent Person's Judgment in these Matters as I could.

^b St. Matt. xi. 25, 26.

^c Appendix to Mr. Burkit's Life.

But he did not stop here: He pressed hard upon Men the Necessity of a holy Life, as well as a sound Faith: He always took care to graft an Exhortation to practise upon the revealed Truths he had been inculcating: With greatest Earnestness he warned and persuaded the Vicious, the Prophane, the Debauch'd and Intemperate, to reform their Lives; and those that were sober and inoffensive before Men, he pressed upon them not to content themselves with their commendable Morals and Forms of Religion, but to add unto their Morals Christian Piety; such are, Repentance towards God, lively Faith in the Death and Sufferings of the Redeemer, Humility, Resignation to the Will of God, Self-denial, walking in God's Fear, delighting themselves greatly in him, seeking his Glory in all, &c. as the only certain Way of coming to Heaven. He did not think an Orthodox Faith without a holy Life, any more than a good Life without a right Faith, sufficient to carry any Man to Heaven.

And well might he urge these Things with the greatest Importunities upon others, whose Conscience could not reproach him with the Neglect of them himself: He made it evident by his own Practice, that the strictest Godliness is desirable, and in a great Measure attainable.

He was no furious Zealot, acted by Passion, Humour, or Melancholy; but a Person of eminent Prudence and Conduct, of a sedate, calm and humble Temper, meek under Injuries, patient under Afflictions, not ruffled in Reproaches, exact to his Conscience, circumspect in his Walking, abundantly mortified to the Pleasures, Delights, and Vanities of the World; his Conversation was in Heaven, his Delight was in God, and he was uniformly religious: He received his Religion into his Understanding and Judgment, as well as into his Affections; and his Reason, sanctified by the Word and Spirit of God, directed and governed him in all his Actions.

He was sparing in his Speech; what he spake was to the Purpose, and usually he said much in a little: He was very affable, courteous, and obliging to all; much of a Gentleman in his Converses, reserved indeed where he did not know, but open, pleasant and entertaining among his Friends; free from Levity on one hand, and Moroseness or Austerity on the other: And in all his Conversation with his Friends, we could easily see Religion had taken a great Possession of him; for he would be sure to bring in some good Discourse, and offer somewhat relating to serious Godliness, for the Edification and Encouragement of himself and others: And this he managed so becomingly, and so much like a Christian, that there appeared nothing of Affectation and Ostentation in it; but it was what discover'd the great Concerns of God's Glory, and serious Matters were even connatural to him: So that his Conversation was greatly suited to the Profession of Religion he made, was mighty apt to recommend the Love and Practice of Religion to others, and by all he commanded that Respect and Deference from those he conversed with, which certainly belonged to him. Indeed, he commanded much wherever he came, not by an imperious and assuming Carriage, for he was a meek and modest Man; but, by the Gravity of his Deportment, and the Consciousness they had of his Piety and Worth; his Presence was a Restraint and Awe upon those that at other times, and in other Company, could dare to be vain and wicked enough.

I took notice a little above, that he was pleasant in Conversation, and shall here add, That when he was once giving the Character of a worthy Minister, he mention'd this Pleasantness in Conversation, and said, *Hereby a great Objection against Religion was happily obviated, and the Wicked of the World were let to see that they were not the only merry People, but that the Servants of God could be as merry as they, abating the Madness and Prophaneity of their Mirth.*

His Care and Judgment in visiting the Sick in his Parish was truly imitable: When he attended such, he consider'd with himself what sort of Life the Man had lived before; if he had been a careless sort of Person, that had minded little of God and Religion, he took all possible Care to convince him of his Sin, and to bring him to a Sense of his Danger; but where he had any good Grounds to hope, by the general Course of his Life, that the Person was sincere, he then did what he could to comfort and encourage him to hope for Mercy: And he never omitted to exhort either sort as he saw Occasion.

He was so well acquainted with the Holy Scriptures, by his often reading them, that he hath been heard to say, he could briefly run over in his own Mind, from the Beginning to the End, all those Places that were proper to any Subject he was preparing to preach upon.

He pray'd very often; as I am told, seven times a Day was his usual Course; and, in all his Addresses to God before others, he pray'd with that becoming Reverence as discover'd he had a great Awe and Dread of the Divine Majesty upon his Mind: And when he made use of his own Gifts in this Duty, his Prayers were not ramble, but pertinent to the Things he confessed, deprecated, petitioned, and blessed God for. He had a marvellous Felicity of expressing himself, copious enough, but not tedious: His Words and Arguments were excellently suited

suit to the several Parts of Prayer, apt to excite the Devotion, enlarge the Affections, and exercise the Graces of himself and others.

He religiously observed the *Lord's-Day*, the Day which God hath appropriated for his own Worship and Service: This Day he employ'd in the publick and private Exercises of divine Worship; and the Evening of it he spent constantly in giving his Family the Heads of the Sermons he had preach'd, in examining his Servants what they could remember, and catechising of them: And that he might the better try and improve their Understandings, his usual Way was (every *Friday* in the Evening) to put some Questions to them of the more necessary Things of Religion, which they were to answer to in Words of their own.

Religion, and the great Work of his Master, as he was a Christian and a Minister, was his delightful Business that he industriously spent himself in; and this prompted him to preach so very often at an ancient Lecture in a neighbouring Town, which must else have been laid aside before now.

Tho' he was a Man of considerable Accomplishments, well instructed by his natural and acquired Abilities for the Work of the Ministry, much respected by Men of Note and Worth in the Neighbourhood; tho' his Ministry was very acceptable, and in some measure successful, and his Church was crowded, yet such low Thoughts had he of himself, that he told one of his Friends conversing with him, *he had such a Sense of the Importance and Weight of the ministerial Office, that if it were to do again, he should not venture upon so weighty an Undertaking, that is attended with so much Hazard; and that if he were to choose, he would rather dig than enter into the Ministry for Bread.*

My Account of Mr. Parkhurst would be very defective, if I did not take notice of his publick Spirit and Loyalty: He was intimately grieved for the general Corruption of Manners among us, and for our Divisions and Animosities, which threaten us ill: He inquired after, rejoiced, and blessed God for our publick Successes: He highly honoured, and heartily pray'd for our glorious Queen,^d and her Government; and he would speak with a great deal of Delight and Pleasure of the *Revolution*, that unvalued Mercy to *Great-Britain*, as it secured our Religion and Liberties, our Church and State, when we feared they were just upon being overturned; and as it opened the Way to all the Blessings we at present enjoy, and what we may further expect from the *Union* of the Two Kingdoms, together with the Continuance of all, by the *Succession* in the Protestant Line.

I must not forget his Liberality. I am told, by those that knew it, that he has, for abundance of Years past, given the *Tenth* of his yearly Income unto God, which he distributed various Ways, as suitable Occasions presented; and *he was ready to every good Work.*

And now, upon the whole of his Conduct, I will venture to say he is a Person worthy of Imitation.

I come to speak of his Death. It was no Surprise to him; he had strong Apprehensions a good while before that he should not long live, as he told it to his more intimate Relation, without any Disturbance to himself.

This holy Man was the same undisturbed Person in Life and Death: The Apprehensions he had of his approaching Change made him in Health sensibly more affectionate and zealous in his great Master's Work, that *his LORD*, whom he expected near at Hand, *might when he came find him so doing*: And in his Sickness he recommended to his People that came to visit him, to remember the Instructions he had formerly given them, and told them, *He was now of the same Mind that ever he was.*

While he lay sick, in one of the last Prayers he was heard to make, he was so much in Confession of Sin, and so full of Humiliation and Self-Abasement for it, as if he looked upon himself to be the Chief of Sinners; which made good what he had said a little before he fell sick, that *he designed, when he came to die, to die very humbly, entirely depending upon the LORD JESUS CHRIST.* This his deep Confession of Sin was not the Effect of any Diffidence in him; for in this Sickness he told one of his Friends, that *tho' he was sensible of his manifold Failings and Imperfections, that made him vile in his own Eyes, yet if God had a People upon Earth, he had long hoped himself to be one of them*: And he gave Thanks to God in a solemn Manner, that *his great Work for Eternity was not then to do*: But it was the genuine Fruit of his lively Faith in the Redeemer; one of the Effects and Tokens of which Faith, is a deep Humiliation and Self-Abasement: And when he saw Death just before him, in the Symptoms that were upon him, he told his Relations that *he had Peace*: A great Instance of the Truth of the Holy Psalmist's Observation; *Mark the perfect Man, and behold the upright; for the End of that Man is Peace.*^e

^d Anne.

^e Psalm xxxvii. 37.

Thus I have shewn you something of his holy Way of living, and his humble Way of dying, so that we may conclude, not only from a large Charity, the only Ground we have for Hope in many Cases, but from Charity founded upon Reason, arguing from the holy Scriptures, that he is fallen asleep in Jesus, and shall be brought with him at the End of the World.

Died the 8th of December, 1707, in the 64th Year of his Age.

*The CHARACTER of EDWARD COLSTON, Esq;
by JAMES HARCOURT, D. D. Vicar of All-Saints, and
Prebendary of Bristol.**



HE Guilt of Flattery is at all times detestable, and be the Persons commended ever so eminent and worthy, yet if the Applause given be either improper or superior to the Merit, even that Applause must be highly criminal, by whom, and in what Place soever it is bestow'd. Extremely great then must be the Aggravations and Heinousness of this Vice, when it proceeds from those Persons, whose Lips ought to preserve Truth, as well as Knowledge; from them, whose Duty it is, as by their Precepts, so by their Practice, to teach the World, that they must think lowly of themselves, that they are but unprofitable Servants, and that they must bring down that Vanity and Pride, with which our Hearts are too easily apt to swell; and it will heighten yet more the deep Dye of this Sin, when it is proclaim'd within those sacred Walls, wherein dwells the GOD of Truth, and wherein we are in the more immediate Presence of that Being, who is the Searcher of all Hearts.

I am not, however, under any Apprehensions of incurring that Guilt at this time; I have more Reason to fear, that I shall not do Justice to the Memory of that excellent and pious Man, who has so eminently deserv'd, to be had by us in everlasting Remembrance.

A Subject this so large and extensive, that do Justice to it, necessarily will oblige me to enumerate almost every Kind of Charity, whereby we can promote the Glory of GOD, or relieve, as they relate either to their Bodies or their Souls, the Necessities of our Fellow-Creatures: Instances in so many having been given, by this sincere Lover of GOD, and Friend of Man. Scarcely any Sort of temporal Calamity has escap'd his charitable Assistance; nor is there scarcely one spiritual Want, towards the removing of which, he has not piously and freely afforded his Contribution. In short, the Charities which have taken either their Foundation or Improvement from his open Hand, are so numerous, that, when in Justice to his pious Memory, for the Good of Mankind, and to incite others to the Exercise of this christian Grace, the World shall be oblig'd with a particular Account of them, the Variety will appear so great, as to surprise, and the Immenseness of the Sums expended and laid out in them, will be judg'd extremely large, when it shall be considered, that they are the Charity of one private Person.

So faithful a Steward has this good Man been, for GOD, and for his own Soul, that the Poor, Youth and Aged, in private and in publick, in several Parts of the Nation, and most eminently in this Place,^a have long been, and are for ever to be relieved and supported by his Charity; in Schools, for the Education, the Maintenance and Cloathing of Children, and in Hospitals and Alms-Houses, for the comfortable Retirement of the Aged and Decay'd; thereby providing for their Well-being in this Life, and for their eternal Happiness in that to come. The Widow and the Fatherless, those who are reduc'd thro' the Frowns of the World, those who never have been capable of supporting themselves, and much less their Families; those who are past their Labours, and who, as it were, have labour'd to be poor, at least, thro' their utmost Industry, have not been able to raise and preserve themselves above the Misery of Want: Each of these find their Supply from his Charity. From hence the Ignorance of the Young, the Miseries of the Infirm, and the helpless Necessities of the Old, are remov'd, eas'd and reliev'd.

But not to enlarge further this general Account, it will at this time be proper, that I endeavour to lay before you the particular Instances which we know, of his *dispensing abroad and giving* to the Poor. Of these, some are transitory, and end with his Life; others are permanent, and endure for ever. Under the former of these,

* From the Sermon preach'd in the Church of *All-Saints in Bristol*, Oct. 29, 1721; and printed at *London* the same Year, in *Octavo*.

^a *Bristol*.

Inquire among the private Families of the Poor, and many of them surely will confess, That their continual Support has been deriv'd from his Bounty: *That the Poor without Covering, and those who were perishing for want of Cloathing, were warm'd with the Fleece of his Sheep, have eaten of his Morsel, and that their Loins had blessed him.*^b

View the several Charity-Schools, in other Places, as well as in this City, and learn how many are rais'd with the kind Support of his Hand: Learn too how large a Number in other Parts of the Nation, and that to every School erected in this Place, his Charity, tho' it be not to be annexed for ever, yet that it is to be continued to each of them for several Years after his Decease: From whence it will appear, that even in these Respects he has been a generous Contributor, and may with great Propriety be said *to have dispers'd abroad.*

Had these been the whole of his publick good Works, how glorious ought even these to have made his Name among Men: That he should thus delight to relieve the Miseries of the Aged Poor; those, who, without such Assistance, must, perhaps, many of them, have worn out the Remains of the most forlorn and mean Life, under the Want of necessary Sustenance for their Bodies: And that he should thus delight in removing the Ignorance of those, who, thro' the narrow Circumstances of their Parents, and the Tenderneſs of their Years, are in a Condition the most helpless; and must, hard Necessity! have pass'd their Lives, the most unacquainted with that God who is their heavenly Father, whose sacred Name they too commonly know, only to profane it; the most unacquainted with that Blessed SAVIOUR, in whose Name they have been baptized, and thro' Faith in whose Sufferings they are to hope for eternal Happiness; and the most unacquainted with that Communion, and Worship of that Church, wherein the Faith in CHRIST is taught in the most primitive Purity, whose Glory it is, that she instructs her Members to believe in their SAVIOUR, by keeping his Commands, and to shew the Incorruptneſs of their Faith, by their brotherly Love. From this slight View of those, which I would distinguish by the Name of his transitory Charities, how considerate in their Value and in their Usefulness do they appear, and yet how small a Share have these engag'd of his Goodness? To know which more perfectly, let us turn our Thoughts and Eyes to those which are permanent, and to endure for ever. And

Amongst these, first represent to your Thoughts, what Provision he has made for Aged Persons in other Places; and to make this Impression deeper on your Souls, behold that Venerable Sight! Behold those Aged Persons! ^c and in them consider the helpless Condition of the Widow, consider the Misery of those, who have worn out their Strength, and lost their Substance in the Storms and Tempests of the Sea; consider the great Unhappiness of such, as once by their honest Industry in their Callings have been able to contribute to the Poor, and are now thro' Adversity, and the Vicissitude of Fortune, themselves become just Objects of Charity; and consider, that thro' this great Man's Beneficence to them, is afforded a most convenient and honourable Retirement. In which, after they have been try'd by Calamities, Affliction and Misfortune, after they have been toss'd and wreck'd upon the Waves of this troublesome World, they enjoy the comfortable Support and the Conveniencies of this Life, and the inestimable Advantage of the daily Worship of God: There to atone for their past Iniquities, and daily to improve in Repentance and Holiness; there daily to implore the divine Mercies, and to acknowledge the Goodness of God in their bounteous Founder: There daily to have their Conversation in Heaven, and to prepare their Souls more and more for the blessed Mansions of eternal Glory. Consider the happy Condition which these enjoy, and it must incite in our Souls a most lively Sense of the Love of God, inflame our Affections, and endear to every one, who has the least Regard to Holiness and Religion, the Memory and Name of that Person, whose Soul it hath pleas'd God to possess, in so high a Degree, with this heavenly Grace of Charity. Impossible will it be, that we should know these Things, and be unmov'd, if we are not lost to all Sense of Humanity as well as Religion; impossible will it be, that we should not break forth into Joy, and with all good Men, and with the heavenly Host, join in Praise and Hallelujah's to God, who has thus visited, and that has had Respect unto Men; who has thus rais'd up, in our degenerate Age, so great, so christian a Lover of Souls, and set so glorious a Pattern for Imitation in this Place, which is so capable of it, by its Riches and Prosperity, and is so fruitful in the Occasions for it.

But how agreeable soever the Reflections may be, which our Souls are entertain'd with, from that venerable Sight; what an Improvement will they receive, when we carry on our View, and behold that glorious Number of Children: Those lively Patterns of Innocence and Simplicity, of Humility and Meekneſs, of Love and Charity: Those beauteous Instances of exemplary Goodness, which give a Lustre to the Memory of the best Man, are the nobleſt Ornament of this City, and no mean Part of its Safety and continual Preservation. Who can

^b Job xxxi. 17.

^c The old Men, Women and Children, were present when this Sermon was preach'd.

consider the Innocence and Pleasure of their Life, the Usefulness and Perfection of their Education, and, not only for the former, but for this singular Charity, give to God the Praise, for so much Good done to the Sons of Men! and not revere the Memory of one, who has added so many to the Number of true *Christians*.

The Church of God, as establish'd in this Nation, it was his Honour to be in Communion with, and he was the Glory of it. In this he was educated, and the Faith taught in it he always firmly believed; and his whole Life exemplified that Faith in a constant Practice of uniform Obedience. In this, as he was trained up, and *from a Child had known the Holy Scriptures*,^d had been nourish'd up in the Words of Faith and of good Doctrine,^e so he always held fast the Form of sound Words; and that Piety, which in his younger Years ow'd its Growth to the Example and Care of others, distinguish'd his Practice, as the Result of his own Judgment and his own Resolution of Holiness, as soon as he was capable of taking upon himself the Obligation of his baptismal Vow. Of this steady and constant religious Care and Sense, he gave the clearest Proof, not only by his general Conduct in his younger Days, but by his remarkable Diligence, his exemplary and pious Devotion, whenever he was present at the publick Worship; and the just Sense he had of the Benefits, which he received thereby, his exalted Love of the Beauty of Holiness, in the establish'd Liturgy of the Church of *England*, and the zealous Care for the Glory of God, soon engag'd him to provide, that the daily Service of the Church, and Catechising, should be perform'd in his Hospitals and Alms-Houses, those Nurseries for Religion, and Retirements for Holiness.

It was no small Trouble to his Soul, to think, that any should be destitute of this Blessing, and more especially those, who, too commonly thro' the Neglect of it, have incurr'd the greatest Guilt, by their Violation of human as well as the divine Laws; those in Prison, who have by his Piety more frequent Returns of those blessed Opportunities of publick Confession and Repentance, of interceding for each other, of hearing the Word of God, and of receiving Instructions how they ought to humble their Souls for those crying Sins, which have brought upon them that Shame and Misery in this World, and which, thro' the Earnestness and Sincerity of their Repentance, they may hope to obtain Pardon for, before they enter upon the Life to come. It doubtless was a very great Pleasure to him to follow in those Paths of Goodness, where others had gone before; nor is it to be imagin'd, but that he would have felt an equal Satisfaction, whenever he could observe, that by his Acts of Charity, a Spirit of Emulation was rais'd in other Breasts. From this Principle, he seems sometimes to have confin'd his Generosity below what the Occasion might require, to make the Action compleat and perfect only with this View, that he might, by this Means, engage the Charity of others to join with him.

We all know what good Fruit his Piety has rais'd, by that excellent Institution of giving to this People the Benefit of publick Devotion in the Seasons of *Lent*; when such Subjects, to his immortal Honour, by his own Appointment, are chosen for them, to be instructed in, as shew the Purity of his Faith, the Excellence of our establish'd Church, in its Doctrine, Worship and Discipline, and in a great Measure the whole Faith and Practice of Man.

Add to this his Liberality in giving towards the Rebuilding, the Repairing, and Beautifying the Places of Worship, the Churches of God, many of which in this City have receiv'd his generous and repeated Bounty. It would be impious in me, and the Inhabitants of this Parish, not to mention, with Gratitude and Reverence, his especial Liberality to this Church in particular, as for the Rebuilding and Beauty of it, so for the Opportunities herein given, of weekly Prayers.

It may be added likewise, to his Honour, that this wise Steward for God, our generous Benefactor, has succeeded in a Method, which engages others to be pious, whilst it enlarges the Royal Bounty.^f His first Gift on this Occasion wanted no Advantages to recommend his Generosity, and the Augmentation he has since made to it, exceeds even the Desires of good Men. So large is this Benefaction, that after all his other immense Sums given in Charity, the Name of Mr. COLSTON does stand highest amongst those, who have added to the *Queen's* Bounty, for *augmenting the Maintenance of the poorer Clergy*.^g

And what shall I more say? For the Time would fail me to tell of all his Benefactions, as it would to describe the Excellence of his Character, in his private Virtues as well as his private Charities; to enumerate his Temperance, his Meekness, the Evenness of his Temper, his Patience, his Mortification, and the like, wherein he constantly exercised his own Soul; or to reckon up those Sums which he gave annually to the Poor of all Sorts, as from an unknown Hand.^h *Who is sufficient for these Things?* What christian Grace is there, which did not shine forth in his Conduct? For which he was not an illustrious Pattern, tho' he did that, as

^d 2 Tim. iii. 15.

^e 1 Tim. iv. 6.

^f Q. Anne's.

^g Mr. Eton's Account of the Queen's

Bounty. ^h Heb. xi. 32. 2 Cor. ii. 16.

his Charity in secret? His Virtues kindled one from the Warmth of the other, and his Substance, like *the Widow's Cruise of Oil*, tho' he was continually drawing from it, was so far from failing, that at the last it run over, and he wanted more Vessels to draw into.¹

Before I dismiss this Subject, on which with Pleasure I could dwell, give me leave to observe, what adds much to the Value of all these good Works, that they were all done by him whilst he was yet alive. In some Instances, by his Will, new Charities are added to his old ones: Such however these, that they who receive them, either enjoy'd his more immediate Assistance when alive; or such as shew how diffusive his Goodness was, rather than discover an Inclination in him to defer the Opportunities of promoting publick Charities; and are, if I may so speak, the overflowing of his Bounty. He well knew, that every good Action, which is to take Effect after our Death, and to be executed after our Wills are open'd, is giving what we can no longer possess, and doing what we can have but little Comfort from here, whatever Reward we may hope for it hereafter. He therefore most wisely guarded against this, and against what is too commonly an Infirmity of old Age, the Love of Money, and a Mind after earthly Things.

It was the peculiar Gift of God to him, that his Hand was as extended at the last, as when he first began to distribute and to disperse abroad: And, if he can be said, at any one time rather than another, to have been more warmly mov'd to Acts of Munificence, his last Years are best intitled to the Glory of them. It must indeed be own'd, that Actions of this kind were so common, in the regular and daily Practice, through the whole Course of his Life; he was grown so habituated to these Instances of Goodness, that his Progress in them bore some Resemblance of the Divine Perfection, when in every subsequent Act of Charity and Munificence, he still excell'd his former, so that we should have more Reason for Surprise, if he, who all the Days of his Life, had gone about doing Good, if he, at the Close of it, in an Age venerable for the Number of its Years, should have been inclin'd to alter those pious Habits which he had been so long contracting.

But how free and disinterested soever his Actions were, tho' they aim'd at no other End than the Benefit of Mankind and the Glory of God; yet was he not exempted from what all good Men must expect, and learn to bear, the Reproaches of evil Tongues, and the Difficulties, wherewith designing and wicked Men are apt to delay, and frustrate generous and noble Purposes.

Had he carried on his Actions with any improper View, he had easily been diverted. Those who upon Principles of Popularity, Ostentation and Pride, perform Actions which carry with them the Appearance of Charity and Generosity, soon grow cool in their Pursuit. Every Check or Disappointment, every Suspicion of a Discovery in their Designs, the Pretence of ill Usage and Ingratitude, the Unsuccessfulness, and not answering the good End they propose, each of these is sufficient to cancel all the Obligations, Engagements and Designs of promoting or continuing any publick Good, they have thought upon, or contributed towards the Support of. But how very different was his Behaviour! On these Occasions we find frequent Reasons to complain of those, from whom it is expected both by God and Man, that they should assist with their Contributions to support the *Charity-Schools*, as in others, so more especially in this populous and wealthy *City*; where, without any known Reason, those Subscriptions, which have for the Course of some Years been continued, are on a sudden stopt and withdrawn. With regard to these particular Charities, this was foreseen by our wise Benefactor, who, as it were, for these Reasons, seems to have used this Caution, in the Offers which he made for their Promotion, that he would largely contribute to every one, on this Condition, that a Sum should be raised, to make every, or any of the Schools in this *City*, perpetual. This, however, was one of the smallest Disappointments he met with, and what he could well bear, because he had other Channels to let the Streams of his Charity flow into.

Some Provocations of another Nature I am inclin'd to draw a Shade over, and to pass by in silence, as well knowing that they have been the Reproaches from those who are Strangers to (at least not accustomed to) Actions that are good: Reproaches too low for the Notice of this Place, and improper at this Time to be enter'd upon, when the Subject, more peculiarly ours at present, is to recollect as much as may be of the Virtues which shined in the Character of this venerable Person, and to recommend to your Practice that Charity, both in Word and Deed, for which he was eminently distinguish'd: Reproaches which made no other Impression upon his Soul than to grieve that Men should so much delight in Evil; nor did they affect his Character otherwise than as a Shade, to shew the Lustre of it to more Advantage: Reproaches which have always wanted Truth, and consequently have been of a very short Continuance,

¹ 2 Kings iv. 6.

and have descended to such Meanness as to be the impious Attempts of the lowest Sense as well as Malice. But he, good Man, forgave them, and doubtless interceded for their Forgiveness.

But one Reproach offered to this excellent, most inoffensive, and pious Man, I ought not to forbear the Mention of; not only in just Regard to his Character, but to the *Church of England*; and that is, that he was a *Papist*: And, I fear, that their Guilt who have laid this to his Charge will receive this Aggravation; not only that they knew not whether he was one or no, not only that they did not believe him to be one, but that they knew him not to be one; that they knew him to be so far from being a Member of the *Church of Rome*, that, I fear, he was known by those very Persons to have been a constant Communicant with the *Church of England*, a most zealous Advocate for her Doctrines, Worship and Discipline, in Opposition to *Poper*y as well as *Fanaticism*, and a most lively and exemplary Son of it. Were it necessary for any Proof, in Confutation of this Reproach, we might appeal to those who have had the Honour of a more intimate Knowledge of him, as well as to that standing Monument amongst the Subjects to be preach'd upon, in the Course of *Lent-Lectures*, by his own Nomination; from which, if we may believe any Man to be sincere, he, all whose Actions have been so agreeable to the Christian Religion, must be believed, by the most unreasonable Gain-sayers, to have lived the most steadfast in his Persuasion of the Excellence of the *Church of England*, and in his just Dislike to the Errors of the *Church of Rome*.^k

I will not affirm, that his Steadfastness in this Persuasion induced any Persons to load his Character with this Reproach, nor offer more on this Head than this Observation, that it must sound extremely harsh, in the Ears of every impartial Judge, that the Imputation of *Poper*y shall be fixed upon any Member of this *Church*, and more especially upon him, who has for so many Years distinguished his great Name by the Eminence of his good Works. However, he bore even this Reproach as became a true Christian, and proved by his Behaviour that nothing could discompose the Peace and Tranquillity of his Mind, any more than interrupt the Progress of his Charity.

As it pleased God to give him an Heart to do these great Things in his Life-time, as he gave him the Comfort of seeing with his Eyes the good Works of his Hands, as he gave him the Benefit and Blessing of their Prayers, whom he had blessed with the Conveniencies of Life, for Body and Soul; so he gave him the high Pleasure of seeing the young Plants, which had been water'd with the Dew of his Bounty, grow up and flourish, and to become useful in the World: He gave him the agreeable Delight of knowing, that amongst the Aged, the Advantage of that Religious Retirement, had qualified many to end their Days in Peace, and to enter prepared in the properest Manner, upon an happy Immortality: He gave him the Satisfaction of knowing, that the Industry of almost innumerable Families was continued to their Support by his private, and by them unknown Charity: And, above all these, he gave him an Heart to give God all the Praise for all these Blessings to Mankind.

Health, Length of Days, Riches and Honour, are Blessings promised in the Word of God to those who are religious, and *forget not the Law of the LORD*.^l And how largely he shared every one of these is not necessary to be insisted upon, when it is known to so many how vigorous his Strength, how clear his Understanding, how quick his Apprehension, and how sound his Judgment continued, long beyond the Age of Man, even to reach to the End almost of his Eighty-fifth Year, without Decay in his Understanding, without Labour or Sorrow. How plentifully his Riches flowed in upon him, when his Cup at last overflows, and what the Honours have been, which always have been paid to him by every good Man, the Testimonies of those who hear me excuse my enlarging upon any further, than that he is gather'd to his Fathers, *full of good Works, full of Honour, and full of Days*.

Thus far he enjoy'd the whole of his Reward in this Life; and, surely, as far as Man is able to judge, we may, without Presumption, believe, that he is found acceptable in the Sight of God, and has received the Comfort of, *Well done, thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of the LORD*.^m And will with ineffable Pleasure at the Last Day hear that blessed Sentence, which shall then be pronounced by the well-beloved Son of God, saying, *Come thou blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World*.ⁿ

Died in October, 1721, and buried the 29th of the same Month in the Church of All-Saints in Bristol.

^k These are two Subjects amongst the *Lent-Lectures*. ^l Prov. iii. 16. ^m Mat. xxv. 21. ⁿ Mat. xxv. 34.

*An ABSTRACT of the several PUBLICK CHARITIES given by
EDWARD COLSTON, Esq; in his Life-time.*

In BRISTOL.

To the Church of All-Saints.

Towards the Rebuilding of the Tower, the Repair and Beautifying the Chancel,
at three several times, ————— 250 0 0
For reading Prayers every *Monday* and *Tuesday* Morning throughout the Year for ever, 7 l. *per An.*
To the Minister, 6 l. *per Annum.*
To the Clerk and Sexton 1 l. *per Annum.*

To the Cathedral.

Towards beautifying the Choir, the Marble about the Communion-Table, and
Organ, &c. several times ————— 260 0 0

Clifton by Bristol.

Towards the building of a new Isle in that Church ————— 50 0 0

St. James.

Towards the building of a Gallery, and the erecting of an Organ ————— 100 0 0

St. Mary Redcliff.

Towards an Organ to be erected there ————— 100 0 0

St. Michael.

Towards the Repair of it ————— 50 0 0

St. Stephen.

Towards the Repair ————— 50 0 0

Temple.

Towards the Altar-piece, Cieling, and Portal ————— 160 0 0

St. Thomas.

Towards the Repair of it ————— 50 0 0

St. Werburgh.

For an Altar-piece in that Church ————— 160 0 0

For a Monthly Sermon and Prayers to the Prisoners in *Newgate*, 6 l. yearly for ever.

Twenty Pounds to be paid yearly for ever to the Clergy beneficed in the City, for preaching
fourteen Sermons in the Time of *Lent*, on the Subjects by him appointed, *viz.*

The Lent-Fast.

Against Atheism and Infidelity.

The Catholick Church.

The Excellence of the Church of England.

The Powers of the Church.

Baptism.

Confirmation.

Confession and Absolution.

The Errors of the Church of Rome.

Enthusiasm or Superstition.

Restitution.

Frequenting the Divine Service.

Frequent Communion.

The Passion of our blessed Saviour.

Other BENEFACTIONS in the City of BRISTOL.

St. Augustine's Back.

In the Year 1708, was settled the Benefaction of the Hospital there, consisting of a Master, two Ushers, and one hundred Boys: For the Maintenance, Cloathing, and Education of which Boys, and for the placing of them Apprentices, he gave an Estate, mostly arising by Fee-Farm Rents, to the yearly Value of 1318 l. 15 s. 6 d. $\frac{1}{4}$. To which is to be added, the Charge of the first fitting up and making it convenient for that Purpose, which Charge amounted to about 11,000 l.

Out of that Estate is to be paid yearly 10 l. to a Clergyman of the *Church of England*, for explaining and instructing the Children in the Church-Catechism: And in case the Estate given for this Charity be not sufficient to answer the Charges upon it, the Executors are im-
power'd to supply any Deficiencies which have been, and to prevent them for the future.

The College-Green. Queen Elizabeth's Hospital.

In the Year 1702, he gave towards the rebuilding of the said Hospital the Sum of 500 *l.* and for the Maintenance, Cloathing, and Education of six Boys there, and for the placing of them Apprentices, an Estate, out of which is paid to the Master every Year the Sum of 60 *l.* exclusive of all Taxes and Charges, besides 10 *l.* for putting the Boys Apprentices.

Merchants Alms-house in King-street.

In the Year 1691, he gave Houses and Lands, without *Temple-Gate* in *Bristol*, to the Society of Merchants for ever, towards the Maintenance of six poor old decay'd Sailors, to the yearly Value of 24 *l.*

The Mint.

In the Year 1702, he gave to the *Mint Work-house*, for employing of the Poor, 200 *l.*
Item, For the placing out of poor Boys and Girls Apprentices, 200 *l.*

St. Michael's-Hill Alms-house.

In the Year 1691, he built upon his own Ground, at his own Charge, this Alms-house. The Front and two Sides are faced with Free-stone. It contains a Chappel neatly adorned, twenty-four Apartments, and other Conveniencies, for twelve Men and twelve Women. The Elder Brother receives 6 *s.* and each of the others 3 *s.* weekly, besides an Allowance for Coal, &c.

To a Clergyman is paid the Sum of 10 *l.* yearly. He is to read the Common-Prayer, according to the Liturgy of the Church of *England*, twice every Day, except when Prayers are read in *St. Michael's Church*; at which every Member of this Alms-house is to attend.

The yearly Income of the Estate given for this Charity arises chiefly from Fee-Farm Rents, and amounts yearly to 282 *l.* 3 *s.* 4 *d.*

The Overplus of this Estate is paid towards the Maintenance of the six Sailors in the Merchants Alms-house in *King-street*. The Charge of building and finishing this House amounted to about 2500 *l.*

Temple-street.

In the Year 1696, he purchased a Piece of Ground there, and built at his own Charge a School and Dwelling-house for a Master to instruct forty Boys in Writing, Arithmetick, and the Church-Catechism: The Boys are likewise to be cloathed.

The Estate given for this Charity is an Annuity of 80 *l.* yearly, clear of all Charges.

He gave yearly to the Charity-Schools erected in the Parishes of *St. Philip and Jacob*, *St. Thomas* and *Redcliff*, *St. James's*, and to several erected in other Places, in all yearly 60 *l.*

Other BENEFACTIONS in his LIFE-TIME.

L O N D O N.

To *St. Bartholomew's-Hospital*, 2000 *l.* With that Money was purchased an Estate of 100 *l.* per Ann. which is settled on the Hospital. To *Christ's-Hospital*, at several times, 1000 *l.*
To the New Work-house without *Bishopsgate*, 100 *l.*

Manchester in Lancashire.

Towards building a Church there, 20 *l.*

Sheen in Surrey.

He built an Alms-house there for six poor People.

Tiverton in Devonshire.

Towards the building of a Church there, 50 *l.*

BENEFACTIONS given by his WILL.

B R I S T O L.

To the Charity-Schools erected in the Parishes of *St. Philip and Jacob*, 10 *l.* To *St. Thomas* and *Redcliff*, 10 *l.* To *St. Augustine* and *St. Michael*, 10 *l.* To *St. James*, 10 *l.* And to each of these 10 *l.* yearly, to be continued for twelve Years after his Death.

L O N D O N.

To *St. Bartholomew's-Hospital*, 500 *l.* To *Christ-Church-Hospital*, 1000 *l.* To *St. Thomas's-Hospital*, 500 *l.* To *Bethlem*, 500 *l.* To the Work-house without *Bishopsgate*, 100 *l.*
To the Society for propagating the Gospel in Foreign Parts, 300 *l.*

Mortlake in Surrey.

For the Education and Cloathing of twelve Boys and twelve Girls, to be continued for twelve Years after his Death, yearly 45 *l.*

He gave the Sum of 100 *l.* *per Ann.* to be continued for twelve Years after his Death, and to be distributed by the Direction of his Executors, either to place out every Year ten Boys Apprentices, or to be given towards the setting up ten young Tradesmen, to each 10 *l.*

1200 0 0

He gave 85 *l.* (as many as he was Years old) to be distributed to eighty-five poor Men and Women at *Mortlake*, to each 20 *s.* at the time of his Decease

85 0 0

He gave to eighteen Charity-Schools in several Parts of *England*, and to be continued to them for twelve Years after his Decease, to each School yearly 5 *l.* in all *per Annum*

90 0 0

N.B. Several of these Schools received his Charity in his Life-time.

The Names of the Places, where those Schools are, follow.

Berks.

Longcotton, in the Parish of *Shrevenham*, 5 *l.* To another at *Shrevenham*, 5 *l.* To another at *Farrington*, 5 *l.* To another at *Stanford*, 5 *l.*

Devonshire.

To another at *Plymouth*, 5 *l.* To another at *Barnstable*, 5 *l.*

Dorsetshire.

To another at *Dorchester*, set up by *Madam Strangeways*, 5 *l.* This to commence from *Midsummer*, 1720.

Hampshire. To another at *Alton*, 5 *l.*

Kent.

To another at *Stroud* near *Rockester*, 5 *l.* To another at *Chislehurst* near *Bromley*, 5 *l.*

Middlesex.

To another at *Highgate*, 5 *l.* To another at *Brentford*, 5 *l.*

Northamptonshire. To another at *Kettering*, 5 *l.*

Oxfordshire.

To another at *Bradwell*, if the Inhabitants thereof can maintain twenty-five Boys, 5 *l.*

Somersetshire.

To another at *Chewstoke*, 5 *l.* To another at *Froom*, 5 *l.* To another at *Farmborough*, 5 *l.*

Wiltshire. To another at *Box* near *Bath*, 5 *l.*

He gave for the Augmentation of sixty poor Livings, the Sum of 6000 *l.* Of which no more than 100 *l.* is to be given to one Living.

This Gift at first was 4000 *l.* to which he afterwards added the other 2000 *l.*

The Distribution is to be after this Manner: Any Living that is entitled to the *Queen's* Bounty may have this too, on this Condition, that every Parish which shall receive this shall be obliged to raise 100 *l.* to be added to the 100 *l.* allow'd by *Mr. Colston*; so that every Parish which receives this Bounty will be augmented 20 *l.* yearly.

Many Livings have had the Grant of this Bounty from *Mr. Colston*; some of which have been augmented, and more might have been, could Purchasers have been found, agreeable to the Rules laid down for that Purpose, by the Governours of the *Queen's* Bounty.

Besides these, he gave away every Year large Sums in private Charities, which was his Practice for the Course of many Years; and there is Reason to believe, that these are not much short of his publick Charities.



The CHARACTER of the R^t Hon^{ble} ELIZABETH Countess
of Huntingdon,† by I. F.*



She was derived of a very noble princely Extraction, so she enobled herself much more by endeavouring to assure herself of her Regeneration and Adoption, than by her Birth. That was the Honour by which she valued herself.

She had a *Mind* of a most excellent Composure, of a noble and generous Height, but temper'd with an admirable Sweetness and Humility; so that I may affirm, that she made use of the Greatness of her Spirit in nothing so much as either in the magnanimous Contempt of unworthy Injuries, (for some such were aimed at her, tho' none could fasten, her Virtue had so oiled her Name, that no Ink would stick upon it) or else in the patient tolerating of worldly Occurrences and Afflictions.

Her *Understanding* was of great Perspicacity; and as she failed not to employ the same for the comprehending of such Occasions and Affairs as might advantage and sustain the Estate of her House, and procure and reinforce the Content and Comfort of her noble Lord, so principally she directed the Strength thereof for the enabling herself with the Knowledge of the Mysteries of Redemption: For as her Delight was in the Law of God, she was an unwearied Reader of the Oracles of God's sacred Word; and as she had the Knowledge of Truth to give Light unto her Religion, so she had the Truth of Religion to give Light unto her Knowledge.

She made a Diffusion of her Goodness to all hers, educating them in such Purity and Innocency as is admirable in those, who (I know not how) are liable to be betray'd by their Births and Fortunes unto great Depravations and Exorbitancies: So that we may truly say of her as *Greg. Nazianzen* said of his Sister *Gorgonia*, *She made the Fruit of her Body become the Fruit of the Spirit*. And of the same Goodness there was a proportionable Diffusion among those that depended on her. How many that lived near her have the Elixir of the same Goodness, render'd of the same Quality and Property? Her Charity and Courtesy was large and open unto all. I name these as Strictures of that Fire of Zeal which she had to Goodness.

She was not like those which esteem themselves only Members, and others but Apostems, congenite and connatural Parts with themselves: Her Zeal was far from being a *bitter Zeal*, such as we see in some, like a Salt-Light, which burns indeed, but spits withall: While she had Health she made Advantage thereof thus to demean herself, not deferring the taking up good Purposes till the artless Physician takes upon him to dispense what Hours of Life and Continuance he pleases unto us, weighing us out either Sickness or Health with his severe Nod, and commonly discoursing and concluding of the Disease that brought Death, after Death itself. But the greatest Part of her Life was the *Parasceve*, a Preparation to her Dissolution, as if she had been sensible, that as CHRIST died upon the *Parasceve*, i. e. the Day of Preparation, so none have any Advantage by the Death of CHRIST, but those which premit such a Preparation before their own Death and Dissolution.

Is it not admirable that she, who had run through some hard Lessons in the School of Affliction, loved the Rod so, for the healing and sanctifying Benefit which she found in it; that it was her frequent Prayer, that God would be pleased, when he called her hence, to call her by a *Consumption*, rather than by any other way. And accordingly it was so; she conceiv'd that many had been shaken with the Whirlwind of a Convulsion, and perhaps the LORD GOD was not in that Wind; many consumed with the Fire of Aduktion and Choler, and perhaps the LORD GOD was not in that Fire; but whereas many have been summoned away by the still soft a Voice of Consumption, the LORD GOD is frequently in that Voice. And certainly the LORD supported her, the LORD perfected his Strength in her Weakness; for she sustain'd that Affliction with such admirable Moderation, with such Strength and Vigour of Spirit, that if any Man had enter'd her Chamber, if he had not read the Truth of her Sufferings in the Decays and Weakness of her Person, he would have thought there had

† One of the Daughters and Coheirs of *Ferdinand* Earl of *Derby*, and Wife to *Henry* Earl of *Huntingdon*, the fifth Earl of that Family.

* From the Sermon preach'd at *Ashby-de-la-Zouch* in the County of *Leicester*, Feb. 9, 1633.

been none sick there; whatsoever she suffer'd, there was nothing in her Mouth but Thanks to that gracious Hand which lay so light upon her, and made her suffer no more.

As before, so in her Sickness especially, it was her incessant Practice to commend herself continually unto God, and that in the most conceiv'd and feeling Forms, in Words winged with Affection and Zeal, not like those Ostriches Wings wherewith our sluggish Devotions are usually fledg'd, which as the Ostriches make a fair Offer of flying toward Heaven, but are held down by the Grossness of their Bodies; so howsoever we seem to soar, yet are we restrain'd by our carnal Heaviness: But her Words were winged so as to carry her Spirit there, where her Hope was, far above the Reach of Satan, tho' he be planted high too, as high as a Prince of the Air. So that no marvel, if her Spirit, during her last Affliction, were in such a composed Settledness that it was out of the Enemy's Reach. She was not in the Air liable to be shaken with Tempests and Winds, but even in Heaven itself, which cannot be turmoil'd with any such Agitations. She used to seal up her Bosom against Temptation by continual Prayer; so that Satan durst not attempt her, seeing what Impression, seeing whose Image and Supercription she bore: Hence was that often comfortable Profession, *how firm and stedfast she found her Faith!* Yet she was jealous of herself, because she seem'd to find no greater Measure of Sorrow in herself when she look'd back from her future to her former Life: But she ever used to accuse her Want of Sorrow with such a Measure of Sorrow, as well witnessed the Truth thereof. For this Respect she did with exceeding Diligence search, and with great Judgment choose, whatsoever the Scripture could afford her for the establishing of her Spirit, and the building of her Assurance in the LORD JESUS, committing with her own Hand (even in that Weakness) to writing what she had observed, and continuing that Practice till within very few Days before her Death, before which she became most peaceably settled and resolved, being well satisfy'd, that, according to *Greg. Nazianzen*, *God desireth that our Hearts should be pricked, but not stabbed thorough.* And her Faith being thus strengthen'd and establish'd, by continual Prayer and Hearing, and by frequent communicating that Sacrament which *Ignatius* calls a *Remedy against eternal Death*, she preserved it in such Strength and Vigour, that the Day of her Dissolution (I coming to her) she profess'd, that *whatsoever her sufferings were, yet she did nothing but class herself about her sweet Saviour.* And again the same Day, *I see Satan hovering over me; but tho' he be the Prince of the Air, (they are her own Words) yet he does but hover like a Bird in the Air, not being able to seize upon me; I still feel the Advantage.* And thus she pass'd, as she was passing away, in the same calm Behaviour that she had ever shew'd, rendering herself into the Arms of her Redeemer.

Died in 1633, and buried February the 9th, at Ashby-de-la-Zouch in Leicestershire.

*The CHARACTER of the Rev^d Dr. THOMAS JACKSON,
Dean of Peterborough, and President of Corpus-Christi-
College in Oxford, by EDMOND VAUGHN, sometime Fellow
of the same College.**

EING earnestly desired, by an intimate and powerful Friend, to deliver some Character of that Reverend and Learned Dr. Jackson, (late President of our College) I might very well excuse myself, from my Unworthiness to undertake so weighty a Task. I must seriously confess, it was not so much the *Importunity of that Friend* which prevailed with me, as the *Merit of the Man which extorted it*, and made me resolve rather to run any Hazard of my own Reputation, than not to pay the Honours due to his Memory. The Respect and Interest which he gained in the Hearts of all Men that he conversed with, (and most from them that knew him best) was too great to be buried in his Grave, or to be extinct with his Person. A good Name is compared to a rich and pleasant Odour, which not only affects the Sense, whilst he that wears it is in Presence, but fills the House, and makes you inquire who had been there, altho' the Party be gone out of the Room.

* From his Life and Death prefix'd before the First Volume of his Works, printed at London, in three Volumes in Folio, 1673.

For his *Birth*; he was descended from a very worthy Family in the Bishoprick of *Durham*. His Life seem'd to be consecrated to Virtue and the Liberal Arts from his very Childhood: He had a natural Propensity to Learning, from which no other *Recreation* or *Employment* could divert him. He was first design'd by his Parents to be a Merchant in *Newcastle*, where many of his near Friends and Alliance lived in great Wealth and Prosperity; but neither could that Temptation lay hold upon him.

Therefore, at the Instance of a noble Lord, he was sent to the University of *Oxford*, and first planted in *Queen's-College*, under the Care and Tuition of the profound Dr. *Crakanthorp*, and from thence removed to *Corpus-Christi-College*, who, altho' he had no Notice of the Vacancy of the Place till the Day before the Election, yet he answer'd with so much Readiness and Applause, that he gain'd the Admiration as well as the Suffrages of the Electors, and was *chosen with full Consent*, altho' they had received Letters of *Favour* from *great Men* for another *Scholar*. There was now a welcome Necessity laid upon him, to preserve the high Opinion which was conceived of him, which he did in a studious and exemplary Life, not subject to the usual Intemperances of that Age. Certainly the Devil could not find him idle, nor at Leisure to have the Suggestions of Vice whisper'd in his Ear. And altho' many in their youthful Times have their Deviations and Exorbitances, who afterwards prove reform'd and excellent Men, yet it pleas'd God to keep him in a constant Path of Virtue and Piety.

He had not been long admitted into this Place, but that he was made more precious, and better estimated by all that knew him, by the very Danger that they were in suddenly to have parted with him; for walking out with others of the younger Company to wash himself, he was in imminent Danger of being *drown'd*; *The Depth clos'd him round about, the Weeds were wrapt about his Head: He went down to the Bottom of the Mountains, the Earth with her Bars was about him for ever, yet God brought his Soul from Corruption,*^a that (like *Moses* from the Flags) for the future Good of the Church, and Government of the College where he lived, there might be preserved the meekest Man alive, or (like *Jonas*) *there might be a Prophet revived* (as afterwards he proved) *to forwarn the People of ensuing Destruction*; if peradventure they might repent, and God might revoke the Judgments pronounced against them, and spare this great and sinful Nation. It was a long, and almost incredible, Space of Time wherein he lay under Water, and before a Boat could be procured, which was sent for, rather to take out his Body (before it floated) for a decent Funeral, than out of Hopes of Recovery of Life. The Boatman discerning where he was by the bubbling of the Water, (the last Signs of a Man expiring) thrust down his Hook at that very Moment, which, by happy Providence, at the first Essay, lighted under his Arm, and brought him up into the Boat. All the Parts of his Body were swollen to a *vast* Proportion; and altho', by holding his Head downward, they let forth much Water, yet no Hopes of Life appeared; therefore they brought him to the Land, and lapped him up in the Gowns of his Fellow-Students, the best Shrowd that Love or Necessity could provide. After some Warmth, and former Means renew'd, they perceived that Life was yet within him, convey'd him to the College, and commended him to the Skill of Dr. *Channel*, an eminent Physician of the same House, where, with much Care, Time, and Difficulty, he recover'd, to the equal Joy and Wonder of the whole Society. All Men concluded him to be reserved for high and admirable Purposes. His grateful Acknowledgments towards the Fisherman and his Servants that took him up knew no Limits, being a constant Revenue to them whilst he lived. For his Thankfulness to Almighty God no Heart could conceive, nor Tongue express it but his own; often commemorating the Miracle of Divine Mercy in his Deliverance, and resolving hereafter *not to live to himself, but to God that raiseth the Dead*.

Neither did he serve God *with that which cost him nothing*: I must rank his *abundant Charity* and *Riches of his Liberality* amongst the Virtues of his first Years, as if he would strive with his Friends, Patron, and Benefactors, *Whether they should be more bountiful in giving, or he in dispersing*; or that he was resolv'd to pay the Ransom of his Life into God's Exchequer, which is the Bodies of the Poor. His Heart was so free and enlarged in this kind, that very often his *Alms-deed* made him more rich that received it, than it left him that gave it.

His Progress in the Study of Divinity was something early, because (as he well consider'd) the Journey he intended was very far, yet not without large and good Provisions for the Way. No Man made better use of human Knowledge, in Subserviency to the eternal Truths of God, produced more Testimonies of Heathens to convert themselves, and make them submit the rich Presents of their wise Men to the Cradle and Cross of CHRIST.

He was furnish'd with all the Learned Languages, Arts, and Sciences, as the previous Dispositions or *beautiful Gate* which led him to the Temple; but especially *Metaphysics*, as the

^a *Jonah* ii. 5, 6.

next in Attendance, and most necessary *Hand-maid* to Divinity, which was the Mistress where all his Thoughts were fix'd, being wholly taken up with the Love and Admiration of JESUS CHRIST, and him crucify'd.

The Reading to young Scholars, and some Employments imposed by the Founder, were rather Recreations and Assistances, than Divertisements from that intended Work. The Offices which he undertook (out of Duty, not Desire) *were never the most profitable, but the more ingenuous*; not such as might *fill his Purse*, but *increase his Knowledge*.

It was no small Accession of Respect unto him, (or rather a Consequent of the good Repute which he had already gain'd) that those two noble Hostages^b were commended to his Charge, whom he restored fully instructed with all good Literature, the Glory of Learned and Religious Nobility, and the very Ornaments of the Country where they lived: For which faithful Discharge of his great Trust, he and his Memory were ever in singular Veneration with that whole Family, and their Alliances.

His Discourse was very facetious (without Offence) when Time, and Place, and Equality of Persons permitted it. He was a Man (upon Occasions offer'd) of *universal Conversation*.

When he was chosen into Office, the Governour of the College was wont to give this Testimony of him, *That he was a Man most sincere in Elections*; and that in a dubious Victory of younger Wits, it was the safest *Experiment*, for an happy Choice, to follow the *Omen* of his *Judgment*. He read a Lecture of Divinity in the College every *Sunday* Morning, and another Day of the Week at *Pembroke-College*, (then newly erected) by the Instance of the Master and Fellows there. He was chosen Vice-President for many Years together, who by his Place was to moderate the Disputations in Divinity. In all these he demeaned himself with great Depth of Learning, *far from that Knowledge which puffeth up*, but accompanied with all Gentleness, Courtesy, Humility, and Moderation.

From the College he was preferred to a Living in the Bishoprick of *Durham*, (in their Donation) and from thence (with Consent from the same College obtained, where no Request could be denied him) removed to the Vicarage of *Newcastle*, a very populous Town, furnish'd with Multitudes of Men, and no small Variety of Opinions. It was a difficult Task (and only worthy of so pious an Undertaker) so to become all Things to all Men, that by all Means he might gain some. This was the Place where he was first appointed by his Friends to be a Merchant; but he chose rather to be a *Factor for Heaven*. One precious Soul refined, polished, and fitted for his Master's Use, presented by him, was of more Value to him than all other Purchases whatsoever. He adorn'd the Doctrine of the Gospel (which he preach'd and profess'd) with a suitable Life and Conversation; manifesting the Signs of a true Apostle; in all Things shewing himself a Pattern of good Works; in Doctrine, Incorruptness, Gravity, Sincerity, sound Speech that cannot be condemn'd, that they which were of the *contrary Part might be ashamed, having no evil thing to say of himself*.^c

I lately received Letters from a Gentleman, who lived there at the same time with him, who gave this Testimony of him: He was a Man very studious, humble, courteous, and charitable. At *Newcastle*, when he went out, what Money he had he usually gave to the Poor, who at length flock'd so unto him, that his Servant took care that he had not too much in his Pocket. At a certain time Dr. *Henderson*, the Town's Physician, his Neighbour and intimate Acquaintance, (having made a Purchase) sitting sad by him, and fetching a Sigh, he demanded what was the Reason. He said, that he had a Payment to make, and wanted Money. Dr. *Jackson* bad him be of good Cheer, for he would furnish him; and calling for his Servant, told him the Physician's Need, and ask'd what Money he had? The Man stepping back silent, the Doctor bids him speak; at length the Man said forty Shillings; he bad him fetch it, for Mr. *Henderson* should have it all: At which Mr. *Henderson* turn'd his Sadness into Laughter. Dr. *Jackson* demanded his Reason: He said, that he had need of four or five hundred Pounds. Dr. *Jackson* answer'd, that he thought forty Shillings was a great Sum, and that he should have it, and more also if he had had it.

Thus, in a *Place of busy Trade and Commerce*, his Mind was intent upon better Things, willing to spend and to be spent for them, not seeking theirs but them. After some Years of his Continuance in this Town, he was invited back again to the University, by the Death of the President of the same College; being *chosen in his Absence*, at so great a Distance, so unexpectedly, without any *Suit* or *Petition* upon his Part, that he knew nothing of the Vacancy of the Place, but by the same Letters that inform'd him that it was conferred upon himself. A Preferment of so good Account, that it hath been much desired, and eagerly sought after, by many eminent Men, but, never before, went so far to be accepted of.

^b Mr. *Edward* and Mr. *Richard Spencers*, Sons to the Rt. Hon. *Robert Lord Spencer*, Baron of *Wormleyton*.

^c *Titus* ii. 7, 8.

Upon his Return to *Oxford*, and Admission to his Government, they found no Alteration by his long Absence and more Converſe with the World, but that he appeared yet more humble in his elder Times; and this not out of Coldneſs and Remiſſion of Spirit, but from a prudent Choice and Experience of a better Way; not without a great Example of *Paul* the Aged, who, when he had Authority to command that which is convenient, (yet for Love's Sake) choſe rather to beſeech.^d He ruled in a moſt obliging manner the Fellows, Scholars, Servants, Tenants; no Man departed from him with a ſad Heart, excepting in this Particular, that by ſome Miſdemeanor, or willing Error, they had created Trouble, or given any Offence unto him. He uſed the *Friends* as well as the *Memory* of his *Predeceſſors* fairly.

He was a Lover and Maker of Peace: He ſilenced and compoſed all Differences, Diſpleaſures, and Animofities by a prudent Impartiality, and the Example of his own ſweet Diſpoſition; all Men taking notice that nothing was more hateful unto him than Hatred itſelf, nothing more offenſive to his Body and Mind; it was a Shame and Cruelty, as well as Preſumption, to afflict his peaceable Spirit. It is a new and peculiar Art of Diſcipline, but ſucceſſfully practiſed by him, that thoſe under his Authority were kept within Bounds and Order, not ſo much out of Fear of the Penalty, as out of Love to the Governour. He took notice of that which was good in the worſt Men, and made that an Occaſion to commend them for the Good's ſake; and living himſelf as if he were ſo ſevere that he could forgive no Man, yet he reſerved large Pardons for the Imperfections of others. His Nature was wholly compoſed of the Properties of Charity itſelf; Charity ſuffereth long, and is kind, &c. beareth all Things, believeth all Things, hopeth all Things, endureth all Things. I can truly avouch this Teſtimony concerning him, that living in the ſame College with him more than twenty Years, (partly when he was Fellow, and partly when he return'd Preſident) I never heard, to my beſt Remembrance, one Word of Anger or Diſlike againſt him. I have often reſembled him in my Thoughts to that honourable Perſon^e whoſe Name ſounds very near him; who being placed in the Upper Part of the World, carried on his Dignity with that Juſtice, Modeſty, Integrity, Fidelity, and other gracious Plauſibilities, that in a Place of Truſt he contented thoſe whom he could not ſatisfy, and in a Place of Envy procured the Love of them who emulated his Greatneſs; and by his Example ſhew'd the Preheminence and Security of true Chriſtian Wiſdom before all Sights of human Policy, that in a buſy Time no Man was found to accuſe him: So *this good Man* (in that inferior Orb which God had placed him) demeaned himſelf with that Chriſtian Innocence, Candour, Wiſdom, and Modeſty, that Malice itſelf was more wary than to caſt any Aſperſions upon him. I ſhall willingly aſſociate him to thoſe other Worthies his Predeceſſors in the ſame College, all living at the ſame time; to the invaluable Biſhop *Jewel*, the greateſt Divine that for ſome former Centuries of Years the Chriſtian World hath produced, as the grave Biſhop *Godwin* has deſcribed him; to the famous Mr. *Hooker*, who for his ſolid Writings was firnamed *The Judicious*, and entitled by the ſame *Theologorum Oxonium*, *The Oxford of Divines*, as one calls *Athens*, *The Greece of Greece itſelf*; to the learned Dr. *Reinolds*, who managed the Government of the ſame College with the like Care, Honour, and Integrity, altho' not with the ſame Auſterities.

He willingly admitted, and was much delighted in, the Acquaintance and Familiarity of hopeful young Divines, not deſpiſing their Youth, but accounting them as Sons and Brethren, encouraging and adviſing them what Books to read, and with what Holy Preparations, lending them ſuch Books as they had need of, and hoping withall that (conſidering the Brevity of his own Life) ſome of them might live to finiſh that Work upon the *Creed*, which he had happily begun unto them. This was one of the ſpecial Advices and Directions which he commended to young Men; *Hear the Dictates of your own Conſcience: Quod dubitas ne feceris*; making this the Comment upon that of *Syracides*, *In all thy Matters truſt (or believe) thine own Soul, and bear it not down by impetuous and contradictory Luſts*, &c. He was as diffuſive of his Knowledge, Counſel, and Advice, as of any other of his Works of Mercy.

In all the Hiſtories of learned, pious, and devout Men, you ſhall ſcarcely meet with one that diſdained the World more generously; not out of Ignorance of it, as one brought up in Cells and Darkneſs, for he was known and endear'd to Men of the moſt reſplendent Fortunes; nor out of a melancholy Diſpoſition, for he was chearful and content in all Eſtates; but out of a due and deliberate Scorn, knowing *the true Value*, that is, *the Vanity* of it.

As Preferments were heaped upon him without his Suit or Knowledge, ſo there was nothing in his Power to give which he was not ready and willing to part withall to the deſerving or indigent Man: His Vicarage of *St. Nicholas Church* in *Newcaſtle* he gave to Mr. *Alvey* of *Trinity-College*, upon no other Relation but out of the good Opinion which he conceived of his Merits: The Vicarage of *Witney* near *Oxford*, after he had been at much Pains, Travel, and

^d Epistle to Philemon.^e Dr. Juxon.

Expence to clear the Title of the Rectory to all succeeding Ministers, when he had made it a Portion fitting either to give or keep, he freely bestow'd it upon the worthy Mr. *Thomas White*, then Proctor of the University, late Chaplain to the College, and afterwards Incumbent upon the Rectory: A College-Lease of a Place called *Lye* in *Gloucestershire*, presented to him as a Gratitude by the Fellows, he made over to a third, (late Fellow there) merely upon a Plea of Poverty. And whereas they that first offer'd it unto him were unwilling that he should relinquish it, and held out for a long time in a dutiful Opposition; he used all his Power, Friendship and Importunity with them, till at length he prevailed to surrender it. Many of his necessary Friends and Attendance have profess'd that they made several Journeys, and employ'd all powerful Mediation with the Bishop, that he might not be suffer'd to resign his *Prebendship* of *Winchester* to a fourth; and upon Knowledge that by their Contrivance he was disappointed of his Resolution herein, he was much offended that the *Manus mortua*, or *Law of Mortmain*, should be imposed upon him, whereby in former Days they restrained the Liberality of devout Men toward the Colleges and the Clergy. But this was interpreted as a Discourtesy and Dis-service unto him, who knew that it was *a more blessed Thing to give than to receive*. But that which remained unto him was dispersed unto the Poor, to whom he was a faithful Dispenser in all Places of his Abode, distributing unto them with a *free Heart, a bountiful Hand, a comfortable Speech, and a chearful Eye*.

How disrespectful was he of Mammon, the God of this World, the golden Image which Kings and Potentates have set up; before whom the Trumpets play for War and Slaughter, and Nations and Languages fall down and worship, besides all other kind of Musick for Jollity and Delight, to drown (if it were possible) the Noise of Blood, which is most audible, and cries loudest in the Ears of the Almighty? How easily could he cast that away for which others throw away their Lives and Salvation, running headlong into the Place of eternal Skreekings, Weeping, and Gnashing of Teeth? If it were not for this Spirit of Covetousness, all the World would be at quiet. Certainly, (altho' the Nature of Man be an apt Soil for Sin to flourish in, yet) if the *Love of Money be the Root of all Evil*, it could not grow up in him, *because it had no Root*: And if it be so hard for a Rich Man to enter into the Kingdom of God, and the narrow Gate which leads unto Life, then he that stooped so low by Humbleness of Mind, and emptied himself so nearly by Mercifulness unto the Poor, must needs find an easier Passage.

His *Devotions* towards God were assiduous and exemplary, both in publick and private. He was a diligent Frequenter of the publick Service in the Chappel very early in the Morning, and at Evening, except some urgent Occasions of Infirmary did excuse him. His private Conferences with God by Prayer and Meditation were never omitted, upon any Occasion whatsoever. When he went the yearly Progress to view the *College-Lands*, and came into the Tenant's House, it was his constant Custom (before any other Business, Discourse, or Care of himself, were he never so wet or weary) to call for a Retiring-room, to pour out his Soul unto God, who led him safely in his Journey: And this he did not out of any specious Pretence of Holiness, to devour a Widow's House with more Facility, rack their Rents, or enhance their Fines; for, excepting the constant Revenue, (to whom he was a strict Accomptant) no Man ever did more for them, or less for himself. For thirty Years together he used this following Anthem and Collect, (commanded by the pious Founder) in Honour and Confession of the Holy and Undivided Trinity: *Salva nos, libera nos, vivifica nos, O beata Trinitas, &c. Save us, deliver us, quicken us, O blessed Trinity: Let us praise God the Father, and the Son, with the Holy Spirit; let us praise and super-exalt his Name for ever.—Almighty and everlasting God, which has given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity; we beseech thee that, through the Stedfastness of this Faith, we may evermore be defended from all Adversity; which livest and reignest, &c.*

This he did perform, not only as a sacred Injunction of the *Founder* (upon him and all the Society) but he received a great Delight in the Performance of it. No Man ever wrote more highly of the Attributes of God than he, and yet he professes that he always took more Comfort in admiring than in disputing, and in praying to and acknowledging the *Majesty* and *Glory* of the *blessed Trinity*, than by too curiously prying into the *Mystery*.

He seemed to be very *prophetical* of the ensuing Times of Troubles,^f as may evidently appear by his Sermons before the *King*, and Appendix about the Signs of the Times, or *Divine Fore-warnings*, therewith printed some Years before, touching the great Tempest of Wind which fell out upon the Eve of the 5th of November, 1636. He was much astonish'd at it; and what Apprehension he had of it appears by his Words. — *This mighty Wind was more*

^f The Civil Wars.

than a Sign of the Time; the very Time itself was a Sign, and portends thus much, That tho' we of this Kingdom were in firm League with all Nations, yet it is still in GOD's Power, we may fear in his Purpose, to plague this Kingdom by this or like Tempests more grievously than he hath done at any time by Famine, Sword, or Pestilence; to bury many living Souls, as well of superior as of inferior Rank, in the Ruin of their stately Houses, or meaner Cottages, &c. Which was observed by many, but signally by the Prefacer to Mr. Herbert's Remains. I shall not prevent the Reader, or detain him so long from the Original of that Book, as to repeat the Elogies which are there conferred upon him. I cannot forbear one Passage in that Preface, wherein he makes this Profession: *I speak it, in the Presence of GOD, I have not read so hearty, vigorous a Champion against Rome, (amongst our Writers of his Rank) so convincing and demonstrative as Dr. Jackson is. I bless GOD for the Confirmation which he hath given me in the Christian Religion against the Atheist, Jew and Socinian, and in the Protestant against Rome.*

As he was always a Reconciler of Differences in his private Government, so he seriously lamented the publick Breaches of the Kingdom. For the Divisions of *Reuben* he had great Thoughts of Heart. At the first Entrance of the Scots into England, he had much Compassion for his Countrymen, altho' that were but the Beginning of their Sorrows. He well knew that War was commonly attended with Ruin and Calamity, especially to Church and Churchmen; and therefore that Prayer was necessary and becoming of them, *Give Peace in our Time, O LORD, because there is no other that fighteth for us, but only thou, O GOD.* One Drop of Christian Blood (tho' never so cheaply spilt by others like Water upon the Ground) was a deep Corrosive to his tender Heart. Like *Rachel weeping for her Children*, he could not be comforted. His Body grew weak, the cheerful Hue of his Countenance was empaled and discoloured, and he walked like a dying Mourner in the Streets. But GOD took him from the Evil to come. It was a sufficient Degree of Punishment to him to foresee it; it had been more than a thousand Deaths unto him to have beheld it with his Eyes.

When his Death was now approaching, being in the Chamber with many others, I overheard him (with a soft Voice) repeating to himself these and the like Ejaculations: *I wait for the LORD; my Soul doth wait, and in his Word do I hope; my Soul waiteth for the LORD more than they that watch for the Morning. As for me, I will behold thy Face in Righteousness; I shall be satisfied when I awake with thy Likeness.* And he ended with this *Cygnean Cantic*: *Gracious is the LORD, and righteous; yea, our GOD is merciful. The LORD preserveth the Simple: I was brought low, and he helped me. Return unto thy Rest, O my Soul, for the LORD hath dealt bountifully with thee.* And having thus spoken, he soon after surrendered up his Spirit to him that gave it.

If you shall curiously inquire what this charitable Man left in his Legacy at his Death, I must needs answer, that giving all in his Life-time, as he owed nothing but Love, so he left nothing when he died. The Poor was his Heir, and he was the Administrator of his own Goods; or (to use his own Expression in one of his last Dedications) he had little else to leave his Executors, but his Papers only, which the Bishop of *Armagh* (being at his Funeral) much desired they might be carefully preserved. This was that which he left to Posterity, for the Furtherance of Piety and Godliness, for a perpetual Deed of Charity, which I hope the Reader will advance to the utmost Improvement. He that reads this will find his Learning christening him *the Divine*, and his Life witnessing him a Man of GOD, a Preacher of Righteousness, and (I might add) a Prophet of Things to come. They that read those Qualifications which he in his second and third Book^h requires in them which hope to understand the Scriptures aright, and see how great an Insight he had into them, and how many hid Mysteries he hath unfolded to this Age, will say his Life was good, *superlatively good*. The Reader may easily perceive that he had no Design in his Opinions, no Hopes but that blessed one proposed in the Beginning, that no Preferment, nor Desire of Wealth, nor Affectation of Popularity, should ever draw him from writing upon this Subject; for which no Man so fit as he, because (to use his own *divine* and high *Apothegm*) *no Man could properly write of justifying Faith, but he that was equally affected to Death and Honour.*

Thus have I presented you with a Memorial of that excellent Man, but with *infinite Disadvantage* from the Unskillfulness of the Relater, and some likewise from the very Disposition of the Party himself. The humble Man conceals his Perfections with as much Pains as the Proud covers his Defects, and avoids Observation as industriously as the Ambitious provoke it. That which I have here design'd (next to the Glory of GOD, which is to be praised in all his Saints) is the Benefit of the Christian Reader, that he may learn by his Example, as well as by his Writings, by his Life as well as by his Works, which is the earnest Desire of him who unfeignedly wishes the Health and Salvation of your Souls.

Died Dec. 21, 1640, and buried in the Inner-Chappel of Corpus-Christi-College, Oxon.

^a Psalm cxvi. 5, &c.

^b Upon the Creed.

*The CHARACTER of the R^t Hon^{ble} EDMUND EARL of
Mulgrave,† by EDWARD BOTELER, Rector of Wintringham
in the County of Lincoln.**



Could never look the World in the Face with more Confidence, and less Fear of Blushing, having in all this Discourse kept close Company with Truth, which needeth not be ashamed: And if I had so little Integrity that I would, my Lord of Mulgrave had so much Excellency that I could not flatter. I am innocent from that great Offence, which is the Reproach and almost Ruin of these sort of Sermons.

It is too much known, how the glossing Tongues of some mercenary Orators have preach'd themselves (and this kind of preaching) out of Credit; the rank Flowers of whose unfavoury Rhetorick, sprinkled upon rotten Names, have not only distast'd some sick-brain'd and silly ones, but even turn'd the Stomachs of sound and sober Persons: So that the Preacher of a Funeral-Sermon may find his fittest Text in that Complaint of the Prophet, *Who hath believed our Report?*^a And an *Here lies* may as truly be inscribed on the Pulpit of the Preacher, as the Grave or Monument of the Deceased.

As if the Business of such Solemnities was to garnish a Dish for the Worms, to make a Trimming for the Grave, and Paint for the Chambers of Darknes. But wise Men know the Vanity of such Varnish and Colours, thus laid on, give no Complexion to a judicious Eye. And how miserably will this Paint melt and drop away, and leave some Faces horribly appalled in that great Day of Fire and Flames, which will mingle the Stars of the Heavens and the Dust of the Earth together! Then shall the Mouth of all Wickedness be stopt, *Funeral-Sermons* shall be shut, and those *other Books* shall be open'd,^b Books that know no *Errata's*, and which cannot lie, and the Dead shall be judged out of those Books: *Then shall every Man have Praise of God.*^c

My Sincerity in the following Discourse will, I hope, make it Judgment-proof, and abide the Test of the Searching-day: Read it, and a Blessing from Heaven be upon it and thee.

This eminent Person was of ancient and very honourable Descent: It would lead us up to the further End of our *English* Antiquities to follow his Name to the Rise of it; and no small Happiness it is for a People to have such in Place, if King Solomon's vast Knowledge and full-grown Experience had taught him what Happiness is, *Happy art thou, O Land, when thy King is the Son of Nobles.*^d

He was much for Action; his Hand ever kept pace with, and for the most part out-went his Tongue. He was not practis'd in false Courtship, and perfectly hated that foolish Ostentation which our Saviour chargeth upon the *Pharisees*, *They say and do not.*^e He would do as much as others think enough to say; and it was his grave and sober Manner rather to do a Favour than to profess it. He *shew'd his Faith by his Works*;^f and *loved not in Word, nor in Tongue, but in Deed and in Truth*;^g reckoning of that only as Happiness, *to know the Things of God, and to do them.*^h So that we may say of his Actions as Zeba and Zalmunna of the Brethren of Gideon, *As he was, so were they, each one resembled the Children of a Prince.*ⁱ You might see what he was by what he did; every Action spake itself the Child of Honour: He hated any thing that looked like Unworthiness; and tho' he was very humble, yet he knew how to be a *Man and no Worm*, as well as when to be a *Worm and no Man*: He knew when to lay his Honour in the Dust, and when to let no Dust lie upon his Honour: He could tell when it was not seasonable nor handsome for his Honour to stoop.

His whole Life was a Copy of Virtue fairly written over, with few (very few) Blots: He was one of those whom *Tully* calls *speaking Laws*, unprinted Statutes; in whom Men might read their Duties, as well as hear them from him: He knew what *great Evils* evil *great ones* are; that they have many Followers, go they whither they will, and seldom go to Hell alone: And therefore he was a practical Comment upon that of the Apostle, *See that ye walk circumspectly, or exactly.*^k Examples should be exact, and so was he.

† Baron Sheffield of Botterwick.

Sept. 21, 1658; and printed at London, in Octavo, 1659.

^c 1 Cor. iv. 5.

^d Eccl. x. 17.

^e Mat. xxiii. 3.

^a Isaiah liii. 1.

^b Rev. xx. 12.

^c 1 John iii. 18.

^h John xiii. 17.

ⁱ Judges viii. 18.

^k Eph. v. 15.

^f James ii. 18.

His Actions were *right by the Rule*, his Dealings even and square; great was his Integrity, appearing in all Parts both of commutative and distributive Justice: Those who dealt with him know his commutative, and those who had been ill dealt with but for him may be thankful Witnesses of his distributive Justice.

He made every Station an Advantage to do Good by; all his Relations, as Landlord, Husband, Father, Friend, &c. were as so many Cuts and Channels for his Goodness to run and flow in. God was next his Heart, he gave him his Morning Thoughts, yea and his Evening too; Evening, Morning, and at Noon did he pray; four times a Day (twice in his Family, and twice in his Closet) was his Course, to which he was faithfully constant, say they that were near him. God was *first and last* in his Mind and Meditations: He enter'd and ended every Day with him: His Honour neither made him so high but he could bow down, nor so stiff but he would *worship and kneel before the LORD his Maker*.¹ Nothing on Earth could make him neglect sending to Heaven; a Sign and Evidence that he had great Concerns, where he held such daily Intelligence: No question but he had a Bank of Glory going on, which made him send and seek so often, so earnestly after it; his Treasure was in Heaven, and his Heart was there also.

His *Constancy to the Truths of Religion* was the more commendable, because in such boggling and starting Times: So that it may be said of him as of *Trajan*, he was good, and the better for being so in a worse Age. He was fix'd in fitting Times; *in lubrica ætate*, that's St. Hierom's Word; and he stood his Ground in a Time of universal Apostacy and Revolts. He was no miscellaneous *Samaritan*, no temporising *any thing, every thing, nothing*: He was not like the Courtiers of the Heathen Tyrants at the first Entry of Christianity into this Nation, who measured out their Profession by the Sword, liking the longest always best, and being Christian or Pagan according to the Humour of the Conqueror. Great ones commonly move as (they say) the Planets do, they will have their *Epicycles*. It is Constancy commends the deceased Lord; it is choice Fruit that keeps sound at the Core in a rotten Age;^m and I might tell you, as he was staid in himself, so he was a Stay to others. I dare not say as of *Athanasius*, that the Church leaned on him in her Persecution; but I may say, that he was a *Refuge from the Storm*: *Bless God for this Lord, O House of Aaron! Let the House of Levi say that he was good!*ⁿ And I will say no more of this.

I know not where to be next, I have such Choice. His *Wisdom*; let us look at that a while: To this he had a good Tide, whether we look at it as *Science* or *Prudence*; it was great in him, but not loud: Deep Streams slide away in silence; whereas shallow Rills bubble in their Passage, and cannot roll down their Channels without a Noise. He was very reserved, and no wonder if so much Treasure was under a Lock, of which he kept the Key himself; and when he did open it, it was to good Purpose; so that when the *Ear heard him, it blessed him*.^o By this Wisdom of his I do not mean a crafty Cunning, which prostrates and lays down Honour, and Honesty, and Conscience, and Religion and all to tread on, and climbs up to Greatness by any Steps; but that gracious Gift which is *from above, and is pure and peaceable, and gentle, and easy to be intreated; full of Mercy and good Works, without Partiality, without Hypocrisy*.^p For which he hath a Place among those the Son of *Sirach* speaks of, *The People will tell of their Wisdom, and the Congregation will shew forth their Praise*.^q

As a Branch of his Prudence, I may speak of his Providence, not for this Life only (which was discreet and commendable) but chiefly for that which is to come; knowing he could not be happy on this Side Glory: Therefore did he *wait for his Change*,^r and the *Time of his Departure*,^t which he looked on as at hand, and foresaw at some distance, and laid in for it. When he had but a little Way to go, he made great Provision for it; and tho' he did *build*, it was not with those inward Thoughts that *his House should continue for ever, and his Dwelling-place to all Generations*.^u He was well acquainted with that Observation, *that great Builders are seldom long Possessors*; and therefore carried on a Building for Heaven and Earth both together; and did so little rely on this Foundation in the Dust, as that he was still careful to *lay up in Store for himself a good Foundation against the Time to come, that he might lay hold on eternal Life*.^v

Another Grace, and another Evidence of his Wisdom, was his *Meekness*: So runs the Apostle's Rule, *Who is a wise Man, and endued with Knowledge among you? let him shew out of a good Conversation his Works with Meekness of Wisdom*.^x He shew'd it, shew'd it notably, shew'd it always: That which would have raised a Storm in some Breasts, would not stir in his: He was calm and clear, like the upper Region of the Air, whilst all Tempests and Blusterings are

¹ Psalm xcv. 6.

who sought to be at the Head of the State.

^m During the Grand Rebellion, when Inconstancy in Religion became a Mark of thoseⁿ Isaiah xxv. 4.^o Job xxix. 11.^p James iii. 17.^q Eccles. xlv. 15.^r Job xiv. 14.^t 2 Tim. iv. 6.^u Psalm xlix. 11.^v 1 Tim. vi. 19.^x James iii. 13.

below. I am persuaded he had out-learned most that lived since our Saviour gave out that Lesson, *Learn of me, for I am meek and lowly in Heart;*^y and now takes Part in the annexed Promise, *You shall find rest unto your Souls.*

We must not overlook that low, but high-priz'd Grace of *Humility*; he was eminent in it; this was his School to teach, and Scale to reach Heaven. He was an high Star, and appeared little; yet it was not in the Eyes of others, but in his own, which made him great in God's: *I dwell with him that is of an humble Spirit.*^z This lying low made him a rich Soil for Graces to grow in, *faithful in every good Work.*^a The Vallies stand so thick with Corn, *they laugh and sing.*^b So have you seen a fruitful Tree with its laden Boughs stooping to the Earth, when proud aspiring Plants have run up all into Branches, and exalted their fruitless Tops.

Nor may we pass his remarkable *Temperance* and *Sobriety*, which he both loved in himself, and looked after in his Family: Nor did this proceed from any Weakness of Body, but Goodness of Mind; it was not the Choice of an infirm Constitution, but of a virtuous Inclination; and the more commendable it is, because in these Days, wherein Luxury and Riot have so far obtained, that Entertainments are never thought *well enough* except they be *wet enough*, and Drunkenness is deem'd the most fashionable and familiar Treatment: And the greater the Virtue still, because in a great Person; Drink being become a Flood, which like the great Deluge too often tops the Mountains: So easy it is even for *Noah* to plant a Vineyard and be drunk,^c and rich *Nabal*, that wretched Churl, who could not afford *David* a little Water, to overcharge himself with Wine.^d A rare thing it is to swim in Plenty, and not swallow down too much of it.

His *Charity* would speak for itself, should I hold my Tongue; not that the Hypocrites Trumpet^e gave notice of it, (for I have Reason to think much of it ran invisible, like the Rivers^f our *Antiquary* tells us of, which spend their Streams in Part Under-ground) but because he left such Tokens of it in all Places where he came, pouring it out rather than giving it: He was God's Almoner with his own Estate; he had *Bowels of Mercies*; ^g he would *draw out his own Soul to the Hungry, and satisfy the afflicted Soul.*^h Let me borrow an Expression or two from *Job*, they will fit us as well as if they had been made on Purpose. *He would not eat his Morsels alone, the Strangers and Fatherless must eat thereof: He could not see any perish for want of Cloathing, or the Poor without Covering: Many Loins blessed him, and were warmed with the Fleece of his Sheep.*ⁱ *He was Eyes to the Blind, and Feet to the Lame, and a Father to the Poor: The Blessing of him that was ready to perish came upon him, and he caused the Widow's Heart to sing for Joy.*^k I will say no more of this, many Mouths are full of it, this Place^l is a standing Monument of his Charity: *He hath dispersed, he hath given to the Poor, his Righteousness endureth for ever, his Horn shall be exalted with Honour.*^m

His *Patience* was not to be broken, nor baffled by any Assaults. As he did nothing proudly, he suffer'd nothing poorly. Many a great *Fight of Affliction*ⁿ (as the Apostle phraseth it) did he endure, endure without shrinking or recoiling; one whereof had been Charge enough for ordinary Pieces of Mortality. Indeed his whole Life was a continued Act of Patience, under a Succession of several Sickneses and Infirmities; having (as it is said of overworn Students) a clear Conscience, and a crazy Carcase. He had *need of Patience*,^o and he had *Patience for his Need*; so much, that you have seldom heard of the like; it being observed (as I am credibly inform'd) he was rarely or never heard to groan under whole Loads of Pressures that lay upon him. God had laid in much of this Grace, where he intended it should be much laid out; he had given him a Stock of it suitable to those great Expences he purposed to put him to, and his Stock held out like the *Israelites* Cloaths,^p it wore not out, it waxed not old on this Side *Canaan*.

Perseverance shall close all; that is the last, but not the least Grace; his endured to the End,^q free from all Suspicion of Despondency, notwithstanding those many Batteries and Breaches made upon his Walls of Earth. All this knocked but at the Case, the Casket, the Carcase; the Jewel was safe, his Soul prospered and did well; he *possess'd his Soul in Patience*,^r till his Soul was dispossest'd of his Body, and taken up into the *prepared Mansions*,^s there to rest within the Embraces of the *everlasting Arms*:^t He was *faithful to the Death*, and hath now changed his Coronet for a *Crown of Life*.^u Wherefore, according to the constant Tenour of his admirable Humility, desirous always rather to be than to be accounted good, he expressly provided, *That he might be buried with all Christian warrantable Decency*,

^y Matt. xi. 29.

^z Ijaiah lvii. 15.

^a Col. i. 10.

^b Psalm lxxv. 14.

^c Gen. ix. 21.

^d 1 Sam. xxv. 11, 36.

^e Matt. vi. 2.

^f Mela & Anas. Cam. Brit. p. 296.

^g Col. iii. 12.

^h Ijaiah lviii. 10.

ⁱ Job xxxi. 17, 19, 20.

^k Job xxix. 13, 15.

^l Burton-Strather.

^m Psalm cxvi. 9.

ⁿ Heb. x. 32.

^o Heb. x. 36.

^p Deut. xxix. 5.

^q Matt. xxiv. 13.

^r Luke xxi. 19.

^s John xiv. 2.

^t Deut. xxxiii. 27.

^u Rev. ii. 10.

without Pomp or costly Vanity, quietly and peaceably, without giving Offence to any one Person or Creature, if possible. Those are the very Words of his last Will and Testament.

Died in September 1658, and buried the 21st of the same Month in the Church of Burton-Strather.

*The CHARACTER of the R^t Hon^{ble} the LADY ELIZABETH CAPELL Dowager, by EDMUND BARKER, Rector of Buriton in Hampshire.**



HIS most excellent Lady, the Lady *Elizabeth Capell*, was descended of the right worthy and renowned Family of the *Morisons* at *Cashiobury* in *Hertfordshire*.

Her immediate Father was that most accomplished and generous Person, Sir *Charles Morisin*, one whose singular Affability and Hospitality made him generally beloved of his Neighbours. This worthy Person joining himself afterward in Marriage to the most virtuous and delicate Lady, the Lady *Mary Hicks*, second Daughter to the Lord Viscount *Cambden*, was by her blest with the Promises of a fair and goodly Issue; but (so it pleased God) all of them, this only excepted, proved but tender Buds, pluck'd off and gather'd by Death, long before they came to ripen into Maturity: So that now they had but one only Child remaining, and that a Daughter. This (after she was grown up to an Age and Stature fit and proper for Marriage, and onwards of her seventeenth Year) made them greatly solicitous and inquisitive after a proper Match for her; and at last (after much Search and Inquiry, and Refusals of many) by a most wise and excellent Choice, they happily found out one, who was indeed a fit and proper Husband for her, the truly noble and honourable *Arthur Lord Capell*, late Baron of *Hadham*.^a

Unto this heroick Person was our most excellent Lady the fruitful Mother of a plentiful Issue. During the whole Time of his Life, she was his most loving, faithful and obedient Wife; and when Providence had made her his Widow, she then openly declared and manifested to the World how dearly she loved his Person, by her signal Faithfulness to his Commands; I mean, her exceeding Care and Tenderneſs of his Children, those dear Remains and Pledges of his conjugal Love.

And here her first and greatest Care of all was for their Education, to water these tender Plants with wholesome Precepts and Examples, and to infuse early Principles of Piety and Religion into their Minds. She well knew of what great Importance it is, what Liquor the Vessel is first season'd with; neither could she think it the only Part and Office of a Mother to bring forth Children to her Husband! Nay, but (according to the Apostle's Command) *to bring them up also in the Nurture and Admonition of the LORD*.^b And having thus virtuously prepared and seasoned their tender Years, her next Care was to see them settled in the World, and to dispose them in such honourable Matches as might no whit lessen or blemish the unspotted Renown and Honour of her dear Lord.

In the proper Virtues of her Sex, as a Woman, Sweetness, Modesty, and Sobriety, in these she was exemplary: In the proper Virtues of her relative Capacities, either as a Wife, Obedience, Complaisance, Amiability; or as a Mother, Care, Tenderneſs, and Providence; or as *Mater-familias*, Head and Governess of her Family, Wisdom, Gentleness, and Vigilancy, in these she was incomparable; and then in the proper Virtues of a Christian, Humility, Patience, Temperance, Devotion, Mortification, and the like, in these she was excellent.

Her Behaviour, how meek and humble was it? Her Life, (even to the most exact and critical Observation) how innocent and unblameable? Her Spirit, how even and well temper'd? Who did ever observe her at any time either transported into an unhandſome Fit of Mirth, or heated into an excessive Passion of Anger? And then as for her Charity to the Poor, how large and liberal was it? And here you must give me leave to speak mine own Knowledge, who had the Honour for several Years together to be her Almoner, and to distribute much of her Charity: I myself know, and God Almighty knows too, the large Sums of Money

* From the Sermon preach'd Feb. 6, 1660; and printed at London in Quarto, 1661.

^a Who was beheaded for his Loyalty to his Sovereign King *Charles I.* in the Palace-Yard at Westminster, on Friday March 9, 1649.

^b Eph. vi. 4.

which have pass'd through my Hands (in our late Times of Wars and Violence) unto poor distressed Ministers and others; and I speak it in the Presence and Knowledge of Almighty God, (tho' to the great Honour of her Charity) I was fain many times to hold her Hands, they were so ready and open unto every charitable Motion and Occasion, even beyond the Proportion of her Estate, tho' otherwise large and plentiful.

She did not drop, but pour out her Alms; not in small and little measures, but in large and full Portions: Neither needed her Gifts to be forced and wrung out of her Fingers by Persuasions and Arguments, as if she had been loth and unwilling to part with them; but they came freely and readily flowing from her, as being glad and desirous to be rid of them, upon the good Account of Charity. She knew God Almighty to be a bountiful Pay-master, and that whatever Receipts she should charge him with, towards the Relief of any of his poor Members, he would be sure to pay off again with plentiful Interest and Advantage.

The Afflictions and Crosses which befell her in the Course of her Life (for you must know her Cloud had a black Side in it, as well as a Side that was bright and shining, and as her Comforts here were many, so were her Afflictions and Sufferings not a few, yet) how patiently did she bear them? How piously did she improve them? What an holy and sanctified Use did she make of them? And truly God's Goodness to her in this Particular was very remarkable, and had much of the Miracle of special Love and Mercy in it, in giving her a Staff with his Rod, Strength with her Sufferings; that, notwithstanding the Delicateness of her Education, the Weakness and Tenderness of her *Constitution*, yet by the Help of her God she was able *to leap over these Walls*, and to *discomfit this Host of Enemies*, and to bear her Crosses patiently, and endure the Brunt, and go through with her Afflictions, and in the end digest all into Physick and Nutriment.

How regular and punctual was she in her set Times of private Prayer and Devotion? still allotting and consecrating a constant Part and Portion of every Day (and that no small Part neither) for the pious Exercises of Prayer, Reading, Meditation, and the like: And here also I am able to speak my own Knowledge and Observation; for having many sudden Occasions to resort to her Closet, it was very seldom, if ever, that I found her alone there, without a Bible before her; and as she gave herself much to reading the Holy Scriptures, so in the other Part of Religion, I mean the devotional Part, she was very constant and punctual; and Prayer was with her to be sure the beginning and ending, the opening and shutting in of every Day. And what Business soever she had besides, or Entertainments for Friends to make, to be sure God must be served first with her, and Prayer the first Work she went in hand with every Morning; insomuch, that her Closet was not (as too many Ladies are) an Exchange only of curious Pictures, and of rare and costly Jewels, but a private Oratory (as it were) chiefly design'd for Prayer and Devotion; neither did she reckon that she enjoy'd herself enough, and to be sure not so much at any time, as when she was retired thither, and was enjoying actual Communion and Conference with her God.

One Excellency more I cannot pass over in silence, it was so eminent and remarkable in her; and that was her high Esteem and Value which she set upon the Ministers of God, even in these late Times of ours, when the Rage and Fury of some had lessen'd them into such insupportable Straits and Necessities, on purpose to render them more proper Objects of Scorn and Contempt. But the Fury of some could not either abate or alienate her Zeal from them; she well understood and knew whose Ambassadors they are, and what their Work and Office is; and upon this very Account, according to the Apostle's Precept, *she esteem'd them very highly in Love*,^c and evermore held them in *Reverence and Reputation*: Neither was it an Esteem only of civil Respect and Compliment to their Persons, but also of dutiful Obedience and Submission to their Doctrine; bearing always in Mind that Command of the Apostle, *Obey them that rule over you, and submit yourselves to them; for they watch for your Souls, as those that must give Account*.^d

And now I might further add her pious and orderly Government of her Family, her great Civility and Hospitality both towards Neighbours and Strangers, her exceeding Courtesy and Affability towards all Persons, with such an equal Temperament of Gravity and Sobriety, as, I think, is hardly to be sampled in any other; which makes me often call to mind an usual and familiar Expression of a late Reverend Prelate concerning her, *That of all the Persons he had ever seen, he never saw any become herself so well as the good Lady Capell*.

Thus lived this precious Saint, unblemish'd in her Life, unstain'd in her Reputation, in her Discourse affable, in her Behaviour grave and comely: Never yet did I see so much Gravity temper'd with so much Sweetness: In her Spirit exceeding meek and humble, tho' her Condition and Quality had placed her in an Orb and Sphere above most People, yet had she

^c 1 Thess. v. 13.

^d Heb. xiii. 17.

learnt her Spirit to stoop even to the lowest, and submit to an Entertainment of Friendship and Courtesy with the meanest Persons of all.

A severe Censurer she was of herself and Actions, still condemning and faulting somewhat or other in those very Performances which in the Judgment of Men might justly pass for excellent and exemplary. One Instance hereof I shall now give you, by which you may judge of the rest: When, about four Years ago, it pleased God to try her with a very sore and heavy Affliction, the untimely Loss and Death of her second Son, that gallant and hopeful Gentleman Mr. *Charles Capell*, she sends for me, (as she would usually do upon any sad Accident) and being come to her, she utter'd herself to me in these Words: Sir, (said she) *I pray be free and plain with me, and tell me seriously and unfeignedly what Sin or Vice did you ever take notice of in my Practice and Conversation; for I am sure something is amiss, and something God would have amended in me, that he does thus continually ply me with Crosses.* Now this I speak, to let you see what a severe Censurer she was of herself, and ready and forward, upon every Occasion or sad Accident, to be searching and inquiring into her Actions, and propounding to herself that Question of the *Jews* concerning the blind Man in the Gospel,^e but to a much better End; LORD, *who have sinned? What Action of mine have been faulty? Wherein have I offended? In what have I done amiss?* Having often in her Mouth that Prayer of holy David, *If thou, LORD, shouldest mark Iniquities, O LORD, who shall stand? But there is Forgiveness with thee.*^f She had, it seems, well consider'd and improv'd that Lesson of the Apostle, *If we would judge ourselves, we should not be judged of the LORD.*^g

A strict Accomptant she was also of her Time, even to Minutes and small Parcels; beshrewing and grudging every Hour which was otherwise spent, than either in the actual Service of her God, or at least in some Proportion and Tendency thereunto.

For her Constancy at her Devotions, she was another *Anna*; for the Unblameableness of her Life, another *Elizabeth*; for her frequent and diligent Attendance to the Word of God, another *Mary*; for her Charity to the Poor, another *Dorcas*; for her great Civility and Hospitality, another *Martha*; for her Fidelity and Obedience to her Husband, another *Sarah*; and for her Wisdom, Gravity, Sobriety, Temperance, Quietness, and the like, exactly one of St. *Paul's* godly *Matrons*.

She was evermore a zealous Abhorrer and Hater of Idleness; a Vice grown of late Years the common Fashion and Distinction of too many of her Rank and Quality, who, because the Plenty and Abundance of their Estates do advance them above the Necessity of working for a Livelihood, do therefore look upon themselves as privileged and marked out unto a Life of Idleness; not considering that God Almighty, who hath given Ladies Hands as well as others, doth also expect Work and Action from them (in Proportion to their Rank and Quality) as much as from any People.

But our Lady here was none of these; she well knew what Mischief comes of Idleness, what great Advantages it gives our spiritual Adversary, whose fittest Times to cast in his Tares of sinful Thoughts and Motions into us is when we are asleep and idle; and therefore she was careful to be continually busying herself about some good Employment or other, either in her Closet, at her Devotions, or in her Family, about her Household-Affairs, or among her Neighbours, in friendly and charitable Visits; that so, in case her spiritual Enemy should come suddenly thrusting upon her at any time with his Temptations, she might have her Answer ready, viz. *That she had other Work in hand, and was not at leisure now to attend him.*

Her Life, as to outward Providences, was not unlike *Joseph's* party-colour'd Garment, a Coat of divers Colours; or like the Prophet *Isaiab's* Wine mingled with Water: God Almighty thinking it best, for the Security of her Graces, to sauce her Passover with sour Herbs, and to train her up under a constant Variety and Vicissitude of temporal Providences, that neither too many Comforts might at any time make her forgetful of Duty, nor too much Load of Affliction depress and weaken her Spirit into Despondency; but that one might serve as an Allay to the other, and the Sweetness of her Comforts help to promote and further the better Digestion of her Crosses: And indeed (for her own Part) she evermore made a most Christian Improvement of these providential Intermixtures; and would ever and anon be chiding the sudden Ebullition and Motion of an angry Passion in her, with holy *Job's* calm and pious Reply, *What? shall I receive Good at the Hand of the LORD, and shall I not receive Evil?*^h Shall I take his Judgments unkindly, and not much rather his Mercies thankfully?

A most exact and punctual Observer she was evermore of Family-Duties and wholesome Orders; and tho' in all other Respects a most gracious and obliging Lady to her Servants, (a pregnant Proof and Testimony whereof she hath left behind her to the View of the World, in her Last Will and Testament) yet herein, if any of her Servants made a Transgression, and she perceived them at any time absent from Prayers, (unless upon the just Excuse of necessary

^e John ix. 2.^f Psalm cxxx. 3.^g 1 Cor. xi. 13.^h Job ii. 10.

Business) they were sure to have a severe and sharp Reproof from her: And she would often tell me, that she never *pleased* herself in her *Family-Duties*, nor thought she did serve God *acceptably*, and as was fit, unless she had all her Family about her; being of *Joshua's* pious Resolution, *As for me and my House, we will serve the LORD.*ⁱ

I have hitherto given you a Character of this most excellent Lady's Life during the Time of her Health, I shall come now to her last Act of all, her most Christian Carriage and Deportment, during the whole Time of her Sicknes; and here I shall report nothing more than what mine own Eyes and Ears were Observers and Witnesses of; for as I had the Honour to attend her for many Years together in the Time of her Health, so in the whole Time of her Sicknes I had the Happiness to minister to her spiritual Occasions, in the proper Way and Office of my Function: And so, as I had the fittest Opportunity of any other, I did in like manner make it my Business to take as exact an Observation of her as I could.

It pleased God indeed to visit her with a long and tedious Sicknes, and that too, sharpen'd with many bitter Accents of Pain and Torment, for several Months together; but her Patience all that whole while continued equal, and no whit inferior to her Pain; so that Standers-by could more easily guess at the Pains and Torments which she must needs lie under, by a Consideration of the Kind and Nature of her Disease, than by any either repining Language or impatient Complaints from her own Mouth.

One time indeed, (and never but that once) when I was with her, I found her labouring under some inward Conflicts and Thoughtfulness touching her spiritual State and Condition; but those such as right well became the pious Hope and Humility of a Christian: Whereupon, when I desired her, that if any particular Scruple did trouble her Thoughts, and lay heavy upon her Spirit, she would please to ease her Mind of it, and let me know it, that I might the better fit and order my Applications to her. To which she return'd me this Answer: That she had been very faithful in her Examination of her Conscience, and had desired God to assist and direct her in that Search, and yet could not find out any one particular Sin which did afflict her Spirit more than another; but however *confess'd herself a great Sinner before God*. She was (it seems) very desirous to take as much Shame and Guilt to herself as was possible, that so she might leave the more Glory for the free Grace and Pardon of God.

And accordingly, still as she cast down one Eye upon Sin at any time, she was ever careful to keep the other firmly and stedfastly fix'd upon her Saviour; neither could any Clamours of Sin or Temptations of Satan, or Aggravations, and Conscience of Unworthiness in herself, draw her at any time out of this strong Hold of Faith, or pluck her out of the Arms of her Saviour, or force her to let go her Hold of the Horns of this Altar; resolving (it seems) with holy *Job*, *Yea, tho' he slay me, yet will I trust in him.*^k And would very often repeat over to herself the Apostle's melancholly Question, (but then with his comfortable Resolution annex'd to it) *O wretched Man that I am, who shall deliver me from the Body of this Death! I thank God through JESUS CHRIST our LORD.*^l And this was the right Complexion and Constitution of her Piety; an equal Mixture and Temperament of Fear and Hope, of Humility and Confidence; as her Hope was evermore a fearing Hope, so was also her Fear always a believing hoping Fear. She carried too deep a Sense of Sin in her Conscience, to be proud of any Virtue or Worthiness of her own, and was always (even under her greatest Conflicts and Agonies) too good a Christian to despair of Pardon.

Toward the latter End of her Sicknes, for the better settling and strengthening of her Faith, she twice received that *heavenly Viaticum*, the blessed Sacrament of the Body and Blood of CHRIST, and both times with marvellous Expressions and Significations of Devotion and Reverence; and particularly the first time, which was some while before her Decumbency, when (though her Strength was very much decay'd, and her Pain at the same time very fierce and sharp upon her, yet) would she not otherwise be persuaded, but would needs receive upon her Knees, resolving (as she told me) so long as God lent her the Use of her Knees, *to use them in that solemn Service, as a Testimony of her unfeigned Humility and Reverence of the Majesty and Dreadfulness of those sacred Mysteries.*

During the time of her Decumbency, though she had constantly sent for me before, yet then she more frequently repeated her Messages to me: She now saw and felt the Time of her Departure drawing nigh, and so was very loth and unwilling to lose any Time, but be continually dressing and fitting herself for her Change.

Three Days before her Departure, she desired, and accordingly received, the Church's last Comfort and Blessing, *the Comfort of Absolution*; which she took with very great Thankfulness and Satisfaction; and I could sensibly perceive in her a present Return of most heavenly Comfort, and perfect Quietness of Mind thereupon.

ⁱ *Job*. xxiv. 15.

^k *Job* xiii. 15.

^l *Rom*. vii. 24.

The same Day she departed (which was *January 26*, about Three o' Clock in the Afternoon) she sent for me four several times to go to Prayers with her, thrice in the Morning, and once in the Afternoon: At which last Time, all her Children (one only excepted, which was not in Town) were present, and joined in Prayers together with us. Soon after that, I was called to her again, to perform my last ministerial Office, *the Recommendation of her Soul into the Hands of Almighty God*; and then, indeed, (and not before) her Senses began to fail her; and within a few Minutes after, in much Peace and Sweetness, she concluded her last Breath.

I do here willingly pass over many other most remarkable Carriages of her's, during the Time of her Sickness; as, her most Christian Charity, her constant Devotion, her stupendous Silence and Patience, even to a Miracle, and the Amazement of Beholders, her perfect Weanedness from the World, her continual Thoughts and Discourses of the Joys and Happiness of Heaven; and, indeed, in this latter, God Almighty was exceedingly gracious to her; for she would often wish, that, if it might stand with the Good-will and Pleasure of God, as he dealt with his Servant *Moses*, and gave him (a little before his Death) a Sight and View of the Land of Promise, so he would also (some time before her Departure hence) vouchsafe her some sensible Tastes and Feelings of the Joys and Happiness of Heaven: And truly in this she had her Request granted, and God was (in a most signal Manner) as good to her as her Desires; for her Soul was full of the Glory of God, and of the Joys and Happiness of Heaven; and she was, in a manner, caught up into Paradise, and saw in her Spirit strange Sights, and heard Words of Joy and Peace not to be utter'd; and did sensibly feel new Comforts every Day breaking in fresh and more upon her Soul, and lived to see all her former Fears vanish'd, and Doubts satisfy'd, and Objections answer'd, and Scruples resolv'd, and Hopes evidenc'd, and (in a word) her whole Mind most sweetly compos'd and settled into a heavenly Posture of pious Confidence and Assurance; so that she had now nothing left to do, but to resolve with Holy *David*, *To lay down in Peace*,^m for the LORD had graciously made her to dwell in Safety. Accordingly, a few Days before her Death, she was pleased to utter herself to me in these (or, I am sure, such like) Words: *Oh! Sir, what a gracious God have I! How rich in his Mercies towards me! How favourable in his Corrections of me! The thing which I so greatly feared (a painful torturing Death) he has turned into Ease and Comfort; and my worldly Cares and Thoughtfulness for the Provision of my Children he has also (in great measure) taken off of my Hand: And now, what do I lingering and tarrying here any longer? All my Work is done, and the World has no farther Need of me. Why may not I forthwith go to my God? Is it not much better for me to be dissolved, and to be with CHRIST?* These and such like heavenly Sayings were her frequent and usual Discourses with me: So that it was an exceeding Joy and Comfort to me, when at any time she did send for me; neither do I know that I ever went to her, and did not learn somewhat remarkable from her; and indeed every Speech and Posture of her's was a most fruitful Sermon to all those who had the Happiness to attend about her, and to minister unto her; and did either hear the one, or observe the other; the one a visible Sermon of Patience, the other an audible Sermon of Devotion. Take all which I shall add farther in these few Words; and, believe it, they are not the Words of Vanity or Flattery, but of Truth and Soberness, and utter'd in the Fear and Presence of God. I have in my Time been with several dying Persons, seen their Piety, observed their Patience, taken special notice of their whole Carriage and Behaviour, yet never in all my Life did I see such an uniform Samplar of Piety, nor a whiter Soul return to its Maker.

Died Jan. 26, 1660, and buried the 6th of February following.

^m *Psalms* iv. 8.



*The CHARACTER of the R^t Rev^d Dr. THOMAS MORTON,
Lord Bishop of Durham, by JOHN BARWICK, D.D. first
Dean of Durham, and afterwards Dean of St. Paul's,
London.**



IN what I say of him I shall keep myself to the exact Rule of *Truth*, both for his sake and my own, and the Reader's, and the End I chiefly aim at, without either flattering his Memory, or omitting those Passages of his Life which may chiefly qualify his Example for our Imitation.

His Coat-Armour and Pedigree will shew him to be of the same Original and Stock with that eminent Prelate and wise Statesman *John Morton*, Bishop of *Ely*, and Lord Chancellor of *England*, afterward Archbishop of *Canterbury*, and *Cardinal*; by whose Contrivance and Management the two Houses of *York* and *Lancaster* were united, whereby that Issue of Blood was stopt, which had so long and plentifully flow'd within the Bowels of this our native Country.

The Place of his Birth was the ancient and famous City of *York*: His Parents were Mr. *Richard Morton* (Citizen and Mercer of *York*) and Mrs. *Elizabeth Leedale* his Wife, who enriched the World with him the 20th of *March*, 1564; he being the sixth Child of nineteen, begotten and born of the same Parents. His Father was eminent in his Calling, and his Mother also was a Gentlewoman of a very good Family, descended from the *Valvasours* by her Mother's Side; and by whom not only the *Valvasours*, but the *Langdales* also, and other Gentlemen of eminent Worth in *Yorkshire*, acknowledged themselves to be of his Kindred.

This *Thomas*, by their Care and Providence, was brought up in Piety and Learning; first at *York* under Mr. *Pullen*, and afterwards at *Hallifax* under Mr. *Maud*. How well he profited in Learning, both at School and in the University, will appear by his own Writings, without my Observation: And tho' it too be true in him which was written of *St. Remigius*,^a that from the Time of his first Capacity of Learning he out-stript even those that were his Superiors in Age, both in Excellency of Parts, Proficiency in Learning, and Maturity of moral Virtues; yet was he not (as the Fault is too common) cast as an Abortive, either out of the School into the University, or out of the University into the Church; for he took Root in the Nursery at *Hallifax* till the eighteenth Year of his Age, before he was transplanted into the Garden of the University.

In the Year 1582, he was sent to *Cambridge*, and there admitted into *St. John's-College*, wherein were so many eminent Scholars at that Time, as he was wont to say, it seemed to be a whole University of itself. In the Beginning of *November*, 1584, he was chosen Scholar of the House, into a Place of *Constable's Foundation*,^b (as it is called) peculiar to his own native County of *York*. In the Year 1586, he took his first Degree of *Batchelor of Arts*,^c and three Years and some Months after, (in 1590) he took his next Degree of *Master of Arts*; having first performed all Acts and Exercises respectively requisite to each Degree with great Approbation and Applause.

He continued his Studies in the College at his Father's Charge after he was *Master of Arts* above two Years; and then (*March* 17, 1592) he was admitted *Fellow* into a Place of the Foundation of *Dr. Keyton*,^d merely for his Worth, against eight Competitors for the Place, who were otherwise all as capable of it as he, and most of them better befriended: And about the same time he was chosen *Logick Lecturer* for the University; which Place he discharged with much Art and Diligence.

And now having laid so good a Foundation in *Arts* and *Sciences*, we may look upon him in the next place as a *Builder in God's Church*: And for his qualifying thereunto, he did not (as is now too frequent) run before he was duly called and sent; but, according to the Method of the Church, was admitted to the sacred Order, first of *Deacon*, in the same Year 1592, and the next Year after of *Priesthood*, by *Richard Howland*, then Lord Bishop of *Peterborough*.

* From the Life and Death annex'd to his Funeral-Sermon, printed at *London*, in *Quarto*, 1660.

^a Hincmar. in Vit. S. Remigii. Ut primum disciplinarum capax factus est — Non modo natu majores, ingenii felicitate, discenaique ardore, sed & morum maturitate singulari excelluit.

^b Regist. Coll.

^c Regist. Academ.

^d Regist. Coll.

In this State he was very ready to assist others in the way of *Charity*; but not too forward to take upon himself a particular *Cure of Souls*: And accordingly we find him, for about five Years after this, continuing in the College, prosecuting his own private Study, and reading to such young Scholars as were committed to his Care and Tuition.

In the Year 1598,^e he took his Degree of *Batchelor in Divinity*; and about the same Year, being presented, instituted and inducted to the Rectory of *Long-Marston*, four Miles distant from his native City of *York*, he betook himself wholly to the *Cure of Souls* there committed to him, which he discharged with great Care and Diligence; and yet he did not intermit his higher Studies for the general Good of the Church while he attended it. But his great Parts and Worth would not suffer him to enjoy his Privacy in a Country Cure; for first he was made Choice of by the Earl of *Huntingdon*, then *Lord-President* of the *North*, to be his Chaplain, for his Dexterity and Acuteness in disputing with the *Romish* Recusants; for it was Queen *Elizabeth's* express Command to him to convince them by Arguments, rather than suppress them by Force; and this she express'd (as his Lordship was wont to say) in the Words of the Prophet, *Nolo mortem peccatoris*; i. e. *I will not the Death of a Sinner*. But the Earl dying presently after, he return'd again to his Privacy at *Marston*, where he continued not long before the Lord *Sheffield* (who succeeded as *Lord-President*) commanded him to hold a publick Conference before his Lordship and the Council, at the Manour-house in *York*, with two *Romish* Recusants; which he perform'd with great Satisfaction to the Auditory, among whom were many of the chief Gentry and Clergy of *Yorkshire*.

In the Year 1602, began the great Plague at *York*, at which time he carried himself with so much heroical Charity, as will make the Reader wonder to hear it; for the poorer sort being removed to the *Pest-house*, he made it his frequent Exercise to visit them with Food, both for their Bodies and Souls. His chief Errand was to instruct and comfort them, and pray for them and with them; and to make his coming the more acceptable, he carried usually a Sack of Provision with him for those that wanted it: And because he would have no Man run any Hazard thereby but himself, he seldom suffer'd any of his Servants to come near him, but saddled and unsaddled his own Horse, and had a private Door made on purpose into his House and Chamber.

The next Year following, the Lord *Ever*, being sent Embassador-Extraordinary by Queen *Elizabeth* both to the Emperor of *Germany* and King of *Denmark*, he made Choice of him and Mr. *Richard Crakanthorp* (famous also for his learned Works in Print) to be his Chaplains; and Mr. *Morton* being desirous to improve himself by seeing foreign Kingdoms, Churches and Universities, did willingly accept of the Employment; and he improved his Time so well, partly in furnishing his own Library with Books at *Frankfort*, and elsewhere, but chiefly in his Conversation with learned Men, and in his foreign Observations, that he always very highly valued that Opportunity.

At his Return he was solicited by *Roger* Earl of *Rutland* to be his Domestical Chaplain; and about this time also the Archbishop of *York*, *Toby Matthews* (that most exquisite Preacher) conferred upon him a Prebend in that Metropolitan Church.

In the Year 1606, he took the Degree of *Doctor of Divinity*, with much Applause of those that heard him perform his Acts and Exercises, and great Approbation of both the *Professors in Divinity*: And about the same time he was sworn Chaplain in Ordinary to King *James I.* and by him presented to the Deanery of *Gloucester* the same Year;^f and while he was Dean there, the Lord *Ever* above-mention'd, then *Lord-President* of *Wales*, assumed him for one of his Majesty's Council for the *Marches*.

In his first Journey to *Gloucester*, he went by *Oxford* at the *Act-time*, and was there incorporated and admitted to the same Degree he had in *Cambridge*.

He continued not full three Years Dean of *Gloucester* before King *James* removed him to the Deanery of *Winchester* (in 1609.) And while he was Dean there, Dr. *Thomas Bilson*, then Bishop of *Winchester*, conferred on him the Rectory of *Alesford*. And when he was nominated Bishop of *Chester*, his Brethren of the Chapter were very forward to give a Testimonial from them, under their Hands and Seals, that he had been one of the best Deans that ever had been at *Winchester* in their Times, and yet some of them^g were very ancient Men, and had long enjoy'd their Prebends in that Church. And he was the more desirous of this Testimonial, as he hoped thereby to be permitted to refuse the Office of a Bishop: And by this I leave the Reader to judge how really he might have said, *Nolo Episcopari*. It may be said of him as *Hincmarus* doth of St. *Remigius*, *He was not so properly chosen, as violently snatched up to this Height of Episcopal Dignity.*^h And (however) I cannot say less of him,

^e Regist. Academ.

^f In 1606.

^g Mr. Brown, Mr. Barlow, Mr. Hurward, and others.

^h Hincmar. in Vit. S. Remig. *Ad pontificii culmen non tam electus, quam violenter raptus fuit.*

than venerable Bede (who lies buried in the Church of *Durham*, where he was last Bishop) said of St. Wilfrid, (who was Bishop of the Church where he was born) *He was forced to take upon him the Office of a Bishop.*ⁱ

Being now raised to the Dignity of a Bishop, he, like a good Shepherd, look'd about to see in what Manner he might soonest and best gather together and preserve his Flock; therefore, his first Care was to reduce *Dissenters* to their Obedience to the Church, wherein he used no less of fatherly Mildness towards them, than Strength of Argument against them. And then he betook himself to endeavour the Reducing of the *Popish Recusants*, wherein God blessed him exceedingly.

I shall say no more of him while he was Bishop of *Chester*, but only, that the great and unwearied Pains he took in this *Diocese*, and the small Revenue of the *Bishoprick*, and the great Necessity there was of advancing *Charity*, and maintaining *Hospitality*, (especially in that Place where good *House-keeping* is so much valued and practised) moved King James to bestow upon him the Rectory of *Stowford*, by way of *Commendam*, for the better Support of his Charge and Dignity, which he held during the Time he was Bishop of this See.

On March 6, 1618, he was translated to the See of *Litchfield and Coventry*; and here his Trouble was not so great as at *Chester*, though his *Diocese* was larger, because the common sort of People, for the most part, were better principled by the Care and Vigilancy of his Predecessor. But yet he abated nothing of his former Pains and Industry, both in *Writing*, *Preaching*, and *Conferring* with those that were not wilfully obstinate; besides his ordinary Vigilance in visiting his *Diocese*, and Care in confirming such Children as could give an Account of their Faith.

And now this Reverend Bishop, having so well discharged himself of his Duty in those Places he had formerly sustained in the Church, it was his Majesty's Pleasure to have him translated to the See of *Durham*, in the Year 1632, as to a Place of greater Trust and Honour, as well as of a greater Emolument, than either of the other Bishopricks he had formerly enjoy'd.

For, besides the spiritual and ecclesiastical Affairs, as before, in his other *Dioceses*, he had the Care and Management of all the temporal Affairs within the County Palatine of *Durham*, by virtue of the Palatinate, which for many hundreds of Years had been annexed to this episcopal See. In particular, he had the Power of placing and displacing all the Judges, Registers, Clerks, and other Officers belonging to the Courts of Justice; of constituting the Sheriff and Under-Sheriff, Escheators, Feudaries, Coroners, &c. of commissioning all Justices of the Peace; and likewise of all the Deputy-Lieutenants, Colonels, Captains, and all other Officers of the Train'd Bands, within the said County Palatine of *Durham*. In fine, his Power was so great in all temporal Affairs there, as it passed for a Maxim, or general Rule, *Quicquid potest Rex extra, [Episcopatum] potest Episcopus intra*. And yet in the Management of all these great Affairs, he carried himself with so much Justice and Equity, for ten Years together, before the Troubles of 1641 put a Disturbance in the Exercise of his Government, that no Complaint was ever made against him to the Parliament; which is an Argument of his Integrity beyond all Exception. Therefore, I shall here observe some general Rules which he set to himself for the good Government of the Palatinate; and they shall be such wherein his own particular Profit was concerned, because his Moderation in them will abundantly satisfy the Reader concerning his Carriage in other Affairs, where he had not the like Temptations.

You have read, that he was possessed of *Jura Regalia*, by reason of the County Palatine of *Durham* being annexed to his episcopal See: And by reason of this, besides his ordinary Rents and Revenues, he had the Disposal of all Wardships; and all Wrecks and Deodans, and other Things of like Nature were also confiscated to him: And therein his Moderation was conspicuous. And first, for his Fines at the Renewal of Leases, he never intermeddled in setting them himself, but referr'd the Business to four Gentlemen of the Neighbourhood to make a moderate Composition between him and his Tenants. 2. In Wrecks, he took such a small Sum of the Person that had suffered them, as was not worthy of the Name of a Composition; having no other Aim in taking any thing, than only to preserve the Right to himself and his Successors, and assist the distressed Person in the Preservation and Recovery of his Goods from the neighbouring Multitude, who are usually too ravenous in such Cases; herein truly imitating that of *Justinian*, the Emperor, in the like Case: *Nolo fiscum meum aliena jactura ditescere*. 3. In *Deodans*, where any Man had made himself away, tho' by Law the whole Estate was confiscated *in detestationem Criminis*, to deter others from committing the like horrid Offence; yet was he so compassionate, as not to exceed a fourth Part of the Estate in his Composition after the most moderate Valuation; not willing to add more Misery

ⁱ Bed. Hist. gent. Anglor. lib. *Episcopatum suscipere fuit coactus.*

to the Living, who had incurred so much Affliction by the Dead. 4. And last of all, for Wardships, they were managed with that Tenderneſs of Care and Moderation within the Liberties of this Palatinate, as none of the Gentry had ever any Cauſe of Wrong done either to their Perſons or Eſtates during their Minority.

By theſe Inſtances of his great Compaſſion and Moderation in adminiſtring the temporal Affairs of the County Palatine, even then when the Laws of the Land would have warranted him to have advanced his own Intereſt much higher than he did; we may meaſure how much greater his fatherly Care was for the ſpiritual Affairs of the Biſhoprick; ſeeing, that by the Law of God, the Loſs of any one Soul which he had committed to his Charge would have been the Hazard of his own. I muſt not enlarge into many Inſtances to illuſtrate this; and I need not alledge more than this one following, becauſe it contains ſo many under it: The Thing I mean, was his pious Endeavours to redreſs that groſs Abufe which is ſo common, in ſtarving the Souls of the People, for want of a ſufficient Maintenance for the Clergy, by ſettling ſome competent Augmentations upon the ſmaller Benefices within his Dioceſe, whereof the greater Half were Vicarages very meanly endow'd, or (which was far worſe) Stipendiary Cures, ſome of which not above 5*l. per Ann.* and few above 10*l.* or 20 Marks.

His Intereſt was ſo great in that Country, as gave him the Advantage above moſt of his Brethren to be a leading Man in ſo good a Work; and he doubted not, but the reſt of the Biſhops might the more eaſily proceed to do the like, when the Ice was once broke. He had given a good Example long before, whiſt he was Biſhop of *Litchfield*, in abating a good Part of his Fine to increaſe the Portion of the Miniſter in the Vicarage of *Pitchley* in *Northamptonſhire*; as a learned Perſon,^k and exact Obſerver of ſuch Things, hath told us: And if either his own Example or Power could redreſs a Grievance of ſo bad Conſequence, he was reſolved neither of them ſhould be wanting.

And therefore, to lay his Foundation the ſurer, in a Work of ſo great Difficulty as well as Importance, he applied himſelf for Counſel to three of the moſt learned and eminent Perſons that were in *England*, for their Knowledge both of the Common and Civil Law, the Lord-Keeper *Coventry*; Mr. *Noy*, the King's Attorney-General; and Sir *Henry Martin*, Judge of the Prerogative-Court of the Archbiſhop of *Canterbury*; who all of them unanimoſly concurr'd in theſe four Points:

1. That all Abbots, Priors, and other religious Perſons, who had Rectories or Parſonages of Churches, appropriated to their ſeveral Convents, were bound by Law (eſpecially ſince the Time of King *Richard* the Second) upon every Avoidance of the Incumbent, to preſent an able Clerk, ſufficiently endow'd out of the Tythes belonging to the ſaid Rectory, to the Biſhop of the Dioceſe wherein any ſuch Rectory was, to be inſtituted and admitted to the Cure of Souls within the ſaid Pariſh.

2. That in caſe they did not preſent ſuch a Perſon, ſo endowed, within fix Months after any Vacancy, then the Biſhop of the Dioceſe might collate the ſaid Vicarage *jure de voluto, poſt lapſum temporis*, upon any fit Perſon, and endow it with ſufficient Maintenance, proportionable to the Merit of the Perſon, and Quantity of the Tythes.

3. That at the Diſſolution of Abbies, Priories, and other religious Houſes, all ſuch Rectories appropriate were ſettled upon the Crown no otherwiſe than the ſaid religious Perſons formerly had enjoy'd them. And therefore,

4. That the Biſhop's Authority over Churches appropriate was neither taken away, nor any way infringed, either by the Common or Statute Law; but that he may now as lawfully appoint a competent Augmentation out of the improper Tythes, where the Vicarage is not ſufficiently endow'd, as any Biſhop might formerly have done, while Abbies, Priories, and other religious Houſes were in being.

Having thus fully informed himſelf of his juſt Power in a Matter of ſo high Concern, for the Advancement of Chriſtian Religion, and the Good of Souls, he reſolved to put it in practice as far as God ſhould enable him, and truſt him with the Event; tho' he knew it would be a Matter of no ſmall Difficulty to revive a Matter of that Nature, that had lain buried in the Rubbiſh of religious Houſes ever ſince their Diſſolution. And becauſe he was willing to ſhew his own good Example as well as his Power, he began (as Charity directed him) at Home, with the Pariſh of *Biſhop-Aukland*, ſo called from one of his Houſes, the Caſtle there, wherein there then was (and great Pity it is not ſtill) a Chapel inferior to none of any Prince in *Chriſtendom*: Here he augmented the Stipend of the Mother Church from 16*l. per Ann.* to Fourſcore; and the Chapels belonging to it, from about 6*l. per Ann.* to 30; intending to extend the like episcopal Care, in ſome Proportion, over all the reſt of his Dioceſe. But this being ſuch a fatal Blow to the Prince of Darkneſs, was not like to take the wiſhed Effect in

^k Mr. *Stephens's* Pref. to Sir *Hen. Spelman's* larger Work of Tythes.

the midst of this crooked and perverse Generation. And therefore it is no Wonder so pious a Work should become abortive by the *Scotch* Invasion, &c. which then immediately follow'd.

I have now brought this View of the Life of this Reverend Bishop to the Precipice of his outward Splendor, tho' neither his Glory nor Happiness incurr'd the least Diminution by his future Sufferings; for he was never more happy in his own Thoughts, nor more glorious in the Eyes of all good Men, than in being exercised in those Troubles, whereof the continued Series of publick Affairs afforded him a perpetual Opportunity from this Time till his Death. Which Point he studied so well, as it became a very familiar Saying with him for many Years together before his Death, that he had *Vitam in Patientia*, but *Mortem in Desiderio*: Till at last God was pleas'd to crown his Desires with what he had patiently waited for so long a Time. The Knife that cut the Thread of his long Life (besides old Age, which is an incurable Disease) was an Infirmary with which he had wrestled for a long time, tho' it had much exercised his Patience, and impaired his Strength. It was an *Hernia* or *Rupture*, which at last falling down more violently than ordinary, became so painful to him, that he could not endure to have it reduced. Hereupon he was cast upon his Death-bed for a Month wanting three Days; during which Time, God did wonderfully supply him with a great Measure of Patience, and other Christian Virtues, requisite for his Condition in that Extremity; till at last God was graciously pleas'd to grant him his last and (infinitely) happiest Translation, from the Vale of Misery to a Throne of Glory. This he obtained the 22d Day of *September*, 1659, in the 95th Year of his Age, being the 44th of his Episcopal Consecration, and the 28th of his Translation to the See of *Durham*.

And now, to say he had no Failings, were to deny he was a Man; and I knew him so well; as I could expect but small Thanks from him if he were alive, if I should deify him now he is dead; nor could I hope to find Credit from you in what I say of him, if I should speak any thing that might justly be interpreted a Flattering of his Memory. But however, this I dare boldly say of him, that no Man, I ever knew, was more excusable in his Failings than he was: For if we reduce them to their true Original, it will prove to be, that he was so clear and upright in his own Conscience, as to think every Man truly conscientious that pretended to be so. He was so real a Christian himself, as made him unwilling to believe there was such a Thing as an Hypocrite in the World.

When I have said this, I have prevented all that Calumny itself can object against him. And the whole Course of his Life was so smooth in a godly, righteous and sober Conversation, as will render him truly one of *St. Paul's* Disciples; and Successor in Virtue, as well as in Office, to *Titus*, the first Bishop of *Crete*; whom this great Apostle instructeth to *live soberly, righteously, and godly in this present World*:¹ 1. *Soberly*, in respect of himself; 2. *Righteously*, towards all Men; and, 3. *Godly*, in relation to God Almighty. This was the Holy Apostle's Precept, and this was the Reverend Bishop's Practice: I mean the Bishop of *Durham*, as well as the Bishop of *Crete*.

1. He lived *soberly*, in respect of himself. His Meat was neither much nor delicate, his Drink neither strong nor plentiful, and never between Meals, till Infirmities of Age made it necessary for him. And as for his Cloaths, they were always as mean as were worn by any Man of his Rank and Quality whatsoever; and he seldom had any Change, for when he made any new, he usually gave the old ones away.

In all these, he was so far from the least Degree of Curiosity, even then when he seem'd to represent the Person of *Moses*, as well as *Aaron*, when his ecclesiastical Office was attended with a kind of temporal Principality, that he never troubled his Thoughts either with *what he should eat or drink, or wherewith he should be clothed*;^m nor knew what it would be, till such time as his Servants had provided it for him; and then that which was coarsest was most welcome to himself, tho' his hospitable Table abounded with all manner of Varieties, when the Quality of the Persons he entertained did require it.

His ordinary Saying was, that *the best Rule for Diet was to observe none at all*; but yet the most ordinary Course which he us'd, was to eat but once a Day. He lived a very great Number of Years, and very few ever husbanded their Time better, for he was never idle with his Good-Will; so that if a Man may be said to *fulfill a long Time*,ⁿ that improves his Time well tho' he die young; how long may we say did he live, that number'd so many Years, and mispent so little Time as he did? He was often up at his Devotion and Study before Four o' Clock, even after he had lived above fourscore Years; and yet very seldom went to Bed till after Ten, and then had always a Servant to read some Book to him, till such Time as Sleep did surprize him; and so had he always when he travelled in his Coach, that his Journey might not be too great a Hindrance to his Study.

¹ *Tit. ii. 12.*^m *Matt. vi. 32.*ⁿ *Wisd. iv. 13.*

2. He lived *Righteously* towards all Men, without doing the least Wrong to any, even then when the Advantages he had to do it added much Force to the Strength of the Temptation; when his extraordinary Power in temporal as well as ecclesiastical Affairs, within the County Palatine of *Durham*, might have afforded him very many Opportunities to be partial to some, and oppress others. I have often heard him speak it with much Thankfulness to God, that he could say with *Samuel*, in the Integrity of his Heart, *Whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose Hand have I received a Bribe to blind mine Eyes therewith?*^o

And in this we may the more easily believe him, when we consider his great Equity and Liberality; for Equity is a Self-Denial in his own Right, and Liberality is the Giving away his own Estate. The former he practised ordinarily in Wardships, Wrecks and Deodands, and upon several other Occasions, as noted before; rather than any Man should think himself aggrieved by him, he would be the Loser himself: He never was Plaintiff in any Law-Suit but once, and then let the Action fall when he saw the Declaration drawn up so far above the Truth. And then again for his Liberality (which implieth his *righteous Dealing*^p à fortiori, and will make it as clear as the Light, without all Dispute) it was so great, as he never cared for Money, but to give away, or do some Good with it.

3. He lived godly in this present World. His Conversation was such for Piety and Devotion, as well became a Christian and a Bishop: His Fasting, his Prayers, his Alms, and other Exercises of Godliness, were both frequent and affectionate. He would often forego, or at least much moderate that one Meal a Day, which he ordinarily allowed himself: He would often deny himself some Part of that Pittance of Time which should have been for his Sleep, to rise up out of his Bed, and spend in Prayer, as I have heard from those that attended him in his Chamber. And as for his Alms-giving, while he was suffered to enjoy his Estate, he had his Beadsmen in Livery at a constant Table, besides what he gave away at his Gate, and upon other Occasions. Nay, so constant was he in this Duty, even then when he had hardly so much left as to afford Bread for his own Mouth, that he had always a certain Number of poor impotent Persons in constant Pension, that came weekly to him for a plentiful Allowance, when he was not able himself to go among them to give it.

And then, for his Severity to himself, by way of outward Mortification, it was so great (tho' much concealed) as few of his Adversaries (even those^q that pretend to make it their Work) will be found to go beyond him. It will hardly find a Parallel in this nice and delicate Age, wherein we live, that a Person who had lived so many Years in such great Plenty and Honour as he did, should die upon his Straw-bed, even then when he was above fourscore Years of Age; and would not be persuaded from it, till Cramps, and other Infirmities, compell'd him to it.

In this also he was a true Disciple of *St. Paul*, who had taught him by Precept^r to *endure Hardness as a good Soldier of JESUS CHRIST*; and by his own Example, *to keep under his Body, and bring it into Subjection, lest when he had preached to others, himself should become a Reprobate.*^t So that hence you may clearly see how true a Disciple of this Great Apostle this Reverend Person hath been, in all his Actions, both as a Christian and as a Bishop.

As for his Sufferings, there was never any thing laid to his Charge by those that brought his Sufferings upon him, but only that he was a Bishop. And whatsoever he suffered upon that Account (he well knew) was not for *Evil-doing*,^u but for *Conscience towards God*,^v and consequently for *Righteousness-sake*; which made him, with *St. Paul*, *rejoice in his Sufferings*,^w even then when he suffered the Loss of his Estate and Liberty; and, which he valued much more, the Loss of the free Exercise of his Function in the Church: In a Word, *the Loss of all Things*,^z his Life only excepted. In the whole Course whereof, he was faithful to God, both in his Duty as a Christian, and in his Office as a Bishop, till the very last Gasps; and gave a full Testimony of both, by his Actions, while he had Strength and Power to express either.

Witness his great Care and earnest Prayers, that the sacred *Order and Succession of Bishops* might never fail in this poor afflicted and distressed Church.^a

Witness, likewise, his very great and high Esteem of the sacred *Liturgy* of the Church of *England*, which I may justly say attended him to his very Grave, and did not expire with his Breath. For I had an express and particular Command from him, not to omit, or so much as transpose (as he had observed too frequently to be done by others) the Reading of the Lesson (taken out of *I Cor. xv.*) which the Church hath prescribed to be read at the Grave; and which being read there, while the Mouth of the Grave is open upon those that hear it, and while such a Spectacle of Mortality is before their Eyes (he said) could not but have a greater Influence upon their Souls, than any Funeral-Sermon he had ever heard preached.

^o *I Sam. xii. 3.*

^t *I Cor. ix. ult.*

^v *Col. i. 24.*

^p *Psal. xxxvii. 6.*

^u *I Pet. iii. 17.*

^z *Phil. iii. 8.*

^q The Papists.

^w *I Pet. ii. 19.*

^a In the Days of the Rebellion.

^r *2 Tim. ii. 3.*

^x *Mat. v. 10.*

Witness, moreover, his exceeding great *Fervour and Devotion in Prayer*, whereunto he seldom answer'd with a single *Amen*; and at which Duty he never kneeled upon a Cushion (I think) in all his Life, nor ever pray'd but upon his Knees, till he was confined to his Death-bed; and even then would never lie with his Cap on his Head, if he either pray'd himself, or any other pray'd by him, while he had Strength to pull it off with his own Hands.

Witness, lastly, that great *Consolation and Devotion* which he had and used, in partaking the Comforts of the Church to prepare him for his long Journey. I speak not only in respect of the *Holy Eucharist* itself, as his *Viaticum*, but also of those Preparatives which he used before it, as to the Profession of his *Faith*, the stirring up of his *Hope*, and the Exercise, 1st, of his *Charity*, in forgiving all that ever had done him any Wrong; 2^{dly}, Of his *Humility*, in desiring all Men to forgive him, tho' he could not remember he had wronged any; 3^{dly}, And last of all, of his *Repentance*, wherein he was so exact and punctual, as not to neglect that great Benefit and Comfort which every truly pious and humble Soul doth reap from the *Keys of the Church*, in the Ministry of *Absolution* duly perform'd, which he both desired and received: And when he had been Partaker of these Comforts himself, he made all those that assisted him in them Partakers of his *Blessing* upon them and *Prayers* for them.

It is an infallible Sign the Soil is good, when the *Seed* that is sown doth not only *forthwith spring up*, as that did which fell upon *stony Places*,^b but also *bringeth forth Fruit with Patience in an honest and good Heart*, as that did which fell upon the good Ground,^c and as the Case was here: For he did not only *receive the Seed with Joy* for the present, but retained it with much *Comfort* in the Time of his greatest *Temptation*, even to the very last Gasps, which was two Days after; for while he was able to speak, he testified the *Fruit* of it by his *Words*, and acknowledged his Thankfulness to God for it, and the *unworthy* Instrument that reached it to him, and to all that any way assisted him in it; and even after his Speech failed him, he signified with his *Hand* his Assent to what was spoken to him, or pray'd for him; and I doubt not but his *Devotion*, as well as his *Understanding*, continued as long as his Breath, tho' neither his Tongue nor Hand could (at last) express it.

I have been thus particular for their Sakes, who had not the Happiness to be then with him, that they may learn, by so good an Example, what it is to *have a Soul within them*, and a *God above them*; and with what Care and Courage they ought both to *fight* and to *run*, and with what Constancy to *continue* in both, till they also obtain that *Crown of Righteousness* which *henceforth is laid up for him* in the Kingdom of Heaven.

Died Sept. 22, 1659, at Easton-Manduit in Northamptonshire, and buried there on Michaelmas-Day following in the Parish-Church of St. Peter.

The CHARACTER of HENRY ST. JOHN, Esq; † by
LAUR. POWER, M. A. sometime Student in Trinity-College,
Dublin, and afterwards Prebend, and Rector of Tandrogee,
&c. *



HE was descended from a most noble, ancient, and illustrious Family, no Gentleman in the Kingdom having such potent Relations, nor so strongly ally'd to most of the best Families in *England* as he was; and he gave Proofs of the Greatness of his Birth and honourable Descent in the late Civil Wars, by being a Sharer in his Sovereign's Miseries, Loyalty being inseparably inherent in him: And, notwithstanding the Greatness of his Birth and mighty Relations, no Man was so free from Pride and vain Ostentation; no Man more righteous, just, or honest in all his Dealings; no Man more courteous or affable in his Conversation: His ordinary Discourse was innocent and free from that Prophaneness and Blasphemy which others count a Piece of Wit and Gallantry. I have heard him often protest, that he abhorred nothing more than the low and mean Practices of those that carped at and back-bited others. He would often repeat this Aphorism, *Do not tell me of the Vices of any, not of my very Enemies, lest I should rejoice at their Folly; but tell me of*

^b Mat. xiii. 5.
Sept. 9, 1679.

^c Luke viii. 15.

† Who was unfortunately killed in *Ireland* by the Tories,
* From the Sermon printed at *London*, 1680, in *Quarto*.

their gallant Actions, their virtuous and good Deeds, that I may endeavour to do the like. And tho' he was endued with these noble Qualities as it were by a natural Propensity and Inclination, yet he had another great Motive to hinder him from doing any thing that was base or ignoble, and that was the Memory of his renowned Ancestors; he would not sully their Glories, by coming short of them in doing any thing that was generous or brave. It is true, he had not the Power, the great and honourable Commands and Employments many of them deservedly had, by which they were able to leave signal Monuments of their Virtue and Generosity to the World; but certainly he had as great a Will and Inclination; witness the Charge and Expence he was at in rebuilding this Church.^a His Piety and Care of Religion was such, that he built the House of God before his own: And in this he shew'd a double Act of Piety, in preserving the Memory of his illustrious Uncle Sir Oliver St. John, who was many Years General Governour of this Kingdom, who did not only shew the greatest Courage and Magnanimity in taming and suppressing a Rebellious People, but also the greatest Wisdom and Prudence in his Government, and his great Zeal to have God's Worship maintained and preserved, which indeed was the Design of all his Actions. Thus, as it were, having a double Title to this House, being built by his Uncle, and after being ruin'd and demolish'd to the very Ground in the Time of the Wars, he (without putting the Parish or Tenants to any Charge or Expence) rebuilt it; so that we may say of him as was said of good old Samuel, *He is buried in his own House.*^b And this is so great a Demonstration of his Piety and Charity, that we may say he was not only righteous in doing what he was commanded, but also good and merciful in doing extraordinary Works of Piety and Liberality which he was not commanded, and therefore the more acceptable both with God and Man.

Neither did he only express his Piety thus to God, but also his Love to the Country, both in Acts of Munificence and Magnificence; witness that sumptuous Market-house which he built here; a Work so noble, that it may better become a great City than a Country Village; but he thought nothing too good for the Conveniency of the Country and Advantage of his Tenants.

His Charity to the Poor was unspeakable; what he gave in his House and in private no Man knows; for I never saw a poor Man go from him but with Prayers and Blessings, which was a certain Indication of his Bounty: And this I can testify, that every *Lord's-Day* he gave more to the Poor's Box than the whole Congregation besides. It would be endless to speak of his Hospitality and House-keeping: He kept a constant and plentiful Table, and was not like the Churl that loved to eat his Morsel alone; no Man entertained his Acquaintance and Strangers with greater Freedom and Affability.

And as he exceeded in Acts of this Nature, he had likewise a peculiar Nobleness of Spirit, which was discernable in his generous dealing with his Tenants and Followers, in setting them good and easy Bargains; for it is well known, that no Man's Tenants in the whole Country lived so well, many of them living more like Landlords and Men of Estates than Tenants; he loved to see them thrive and prosper: And I appeal unto all of them this Day, whether they had a hard Bargain, or that any of them sat upon a rack'd Rent, or that they had a cruel or extortive Landlord; and I may say they had that Blessing which Solomon pronounces upon a flourishing People, *Blessed art thou, O Land, when thy King is the Son of Nobles.*^c They had this peculiar Blessing in this renowned Gentleman, that he was no Upstart, but descended by a long Succession from a most noble and ancient Family, and this back'd with his Relation to the best and most illustrious Families of England. He had one proper and peculiar Quality (which worthily deserves to be remember'd, and I wish every Landlord would follow his Example:) He despised that mean and ignoble Way to maintain his House and Family with the Duties got from his Tenants, a Custom in itself rude and barbarous; and it is a Shame for *Englishmen*, after they have subdued and conquer'd a rude and barbarous Nation, to enslave themselves to their Customs and Manners; inasmuch, that if a poor Creature has but any thing that is choice and dainty for himself and Family, they must part with it to stuff the Paunch and stop the Mouth of a rapacious and greedy Landlord; and by this Means both Landlord and Tenant are poor and beggarly: But Mr. St. John scorn'd any thing of that Nature, and therefore God blessed him and his both with Riches and Plenty; and I am certain his Name and Memory will be ever had in Honour and Veneration among them. Methinks, I hear his great Soul expostulate with all this Day, as the holy Samuel did with his People, *Behold, here I am; witness against me this Day before the LORD, whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? or whom have I oppressed? or of whose Hand have I received a Bribe to blind mine Eyes therewith?*^d And, I dare answer, the Vogue and Suffrage of all that are here present, and of the whole Country, will be, *Thou hast not defrauded, nor oppressed, nor taken*

^a At Tandree in Ireland.^b 1 Sam. xxv. 1.^c Eccl. x. 17.^d 1 Sam. xii. 3, 4.

Bribes of any of us. No Man ever lived so free from Fraud and Malice, from Rapine and Oppression, Hypocrisy and Dissimulation, as he; and, in short, from any ignoble or dishonest Designs, and from Reach or Circumvention, as this honourable and renowned Gentleman: So that we may say of him as our Saviour said of *Nathaniel*, *Behold an Israelite indeed, in whom there is no Guile.* If we look upon him in any Capacity, we shall not find many like him: If as a Christian, none a truer Son of the Church; if as a Subject, none more loyal, none more charitable to the Poor, none more generous to his Friends, none a better Landlord to his Tenants, nor a more indulgent Master to his Servants; indeed rather a Father than a Master, for he never commanded or expected any thing from them that was unjust or unreasonable, and their Obedience was accordingly, more out of Love than Fear; and indeed his Mildness and Lenity would work upon the most stubborn Nature, when others Moroseness and Harshness would harden the softest Disposition.

In short, the Church hath lost a bounteous Patron, the King a faithful and loyal Subject, his Servants and Domesticks a generous and indulgent Master, his Tenants and Dependants a gracious Landlord, the Poor a bounteous Benefactor; and, to sum up all in few Words, his Death is a general Loss to the whole Country; and I may say of him as *David* said of *Abner*, *Know ye not that this Day there is a Prince and a great Man dead in our Israel?* I omit here to speak of him as to his Behaviour to his most dear Relations, the best Husband, and the tenderest Father; and I may safely protest and say, if he had any Faults (as no Man can live without) they were his own; for no Man ever suffer'd by any thing that either he said or did: And may we not conclude, tho' he died an untimely Death, yet he died not unprepared? So that, as his Name is blessed among us, I make no doubt but it is glorious in Heaven; and that as he was a righteous Man upon Earth, so he will be in everlasting Remembrance in the Regions of Bliss and Immortality.

I shall only answer two Objections, and then have done; one that may reflect upon this noble Gentleman, and another upon the Country. That concerning him is, That some malicious People may asperse him as a cowardly and pusillanimous Man. When those Blood-hounds assaulted him, there was none with him but myself and one of his menial Servants; and truly he had no other Arms but a little Walking-Sword, no manner of Fire-Arms, and riding upon a little Pacing-Nag; so that it would be Rashness in him to make Resistance, not Courage or Valour: So that, upon this Account, no Man can justly tax him with Cowardice; for it is well known, that double their Number could not take him if he had had but Arms suitable to his Courage and Resolution.

The other is concerning the Country; because some have raised a Report as if he had been killed by those that came to rescue him. I can say this in their Vindication, That he who was Chief among the Villains did solemnly protest and swear, by the Eternal God, that if the Cry was raised, and the Country met them, he would leave him dead upon the Place: And when the Country met us, two of the Rogues that were on Foot, and led Mr. *St. John's* Horse, fired at him; so that I am confident it was one of them that shot him, for he was shot in the Forehead with a Brace of Bullets, and both enter'd at one Orifice, which could not happen if the Shot had not been very near.

The CHARACTER *of* Mrs. GRACE BUTLER.*



HIS excellent Person was one of the Daughters and Coheirs to *Matthew Caldecot*, Esq; of *Selmeston*, Widow of *James Butler*, Esq; of *Amberley-Castle* in *Sussex*, Mother of *James Butler*, Esq; Representative of that County in the present Parliament, and of the Lady *Blount*, Relict of Sir *Thomas-Pope Blount*, Bart. *Grace* and *Elizabeth* (her two other Daughters) continuing unmarried.

Few in a private Station have left the World more to its Concern, and none to its greater Loss. The many Years of her Widowhood pass'd entirely in the Endeavour to make herself innocent and useful, in Acts of Piety and Beneficence. Agreeable to her Notions of Religion (and they were the purest and noblest I ever met with) was her Practice of it in every Instance; you saw its Power in the Mother and Mistress, Friend and Neighbour; the Sense

* Taken from the Publick Prints, Nov. 28, 1734.

Of Duty govern'd her whole Conduct, made it throughout equal, consistent: Her Seriousness was not occasional, her Composure limited to the Church or Closet; she was always the same Person, always undisturbed and unruffled, calm and resigned; free from Humour and Passion, from the least Appearance of Frowardness and Impatience, of Uneasiness and Discontent. When she reproved, it was with that Moderation, that Meekness, such Expressions of Kindness and Good-will, that she offended not the proudest Spirit, or inflamed the most violent. When she advised, it was with such a Distrust of her Judgment, such a Deference to others, that she might be thought rather desirous to know the Sentiments of them to whom she applied, than to offer her own. Personal Censure never came from her Lips, if the Safety of the Innocent render'd it not necessary to be unreserved on the Character of the Guilty. She spoke little, when the Conversation turn'd not on some religious or moral Point; but her Observations on the ordinary Subjects of Discourse were sure to be such, that you clearly perceived, where she was silent, it was not because she knew not what to say, but because she judged rightly what ought not to be said. From the Sobriety and Regularity which she required in her Domestic-ticks, the Books of Piety she was careful to put into their Hands, the religious Exercises on which she obliged them constantly to attend, they might be imagined dissatisfy'd with Restraints so unusual, or disposed to ridicule a Zeal so singular, or so devoted to spiritual Concerns, as but ill to discharge the Part they had to act in temporal. It was the very Reverse, they loved her as their Friend, they honoured her as their Parent, they mention'd her not but in Terms of the highest Respect and Veneration; you no where saw an Attendance more conformable to the strictest Rules of Decorum and Civility.

My Acquaintance with her began fourteen Years since, when she lived in the Parish of *Fulham*. I never heard of any in Distress there that sought in vain her Assistance; she was not only willing to relieve such as applied to her, but she took the utmost Pains to find out such as wanted Relief: You could not give her greater Pleasure, than in acquainting her where her Alms would be seasonable: There was not, I believe (and speak upon the best Authority) the single Person in that large Parish, helpless through Age or Sickneſs, of whose Necessities she received not Information, and who shared not instantly her Bounty. The Numbers she assisted, and the Sums she gave, were so considerable, that you would be apt to imagine the Fund for her Domestic Occasions must be very disproportionate to the Figure proper for her to make; that so much distributed abroad would suffer very little to be spent at home; but there you saw not less Elegance and Plenty than could have been expected, had she consider'd only her Friends and Family; you never surpris'd her; all found a Reception suitable to their Rank; her Entertainment of the Great shew'd the same Generosity that influenced her Regard to the Indigent. The Praise and Reward of Virtue she sought from Heaven only, as solicitous to conceal as practise it; her good Works were publish'd by those they advantaged; she remember'd no Kindness but what she received, and each Trifle of that sort she never forgot. So easy and affable, so humble and candid, that had you pronounced of her Worth by any Sense of it she discover'd, the best of her Sex had been levelled with the meanest.

My Concern for this pious Lady makes me forget myself; while I design'd but her general Character, I am writing her Life; and could I do it Justice, I should be engaged in nothing with greater Pleasure, except in imitating it. Receive this imperfect Representation of her, hastily drawn up by one who bears no Relation to her Family, who has no Dependance upon, or any the least Expectations from it: What is here said in her Praise is but a very small Part of what might be: Thousands will confirm the Testimony I bear her; and were Truth less my Study than I am willing it should be thought, I should certainly be upon my guard, that I offended not against it in describing her, whose Opinions, Words and Actions, it alone directed.

Died at Rowdell in Suffex, Nov. 11, 1734, in the 86th Year of her Age.

VERSES to the AUTHOR of the foregoing CHARACTER; supposed to be spoken by the deceas'd Lady, and written by an eminent Hand.

*Stript, to the naked Soul, escap'd from Clay;
From Doubts unfetter'd, and dissolv'd in Day;
Unwarm'd by Vanity, unreach'd by Strife;
And all my Hopes, and Fears, thrown off with Life;
Why am I charm'd by Friendship's fond Essays?
And, tho' unbodied, conscious of thy Praise?
Has Pride a Portion in the parted Soul?
Does Passion still the formless Mind controul?*

*Can Gratitude but pant the silent Breath?
Or a Friend's Sorrow pierce the Gloom of Death?
No---'tis a Spirit's nobler Taste of Bliss
That feels the Worth it left, in Proofs like this!
That, not its own Applause, but thine approves;
Whose Practice praises, and whose Virtue loves;
Who liv'st to crown departed Friends with Fame;
Then, dying, late, shalt all thou gav'st reclaim.*

Some MEMORIALS of the very Rev. JOHN SMITH, D. D. Prebendary
of Durham. *



HIS truly pious and learned Divine was descended from a genteel Family of good Antiquity at *Durham*. The first we find mention'd was *Thomas Smith*, of *Durham*, who married *Elizabeth*, Daughter of ---- *Layton*, of *West-Layton*, *Yorkshire*, Esq; from whom are descended the Family of *Sneinton*; and *John Smith* of *Knaresbrough*, Merchant; Father to *Matthew* possess'd of Estates at *Knaresbrough*, *Bradford*, and *Osset* in the County of *York*. He had Issue by *Anne* the Daughter of *Henry Roundell*, Esq; four Sons and six Daughters: *John* of *Knaresbrough* inherited his Father's Estate, and *William* the youngest Son, was a Person of great Worth and esteem'd an excellent Scholar. He for some time was of *Clare-Hall*, *Cambridge*, M. A. and was ordained a Priest in the Time of the Rebellion, 17 April 1654, by *Henry Tilson*, Bishop of *Elphin* (at *Soothill House*, *Yorkshire*) and in 1655 was presented by Sir *John Lowther* to the Rectory of *Lowther* in *Westmoreland*, at the Request of Sir *George Marwood*, Bart. he having married *Elizabeth*, Sir *George's* Neice, the Daughter of *Gyles Wetherall*, Esq; of *Stockton* near *Durham*, by whom he had first a Daughter and then nine Sons, seven whereof liv'd to Maturity, of which our Author, being the Eldest, was baptiz'd at *Lowther*, on *Martinmas-Day*, Nov. 11, 1659.

When he was fit to receive the Rudiments of Learning, his Father took the pains to instruct him himself; and he had so happy a Genius, that in the fifth Year of his Age he learned his *Latin* Grammar, and in the ninth his *Greek*; then by the unlucky Advice of some Friends of his Father, he was sent to School at *Bradford* in *Yorkshire*, to Mr. *Christopher Nesse*, a leading Man among the *Presbyterians*; where he mispent two Years, having forgot almost all his Grammar Rules. This Loss was with some Difficulty repair'd by the Care of Mr. *William Lancaster*, (some time Provost of *Queen's College*, *Oxford*) then Master of *Barton School*, near *Lowther*, but he going with Mr. *Lowther* (after Lord Viscount *Lonsdale*) to *Queen's College*, as his Præceptor (by the Interest and Recommendation of him from our Author's Father to Sir *John Lowther*) he advis'd that this his younger Scholar should be committed to the Instruction of Mr. *Thomas Lawson*, by Sect a *Quaker*, by Profession a Quack Doctor, but an excellent Schoolmaster who grounded him well in the three learned Languages. His Father had now Thoughts of sending him to the University, but to which he cou'd not presently determine. The Nearness and Cheapness of the Place and the Company of a young Student who was going thither, recommended *Glasgow* in *Scotland*, and the Day was set for his Journey, but it prov'd so rainy and tempestuous a Season, that his Father wou'd not then venture him from Home; which indeed was very providential, for thereby God graciously deliver'd him from falling into the *Knoxian* Schism, which was the Fate of his Companion, who not only fell himself, but was a Leader of others into it. Thus the design of a *Scotch* Education being laid aside, *Queen's College* in *Oxford* (a) seem'd to bid fair for him: He was therefore sent for a small Time to *Appleby School*, and Interest was made (b) for his succeeding at that College, but neither did this Scheme take Effect; for a Neighbour telling his Father that he was sending-up two of his Sons to *St. John's College*, *Cambridge*; made him resolve that his Son shou'd bear them Company, and he went with him as far as *York*. Here his worthy Father took his last Farewel of him, not expecting to see him in this World any more, being then under a Regimen for a Dropsey and Jaundice: which was occasion'd by too hard Study. He died on *St. Andrew's Day* Nov. 30, 1675, *Ætat.* 45, and was buried in the Chancel at *Lowther* Dec. 5, following.

Our Author was admitted in *St. John's*, June 11, 1674. From his first Entrance, he was much esteem'd for his strict and exemplary Life; and for his Learning and Proficiency in the Sciences, he more than equal'd most of his Contemporaries. He was ordained a Deacon Sept. 21, 1679. and was made a Priest Sept. 25, 1681, being then M. A. both which Orders were confer'd on him by *Richard Stern* Archbishop of *York*. He was chose Head Master of the Free-School at *Gisborough*, and then liv'd with his Mother, who took a House there upon his Account: and it was upon her removal hither that she be-

* Partly translated from some Memoirs drawn up by the Author, in *Latin Manuscript*.
land and *Cumberland*.
of *Carlisle*.

(a) A Seminary for *Westmore-*
(b) Dr. *Tho. Smith*, then Dean, after Bishop of *Carlisle*; and Dr. *Tho. Musgrave*, Archdeacon

came acquainted with a Neighbouring Clergyman the Rev. Mr. *William Bell* Rector of *Steinton* in *Yorkshire*, whom she afterwards marry'd, but unfortunately her Marriage and her Death were not above three quarters of a Year from one another. She died in Childbed of a Palfey at her Cousen *Cholmley Turner's* (a) at *Kirkleatham* Anno 1681. aged 44 and was buried at *Steinton*. However the Daughter she had by Mr. *Bell* inherited an Estate at *East Halton*, and her Children by Mr. *Smith* were likewise well provided for by him, tho' they were cheated of a large Sum of Money by the Roguery of one *Piercen* an Attorney at *Stokesly*. She dying so soon left the Care of her Children to her Eldest Son *John* who was a great deal older than the rest of his Brothers, and it will ever redound to his Honour the paternal Care he took of their Education, for he was in all Respects like a Father to them. And this Affection continu'd to the last as appears by his Will, wherein he leaves them all handsome Legacies, as so many Tokens of the Brotherly Love which (to use his own Expression) he all along had for them from their Cradle, and which he left with them at his Grave.

About the latter end of 1681, he was called to *Durham*, where he was admitted a Minor Canon, July 20, and collated to the Curacy of *Croxdale*, July 29, 1682, and to the Living of *Witton Gilbert*, July 1, 1684. In the mean Time he left his Brothers under the Management of his (and his Family's) ever constant Friend, the Rev. Mr. *John Marwman*, Vicar of *Marton* in *Yorkshire*, where they were boarded; only one of them (*Joseph*) he carry'd with him to *Durham* School, and boarded him and himself at Mr. *John Milner's*, one of the Minor Canons. He went to *Madrid* in 1686, by the Recommendation of Dr. *Dennis Granville*, Dean of *Durham*, who esteemed him highly for his excellent Endowments, as Chaplain to Lord *Lansdown* (the Dean's Brother) when his Lordship was by King *James* made Ambassador Extraordinary to the Court of *Spain*. He return'd home soon after the Revolution, at which Time he pursu'd his former Intentions of sending his Brothers to the University. *George* was some time Fellow of St. *John's* in *Cambridge*, Vicar of *Hyham*, *Kent*, and of *Dunham* in *Lincolnshire*; and by Marriage with Colonel *John Reddich's* Daughter and Heir (of *Skains-Hall* in *Kent*) became Chaplain General of all his Majesty's Forces. 2. *Joseph* went to *Queen's* in *Oxford*, and was many Years much valu'd in *London* for his Learning, and being a very elegant and instructive Preacher. He was Chaplain in ordinary to Queen *Caroline*, Prebendary of St. *Paul's* and *Lincoln*, and unanimously elected Provost of his College, without his Privy or Knowledge. 3. *Matthew* of *Bettley* in *Staffordshire*, was bred a Merchant. 4. *William* of *Leeds* study'd Physick. 5. *Benjamin* dy'd a Student at the *Inner Temple*; and, 6. *Posthumus*, the youngest Brother was L. L. B. and became so eminent a Civilian that he was very early taken Notice of there by Sir *George Wheeler*, (b) whose Daughter he married. He was first appointed Principal Register to the Dean and Chapter of *Durham*, and after Official general of that Archdeaconry (to the Honourable Dr. *Robert Booth*, Son to Lord *Delamer* after Earl of *Warrington*) as also Surrogate to Dr. *Brooksbank*, Chancellor and Auditor to the Lord *Crew* Bishop of *Durham*, which several Offices he executed with great Honour and Fidelity.

Our Author married *Mary* the eldest Daughter and Coheir of Mr. *William Cooper* of *Scarborough*, who brought him a Considerable Fortune. He had Issue by her five Sons. 1. *George*, the eldest and only surviving Son, had his Education at *Westminster-School*, and then sent to St. *John's* in *Cambridge*, and in 1711 removed to *Queen's* in *Oxford*, where being well skill'd in the Sciences, and in other Parts of Polite Literature, he went after to the *Inner-Temple*, and there became acquainted with the Practice of the Common Law, in which he was a good Master. 2. *John* a *Blackwel-hall* Factor. 3. *Joseph* was one of the King's Scholars at *Westminster School*, and died Fellow of *Trinity-College*, *Cambridge*. 4. *William* died young a sudden Death being choaked with the Core of an Apple. 5. *William* of *Newcastle*, *Northumberland*, was bred to the Common Law. About the Year 1694, the Right Honourable and Reverend the Lord *Crew*, Bishop of *Durham*, who was a very good Judge of Men and a great Encourager and Patron of Learning, and who had a particular Value and Regard for him, constituted him his Domestick Chaplain, and ever after had an high Sense of his Discretion and Prudence, insomuch that he generally consulted him in all Ecclesiastical Affairs of Moment. On the 12th of *June*, 1695. the said Bishop collated him to the Rectory and Hospital of *Gateshead*, and to the seventh Prebend of *Durham* the 25th of *September* following, into which he was installed the next Day. The Year after, 1696, he was created D. D. at *Cambridge*. His noble Patron gave him likewise the Rectory of *Bishopweremouth*, July 28, 1704, where he not only beautify'd the Church, and repaired the Chancel in a handsome and substantial manner, but built also a very large and elegant Parsonage House entirely at his own Expence, besides what he laid out at his Prebendal House, and other Instances of his Liberality and Nobleness of Spirit, as might justly be mentioned. He took great Delight in his Books and his Study, and his indefatigable Industry appears by what he has published, and might still farther appear if a great Number of very excellent Sermons which fell into the Hands of his Son *Joseph* were not now since his Death, I fear, irrecoverably lost.

(a) The worthy Representative for *Yorkshire*.
Travels to *Greece*, &c. Folio.

(b) Sir *George Wheeler*, Author of several excellent Pieces, especially of

The reading of the Holy Scriptures, and considering the Meaning of them, he took great Pleasure in; and in the Interpretation of them he had always a religious Regard and Veneration for the general Verdict of the primitive Church, preferring Antiquity to Novelty, and the Doctrine of the early Fathers before that of either *Calvin* or *Socinus*. He was likewise so good an Historian, that he could talk of the most remarkable Passages in History with great Acuteness; was well vers'd in the Septentrional Literature,^a and was also a good Master of the *French* and *Spanish* Tongues. And he was esteem'd so learned an Antiquarian, that the most considerable Men both of *England* and *Scotland* courted his Correspondence. In short, he was, by all that knew him, acknowledged a general Scholar, as well as a Person of excellent Parts and Endowments. He was a genteel, courteous, and good-natur'd Man; of a very candid, pleasant, and chearful Temper: There was nothing of Sourness or Moroseness in it. He could say as pleasant Things as any Person, when he had a mind to give himself the Liberty of any facetious Discourse; but his Mirth was always season'd with Innocence and Gravity. He delighted to converse with Scholars, and was likewise of a communicative Temper, the peculiar Excellency of a learned Man. He was a great Encourager of young Divines, so obliging to them, so ready to assist them, and so willing to resolve their Doubts and Scruples when proposed to him, that no one went from him but with Pleasure and Satisfaction. In any Matters of Disputation or Argument, no one more free from Passion or Positiveness, no one more happy in delivering himself, and in a way of Argument and Speech, that both entertained and convinced.

He was in all Respects an Ornament to the Church, a Blessing to the Neighbourhood, especially to his Brethren the Clergy; his whole Conversation being sincere and honest, discreet and prudent, grave and profitable, and his whole Life one entire Piece and continued Testimony of his Piety and Devotion towards God, of his Friendship and Charity to Men, and of his Humility and Sobriety towards himself. His Labours in Preaching, Catechising, and other Duties of his Function, were extraordinary, and beyond most Examples; and such a God-like Disposition appeared in every thing he said or did, that it commanded Respect and Veneration from every one that heard or saw it; and it must be own'd, that scarce ever was known a better Man, or more sincere Christian. He was never wanting in any of the Duties and good Offices of Charity, being of a kind and sympathizing Disposition to all under any Calamity or Necessity; and distinguish'd himself for his great Integrity and strict Honour in all his Actions. And as to his Temperance, he was a very rare Example of it, almost abstaining from all sorts of Drink that are strong, and feeding once a Day upon Flesh-meats, except on the Fasts and Days of Abstinence appointed by the Church, which he always thought it his Duty strictly to observe. By so great Abstemiousness, which he imagined made his Head clearer, and better prepared for Study, and which he thought too his Constitution required from him, tho' in reality he was mistaken in it, and by so assiduous and indefatigable Application to his Studies, he too much impaired his Health, and broke the Vigour of his Constitution; and, at length, his Body having laboured under a Decline for about two Years, after a Fortnight's Illness, occasioned by a great Weakness of Stomach, which was no longer able to do its Office, he departed this Life while he was at *Cambridge*, where he went in order to finish the Ecclesiastical History of *Bede*, which he was then upon, and which is thought a most improv'd and accomplish'd Edition. It was publish'd, together with all his other Historical Works, *Anno* 1722, according to our Editor's own Direction, by his eldest Son, *George Smith, Esq;*^b tho' it would have been more compleat if he had lived to put the finishing Stroke to it.

He also publish'd three Sermons: The first, preach'd at the Cathedral of *Durham*, upon the eleventh Sunday after *Trinity*, entitled, *An Apology to Christians for the Gospel and its Ministers*; the second, to the Sons of the Clergy, upon their first solemn Meeting at *St. Nicholas's-Church* in *Newcastle upon Tyne*, *Sept.* 10, 1711; the third, at the Consecration of the New Church at *Stockton* in the County of *Durham*, *August* 21, 1712. He had some Intentions of writing the Antiquities of *Durham*, but made no great Progress therein: But he furnish'd the very Learned and Right Reverend Editor^c of *Camden's Britannia* with *Additions to the Bishoprick of Durham*, to be inserted in the last Edition of that great Work.

His Death, which he was well prepared for, was attended with all the Tokens of an humble, devout and penitent Soul, and a Spirit resigned to the Will of God: And when he had received the Benefit of Absolution and the blessed Sacrament, from the Hands of the Reverend Mr. *Henry Wotton*, Fellow of *St. John's-College*, he a few Hours after expired, (*July* 30, 1715.) to the great Grief of all his Friends, in the 56th Year of his Age; and his Remains were deposited in the Chappel of the said College, where there is an Inscription on his Monument.^d

^a See Dr. *Hickes's* Character of him in his Prefatory Epistle to his *Saxon Grammar*, and also in his Dedication to his Sermons. ^b Of *Burn-Hall, Durham*. ^c The present Lord Bishop of *London*. ^d To be inserted in the *Appendix*.

*The CHARACTER of the R^t Worshipful Sir GEORGE
WHITMORE Kt. † by the Rev^d ANTHONY FARINDON,
B. D. Divinity Reader of the Chapel-Royal at Windsor. **



MUST now turn your Eyes and Thoughts upon this *Pilgrim* here, this honour'd and worthy Knight, who is now pass'd through the busy Noise and Tumults of this World to his long Home and Rest. In which Passage of his (as I have receiv'd it from Men of Place and Worth and unquestion'd Integrity) he hath so exactly perform'd the Part and Office of a *Stranger* and *Pilgrim*, that he is followed with the Applause of them that knew him. And as in his Death he is become an Argument to prove the Doctrine which I have taught, so in his Life he made himself a great Example for them to look upon, who are now travelling and labouring in the same Way.

Look upon him then in every Capacity and Relation, either as a Part of the Commonwealth, or a Member of the City, or a Father of a Family, and you shall discover the Image and fair Representation of a *Stranger* in every one of these Relations.

For the first, I may truly say, as *Lampridius* did of *Alexander Severus*; *He was a good Man and of necessary Use in the Commonwealth.* He laid all the Strength he had to uphold it, and prefer'd the Peace and Welfare of it to his own, as well knowing that a private House might sink and fall to the Ground, and yet the Commonwealth stand and flourish, but that the Ruin of the Whole must necessarily draw with it the other Parts, and at last bury them in the same Grave. And here he found as rough a Passage as *Aufidienus Rufus* in *Tacitus*^a did in that Commotion and Rebellion of *Percennius*, who was pull'd out of his Chariot, laden first with Scoffs and Reproaches, and then with a Fardel of Stuff, and made to march foremost all the Company, and then asked in Scorn, whether he bore his Burden willingly, or whether so long a Journey was not tedious and irksome to him? So was this worthy Knight taken from his Wife, whom he entirely lov'd, and from his Children, those Pledges of his Love, and convey'd to Ship, and by Ship to Prison in a remote City, where he found some Friends; and then was brought back from thence to a Prison nearer home, where, if the Providence of God had not gone along with him, and shadowed him, he had met the Plague. So in some Measure that befell him which *St. Paul* speaketh of himself, *He was in Journeying often, in Perils of Waters, in Peril of his own Countrymen, in Perils in the City, in Perils on the Sea, in Perils amongst false Brethren.*^b But it may be said, what Praise is it to suffer all this, if he suffer as an evil Doer,^c and not for Conscience towards God?^d I come not hither to dispute that, but am willing to refer it to the great Trial, which shall open every Eye to behold that Truth, which now, being dazzled with Fears and Hopes, and even blinded with the Love of the World, it cannot see. But if it were an Error, and not Knowledge but Mistake, that drove him upon these Pricks, yet sure it was an Error of a fair Descent, begot in him by looking stedfastly on the Truth, and by having a steady Eye on the Oath of God.^e And if here he fell, he fell like a Christian, who did exercise himself to keep a good Conscience.^f

Again, take him in the City. In this he bore the highest Honour, and filled the greatest Place, yet was rather an Ornament to it than that unto him. For he sat in it as a *Stranger* and a *Pilgrim*, as a Man going out of the World, nor did so much consider his Power as his Duty, which look'd forward, and had respect of that which cannot be found in this, but is the Riches and Glory of another World. Therefore this World was never in his Thoughts, never came in to sower Justice, to turn Judgment into Wormwood by corrupting it, or into Vinegar by delaying it. There were no Cries of Orphans, no Tears of the Widow, no loud Complaints of the Oppressed to disquiet him in his Passage. How oft hath he been represented to me, and that by prudent and judicious Men, as the Honour and Glory of the City? And thus he went on his way, full of Temptations and Troubles, and full of Honours, even of those Honours which he refused. For you may remember how he bore that great Office, and you may remember how he refused it, and gained as much Honour in the Hearts of Men by

† Sometime Lord-Mayor of the City of London.
London in Folio, 1672.

^a 1. 1. Annal.

* From the First Volume of his Sermons, printed at
^b 2 Cor. ii. 26.

^c 1 Pet. iv. 15.

^d 2 Pet.

xix. 20.

^e Eccl. viii. 2.

^f Acts xxiv. 16.

the last as the first, as much Honour by withdrawing himself and staying below, as he did formerly in sitting in the highest Place with the Sword in his Hand.

Bring him now from the Publick Stage of Honour to his private House, and thence you might have seen him *walking*, as *David* speaketh, *in the midst of his House* in Innocency, and *with a perfect Heart*,^s as an Angel or Intelligence moving in his own Sphere, and carrying on every Thing in it with that Order and *Decorum*, which is the Glory of a *Stranger*, whose moving in it is but a going out of it to render an Account of every Act and Motion. You might have beheld him looking with a settled and unmoveable Eye of Love on his Wife, walking Hand in Hand with her for forty-four Years, and walking with her as his Fellow-Traveller, with that Love, which might bring both at last to the same Place of Rest. You might behold him looking on his Children with an Eye of Care as well as of Affection, initiating them into the same Fellowship of *Pilgrims*; and on his Servants, not as on Slaves, but as his *humble and inferior Friends*, as *Seneca* calleth them, and as his Fellow-Pilgrims too. And thus he was a domestick Magistrate, a Lover and Example of that Truth which *Socrates* taught, That they who are good Fathers of their Family will make the best and wisest Magistrates, they who can manage their own Cock-boat well may be fit at last to sit at the Stern of the Common-wealth.

I confess I knew him but in his Evening, when he was near his Journey's End, and then too but at some Distance. But even then, I could discover in him that Sweetness of Disposition and that courteous Affability, which by *St. Paul* are commended as Virtues, but have lost that Name with Hypocrites, with proud and supercilious Men, who think it a great Part of their Religion to pardon none but themselves, and then think they have put off the Old Man when they have put off all Humanity. In these Homiletick Virtues I could discern a fair Proficiency in this Reverend Knight: And what my Knowledge could not reach, was abundantly supplied and brought unto me by the joint Testimony of those who knew him, and by a Testimony, which commendeth him to Heaven and God himself, the Mouths of the Poor, which he so often filled.

Thus did he walk on as a *Stranger*, comforting and supporting his Fellow-pilgrims, and reaching forth his Charity to them as a Staff. Thus he express'd himself in his last Will; by which he hath bequeath'd a Legacy of Comfort and Supply (a plain Acknowledgement that he was but a *Stranger on the Earth*) to every Prison, and to many Parishes within this City. He remember'd *them who are in Bonds*, as one who himself was in the Body, and sometimes a *Prisoner as they*.^h

It was this our Honoured Brother's Happiness to find no Accuser but himself; I may truly say, I never yet heard any. Report hath given him an honourable Pass. The Voice of the Poor was, *He was full of good Works*; the Voice of the City, *He was a good Magistrate*; the Voice of his Equals, *He was a true Friend*; the Voice of all that I have heard; *He was a just Man*; and then our Charity will soon conclude, *He was a good Christian*; for he lived and died a Son of the Church, of the Reformed; and according to the Way which some call *Heresy*, some *Superstition*, so worshipped he the God of his Fathers.ⁱ

Died December 12. 1654. at his House at Bawmes in Middlesex.

^s Psalm ci. 2.

^h Hebr. xiii. 3.

ⁱ Acts xxiv. 14.



*The CHARACTER of the R^t Hon^{ble} FRANCES Countess of Carbery, by JEREMY TAYLOR, D. D. afterwards Lord Bishop of Down and Connor. **



Chuse not to declare her Extraction and Genealogy. It was indeed fair and honourable; but having the Blessing to be descended from worthy and honourable Ancestors; and herself to be adopted and ingrafted into a more noble Family, yet she felt such outward Appendages to be none of hers; but the Purchase of the Virtues of others, which although thy did engage her to do noble Things, yet they would upbraid all degenerate and less honourable Lives than were those which began and increased the Honour of the Families. She did not love her Fortune for making her noble, but thought it would be a Dishonour if she did not continue her Nobleness and Excellency of Virtue, fit to be owned by Persons related to such Ancestors. And I myself have been a Witness of it, how this excellent Lady would by an Act of Humility and Christian Abstraction, strip herself of all that fair Appendage of exterior Honour, which decked her Person and her Fortune; and desired to be owned by nothing but what was her own, that she might only be esteemed honourable, according to that which is the Honour of a Christian and a wise Person.

She had a strict and severe Education; and it was one of God's Graces and Favours to her. For being the Heiress of a great Fortune, and living amongst the Throng of Persons in the Sight of Vanities and empty Temptations; that is, in that Part of the Kingdom, where Greatness is too often expressed in great Follies, and great Vices, God had provided a severe and angry Education, to chastise the Forwardness of a young Spirit, and a fair Fortune; that she might for ever be so far distant from Vice, that she might only see it and loath it, but never taste of it, so much as to be put to her Choice whether she would be virtuous or no. God intending to secure this Soul to himself, would not suffer the Follies of the World to seize upon her by way of too near a Trial, or busy Temptation.

She was married young, and besides her Business of Religion, seemed to be ordained in the Providence of God, to bring to this honourable Family a Part of a fair Fortune, and to leave behind her a fairer Issue, worth ten thousand times her Portion; and as if this had been all the publick Business of her Life, when she had so far served God's Ends, God in Mercy would also serve her's, and take her to an early Blessedness.

In passing through which Line of Providence, she had the Art to secure her eternal Interest, by turning her Condition into Duty, and expressing her Duty in the greatest Eminency of a virtuous, prudent, and rare Affection, that hath been known in any Example. I will not give her so low a Testimony, as to say only that she was chaste: She was a Person of that Severity, Modesty and close Religion (as to that Particular) that she was not capable of uncivil Temptations; and you might as well have suspected the Sun to smell of the Poppy he looks on, as that she could have been a Person apt to be sullied by the Breath of a foul Question.

But that which I shall note in her, is that which I would have to be an Example to all Ladies, and to all Women. She had a Love so great for her Lord, so intirely given up to a dear Affection, that she thought the same Things, and loved the same Loves, and hated according to the same Enmities, and breathed in his Soul, and lived in his Presence, and languished in his Absence: And all that she was or did, was only for and to her dearest Lord. And although this was a great Enamel to the Beauty of her Soul, yet it might in some Degree be also a Reward to the Virtue of her Lord: For she would often discourse it to them that conversed with her, that he would improve that Interest which he had in her Affection, to the Advantages of God and of Religion: And she would delight to say, that he called her to her Devotions, he encouraged her good Inclinations, he directed her Piety, he invited her with good Books; and then she loved Religion, which she saw was not only pleasing to God, and an Act or State of Duty, but pleasing to her Lord; and an Act also of Affection and conjugal Obedience; and what at first she loved the more forwardly for his Sake, in the using

* From the Sermon dedicated to the Right Honourable Richard Lord Vaughan, Earl of Carbery; and printed in the Collection of Sermons. Folio, 1655.

of Religion, left such Relishes upon her Spirit, that she found in it Amability enough to make her love it for its own. He only was (under God) the Light of her Eyes, and the Cordial of her Spirits, and the Guide of her Actions, and the Measure of her Affections, 'till her Affections swelled up into a Religion, and then it could go no higher, but was confederate with those other Duties, which made her dear to God. Which rare Combination of Duty and Religion, I chuse to express in the Words of *Solomon*, *She forsook not the Guide of her Youth, nor brake the Covenant of her God.*

As she was a rare Wife, so she was an excellent Mother: For in so tender a Constitution of Spirit as hers was, and in so great a Kindness towards her Children, there hath seldom been seen a stricter and more curious Care of their Persons, their Deportment, their Nature, their Disposition, their Learning, and their Customs. And if ever Kindness and Care did contest, and make Parties in her, yet her Care and her Severity was ever victorious; and she knew not how to do an ill Turn to their severer Part, by her more tender and forward Kindness. And as her Custom was, she turned this also into Love to her Lord. For she was not only diligent to have them bred nobly and religiously, but also was careful and solicitous that they should be taught to observe all the Circumstances and Inclinations, the Desires and Wishes of their Father; as thinking that Virtue to have no good Circumstances, which was not dressed by his Copy, and ruled by his Lines and his Affections.

But if we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplary Piety. She was a great Reader of Scripture, confining herself to great Portions every Day; which she read, not to the Purposes of Vanity and impertinent Curiosities, not to seem knowing, or to become talking, not to expound and rule, but to teach her all her Duty, to instruct her in the Knowledge and Love of God and of her Neighbours; to make her more humble, and to teach her to despise the World and all its gilded Vanities; and that she might entertain Passions wholly in design and order to Heaven. I have seen a female Religion that wholly dwelt upon the Face and Tongue; that like a wanton and undressed Tree spends all its Juice in Suckers and irregular Branches, in Leaves and Gum; and after all such goodly Outfides, you shall never eat an Apple, or be delighted with the Beauties, or the Perfumes of a hopeful Blossom. But the Religion of this excellent Lady was of another Constitution, it took Root downward in Humility, and brought forth Fruit upward in the substantial Graces of a Christian, in Charity and Justice, in Chastity and Modesty, in fair Friendships and Sweetness of Society. She had not very much of the Forms and Outfides of Godliness; but she was hugely careful for the Power of it, for the moral, essential and useful Parts; such as would make her be, not seem to be, religious.

She was a very constant Person at her Prayers, and spent all her Time, which Nature did permit to her Choice, in her Devotions, and reading and meditating, and the necessary Offices of her household Government, every one of which is an Action of Religion, some by Nature, some by Adoption. To these also God gave her *a very great Love to hear the Word of God preached*; in which, because I had sometimes the Honour to minister to her, I can give this certain Testimony, that she was a diligent, watchful and attentive Hearer; and to this she had so excellent a Judgment, that if ever I saw a Woman whose Judgment was to be revered, it was her's alone: And I have sometimes thought that the Eminency of her discerning Faculties did reward a pious Discourse, and placed it in the Regions of Honour and Usefulness, and gathered it up from the Ground, where commonly such Homilies are spilt or scattered, in Neglect and Inconsideration. But her Appetite was not soon satisfied with what was useful to her Soul. She was also *a constant Reader of Sermons*, and seldom missed to read one every Day; and that she might be full of Instruction and holy Principles, she had lately designed to have a large Book, in which she purposed to have a Stock of Religion transcrib'd in such Assistances as she would chuse, that she might be *readily furnished and instructed to every good Work.*

She always lived a Life of much Innocence, free from the Violences of great Sins: Her Person, her Breeding, her Modesty, her Honour, her Religion, her early Marriage, the Guide of her Soul, and the Guide of her Youth, were as so many Fountains of restraining Grace to her, to keep her from the Dishonours of a Crime. It is good to bear the Yoak of the Lord from our Youth, and tho' she did so, being guarded by a mighty Providence, and a great Favour and Grace of God from staining her fair Soul with the Spots of Hell, yet she had strange Fears and early Cares upon her; but these were not only for herself, but in order to others, to her nearest Relatives. For she was so great a Lover of this honourable Family of which she now was a Mother, that she desired to become a Chancel of great Blessings to it unto future Ages; and was extremely jealous lest any Thing should be done, or lest any Thing

¹ Prov. ii. 17.

had been done, though an Age or two since, which should entail a Curse upon the innocent Posterity; and therefore (although I do not know that ever she was tempted with an Offer of the Crime) yet she did infinitely remove all Sacrilege *from her Thoughts*, and delighted to see her Estate of a clear and disentangled Interest: She would have no mingled Rights with it; she would not receive any thing from the Church, but Religion and a Blessing; and she never thought a Curse and a Sin far enough off, but would desire it to be infinitely distant. And that as to this Family God hath given much Honour, and a wise Head to govern it, so he would also for ever give many more Blessings; and because she knew that the Sins of Parents descend upon Children, she endeavoured by Justice and Religion, by Charity and Honour, to secure that her Chancel should convey nothing but Health, and a fair Example and a Blessing.

And though her Accounts to God were made up of nothing but small Parcels, little Passions, and angry Words, and trifling Discontents, which are the Allays of the Piety of the most holy Persons, yet she was early at her Repentance; and toward the latter End of her Days, grew so fast in Religion as if she had had a Revelation of her approaching End; and therefore, that she must go a great Way in a little Time, her Discourses were more full of Religion, her Prayers more frequent, her Charity increasing, her Forgiveness more forward, her Friendships more communicative, her Passions more under Discipline, and so she trimmed her Lamp, not thinking her Night was so near, but that it might shine also in the Day-time in the Temple, and before the Altar of Incense.

But in this Course of her's, there were some Circumstances and some Appendages of Substance, which were highly remarkable.

1. In all her Religion, and in all her Actions of Relation towards God, she had a strange Evenness and untroubled Passage, sliding toward her Ocean of God and of Infinity, with a certain and silent Motion. It dwelt upon her Spirit, and was incorporated with the periodical Work of every Day: She did not believe that Religion was intended to minister to Fame and Reputation, but to pardon Sins, to the Pleasure of God, and the Salvation of Souls.

2. The other Appendage of her Religion, which also was a great Ornament to all the Parts of her Life, was a rare Modesty and Humility of Spirit; a confident despising and undervaluing of herself. For though she had the greatest Judgment, and the greatest Experience of Things and Persons that I ever yet knew in a Person of her Youth, and Sex, and Circumstances; yet, as if she knew nothing of it, she had the meanest Opinion of herself, and like a fair Taper, when she shined to all the Room, yet round about her own Station she had cast a Shadow and a Cloud, and she shined to every Body but herself. But the Perfection of her Prudence and excellent Parts could not be hid, and all her Humility, and Arts of Concealment, made the Virtues more amiable and illustrious.

I know not by what Instrument it happened, but when Death drew near, before it made any Shew upon her Body, or revealed itself by a natural Signification, it was conveyed to her Spirit; she had a strange secret Perswasion that the bringing this Child should be her last Scene of Life: For so it was, that the Thought of Death dwelt long with her, and grew from the first Steps of Fancy and Fear, to a Consent; from thence to a strange Credulity and Expectation of it; and without the Violence of Sicknes she died, as if she had done it voluntarily and by Design; and for fear her Expectation should have been deceived, or that she should seem to have had an unreasonable Fear or Apprehension, or rather (as one said of Cato) *she died, as if she had been glad of the Opportunity.*

And in this I cannot but adore the Providence, and admire the Wisdom and infinite Mercies of God. For having a tender and soft, a delicate and fine Constitution and Breeding, she was tender to Pain, and apprehensive of it, as a Child's Shoulder is of a Load and Burthen: And in her often Discourses of Death, which she would renew willingly and frequently; she would tell, that she feared not Death, but she feared the sharp Pains of Death. The being dead, and being freed from the Troubles and Dangers of this World, she hoped would be for her Advantage; and therefore that was no Part of her Fear. But she believing the Pangs of Death were great, and the Use and Aids of Reason little, had Reason to fear, lest they should do Violence to her Spirit, and the Decency of her Resolution. But God that knew her Fears, and her Jealousy concerning herself, fitted her with a Death so easy, so harmless, so painless, that it did not put her Patience to a severe Trial. It was not (in all Appearance) of so much Trouble, as two Fits of a common Ague: So careful was God to remonstrate to all that stood in that sad Attendance, that this Soul was dear to him; and that since she had done so much of her Duty towards it, he that began would also finish her Redemption by an Act of a rare Providence and a singular Mercy.

She had in her Sicknes (if I may so call it, or rather in the Solemnities and graver Preparations towards Death) some curious and well-becoming Fears concerning the final Estate

of her Soul. But from thence she passed into a *Deliquium*, or a kind of Trance, and as soon as she came forth of it, as if it had been a Vision, or that she had conversed with an Angel, and from his Hand had received a Label, or Scroll of the *Book of Life*, and there seen her *Name* enrolled, she cried out aloud [*Glory be to God on high: Now I am sure I shall be saved.*] Concerning which Manner of discoursing we are wholly ignorant, what Judgment can be made; but certainly there are strange Things in the other World, and so there are in all the immediate Preparation to it; and a little Glimpse of Heaven, a Minute's conversing with an Angel, any Ray of GOD, any Communication extraordinary from the Spirit of Comfort which GOD gives to his Servants in strange and unknown Manners, are infinitely far from Illusions; and they shall then be understood by us, when we feel them, and when our new and strange Needs shall be refreshed by such unusual Visitations.

But I must be inforced to use Summaries and Arts of Abbreviature in the enumerating those Things in which this rare Personage was dear to GOD, and to all her Relatives.

If we consider her Person, she was in the Flower of her Age, of a temperate, plain and natural Diet, without Curiosity or an intemperate Palate; she spent less Time in Dressing, than many Servants; her Recreations were little and seldom, her Prayers often, her Reading much: She was of a most noble and charitable Soul; a great Lover of honourable Actions, and as great a Despiser of base Things; hugely loving to oblige others, and very unwilling to be in Arrear to any upon the Stock of Courtesies and Liberality; so free in all Acts of Favour, that she would not stay to hear herself thanked, as being unwilling that what Good went from her to a needful, or an obliged Person, should ever return to her again; she was an excellent Friend, and hugely dear to very many, especially to the best and most discerning Persons, to all that conversed with her, and could understand her great Worth and Sweetness: She was of an honourable, a nice and tender Reputation; and of the Pleasures of this World which were laid before her in Heaps, she took a very small and inconsiderable Share, as not loving to glut herself with Vanity, or to take her Portion of good Things here below.

If we look on her as a Wife, she was chaste and loving, fruitful and discreet, humble and pleasant, witty and compliant, rich and fair, and wanted nothing to the making her a Principal Precedent to the best Wives of the World, but a long Life, and a full Age.

If we remember her as a Mother, she was kind and severe, careful and prudent, very tender, and not at all fond, a greater Lover of her Childrens Souls, than of their Bodies, and one that would value them more by the strict Rules of Honour and proper Worth, than by their Relation to herself.

Her Servants found her prudent, and fit to govern, and yet open-handed and apt to reward: A just Exactor of their Duty, and a great Rewarder of their Diligence.

She was in her House a Comfort to her dearest Lord, a Guide to her Children, a Rule to her Servants, an Example to all.

But as she related to GOD in the Offices of Religion, she was even and constant, silent and devout, prudent and material: She loved what she now enjoys, and she feared what she never felt, and GOD did for her what she never did expect. Her Fears went beyond all her Evil; and yet the Good which she hath received was, and is, and ever shall be beyond all her Hopes.

She lived as we all should live, and she died as I fain would die.

Died Oct. 9. 1650. at her House Golden Grove in Carmarthenshire.



*The CHARACTER of the most Rev^d Dr. JAMES MARGETSON, Archbishop of Armagh, by HENRY, Lord Bishop of Meath.**



HE was born at *Drighlington* in *Yorkshire*, and educated at *Peterhouse* in *Cambridge*, and after in the Parish of *Watlass* in his own Country preferred and beneficed.

There that great *Strafford* (then Lord Viscount *Wentworth*) designed for the chief Government of *Ireland*, taking notice of his Piety and Parts, and of his good Report generally; he brought him over with him,^a for the sake of being near him in his Devotions.

Having thereupon given up that his Preferment in *England*, he was afterwards in *Ireland* plentifully provided for, and settled in the Deanery of the Cathedral of the *Blessed Trinity*, commonly called *Christ-Church, Dublin*.

But here after a while was he, as were all, surpris'd with that general Calamity and Deluge of Evil, overwhelming the whole Kingdom, *that grand Rebellion* breaking out on the 23^d of *October*, 1641, wherein thousands of poor Protestants were cruelly murdered. Thousands also naked and famished *escaping but with the Skin of their Teeth* (miserable *Job's* sad Expression of himself in his Sufferings.^b) These came in daily from all Quarters, flocking and swarming to *Dublin*, a City of Refuge then for those miserable Sufferers.

Of those poor Creatures, woeful Objects of Compassion, so many in fresh Numbers had been continually by this charitable Person fed, clad, and relieved, that he was himself thereby brought to Straights, the Course of his Revenue here being every way stop't. By which, and by the Dangers daily drawing nearer even to the very Gates, he was at length enforced from hence into *England* for Security and Subsistence.

But there also not long after was he (as by some Fatality) overtaken with Evils as unexpected, as great and general, by which Church and State were together overturned. *As if one fleeing from a Lion should meet with a Bear, and going into an House and leaning his Hand on a Wall, a Serpent should bite him;*^c for he was by the disloyal Party there taken and cast into *Manchester Goal*, where he continued untill he was by exchange of three or four Officers thence delivered.

And having thus weathered that Storm, he considered of some more private Retirement, and freer from Danger, which he thought might be best found in *London*; there *hiding himself in his Chamber* (God's Advice to his in times of Evil) *untill that Indignation* (also read *Tyranny*) were overpast.^d

His Sufferings were of long continuance, from 1641, to 1660; for then was the Face of all Things in Church and State changed gloriously, his Majesty returning to his People and to the Throne of his Royal Ancestors. *Then were our Judges restored as at first, and our Counsellors as at the Beginning.*

A Description of happy Times:^e then was the Church out of Confusion and Deformity thereby returned to her former Beauty and Order; and then were the Breaches in God's House repaired, its scattered Members recalled, and fit Persons sought out for supplying and filling up those Vacancies, which the Wickedness of those dismal Times had occasioned.

Among those was this pious Person sought, found, and brought forth, and by his sacred Majesty returned into *Ireland*.

Where, *Anno* 1660, he was appointed to sit as Archbishop in the *Metropolitanical Chair* of this Province of *Dublin*. Afterward, *Anno* 1663, on the Decease of that learned and worthy Prelate, *Primate Bramhall*, he was removed and promoted to the *Archbishoprick* of *Armagh* and *Primacy* of all *Ireland*.

Nor did his Honours there stop, but those were after followed with (what he accounted justly an Addition to the greatest) *his being also chosen Vice-Chancellor* of the University of *Dublin*.

* From the Sermon preach'd at *Christ-Church, Dublin*, Aug. 30. 1678. Printed at *London*, 1679. In Quarto. ^a Into *Ireland*. ^b *Job* xix. 20. ^c *Amos* v. 19. ^d *Isaiah* xxvi. 20. ^e *Isaiah* i. 26.

Thus we have seen him at the *highest* that *this Church of Ireland* could raise him; see him now as to his *Qualifications* thereunto.

In him appears what the great Apostle St. Paul wishes for and requires in a Bishop, ^c *that he be blameless, hospitable, sober, a lover of good Men, just, holy, holding fast the Faith* (Orthodox) these I but name only without farther Application as to him, who may rather seem to be in that, named or pointed at, from his just and owned Character; add his *Learning*, a fit Application for such. His Parts were more in Substance, than Shew, ordinarily. His Value was much intrinsic, not overlaid and set forth for Ostentation. He was a Vessel full of rich Liquor, which must be pierced if tasted, and then found fragrant, pleasing, and refreshing. This his being as to himself reserved seems to be a *natural Disposition* in him, being of a *quiet Spirit* like Isaac among the Patriarchs (*Abraham* and *Jacob*) of less Noise in the World than they; and as the Pattern to all, our LORD CHRIST, ^f *not striving, nor his Voice heard in the Streets*, seeming to be rather blamed by his Friends, as was our LORD also by his, ^g *go (said they) over Jordan, that thy Disciples may see the Works that thou doest, for there is no Man that doth any Thing in secret, and he himself seeketh to be known openly: If thou do those Things shew thyself to the World;* so was it with him generally, I except when the Church came to be concerned. Then was he up and discharged the Duty of a true Prelate, the Zeal of God's House eating him up; he being thereupon sometimes passionately troubled, where any Thing fell short of his Expectation that way. Careful he was of his episcopal Charge; as in what was in his own Diocese of *Armagh*, under his ordinary care, so throughout his Province; that others in like Place subordinately should see to their Work also. He did encourage Well-doing in all the Clergy, exhorting the Backward, and reproving what was amiss; and that generally in Mildness, but sometimes where Cause required, sharply, yet that oft with Tears.

Not long before his End, being fastened to his Bed, and a Visitation then being held by his Surrogate, for his Diocese of *Armagh*, he desired, in the return, to understand the State of the Churches there; to which this Accompt was given him, that there was no Church there without an able and learned Minister; and that the Duty in every Church was performed duly by a Resident Minister, or an able Resident Curate with competent Allowance. This I had from a learned Person, whose that Work was under him principally, which Accompt was by him received with much Satisfaction, as what was to be shortly after given by him to the great Bishop of Souls.

As to *Charity, Piety, and Beneficence*, this is a principal *Qualification*, and becoming that sacred Order above others, concerning which, as to *this pious Prelate*, something hath been already spoken. His charitable relieving those poor stript Protestants in Ireland while he was there, Anno 1641, feeding the Hungry, clothing the Naked, and providing all Necessaries for the Sick; and that so liberally, and so long, as that he was himself at length brought near to his Morfel, and thereby inforced to seek elsewhere what to eat; of which before also in times of his Retirements in England, his own Stock and Store being short for helping others as he desired, he made it his Work to stir up others to that good Work, for relieving the Necessities of poor Irish Sufferers, flocking daily to London for Help; especially for the Distressed of the Clergy; and those particularly of England suffering for a good Conscience. And among others was thereby relieved that worthy and learned Prelate of Ireland, Bishop Chappel. After his Return into Ireland, God having blessed him in his Substance considerably, he would not be unmindful of that Place in England where he was born. And at Drighlington in Yorkshire, his Native-place and Country, he erected and endowed a Free School, endowing that with a large yearly Revenue for ever. And in Ireland, beside what was by him piously contributed toward the repairing and adorning the two Cathedrals in Dublin, Christ's Church and St. Patrick's, there was added his Care and Bounty towards his Cathedral at *Armagh*. As to *Armagh*, that had oft fatally suffered almost to utter Desolation; that Place being seated in the Province of *Ulster*, being in troublesome Times subject to frequent Incurfions and Attempts of Enemies. It had suffered by Fire and Sword Anno 890, 893, and 919, 1166, and 1179, and 1189, and lastly 1642, when Sir Phelim O Neil, at the Head of an Army, detached an Officer, who destroyed *Armagh*, and consumed that great Cathedral with Fire, which sacrilegious Act of that wicked Person escaped not divine Justice, he soon after falling distracted and dying miserably. The repairing that vast Pile and Cathedral of *Armagh*, was a chief Care of this pious Prelate, its Archbishop, to the just Praise of his Piety, Care, and Beneficence.

As to his otherwise dispensing charitably to the Needy, he reserved himself in that unto himself (as in other his great Parts) which were not for common Observation; Charity being in that properly ordered, so as that the Left-hand should not know what the Right-hand doth; yet

^c Tit. i. 7, 8.

^f Mat. xii. 19.

^g John vii. 3, 4.

by that faithful Hand by him in such Occasions ordinarily employed, I have Assurance that he was *full of good Works*, and in that way constant and forward, not expecting Solicitations and Addresses toward it, but inquiring secretly for the Poor and Needy, and sending them often Help, they knew not whence, and that as Occasion was for it, liberally. One Person being instanced (but not named) to whom at one time, out of his own Purse, he sent one hundred Pounds.

I say, *out of his own Purse*; to difference what was so by him done, from what, *by his honourable Place of his Majesty's Almoner of Ireland*, he faithfully dispersed. Faithful he was in that his publick Trust, not suffering any Part of what came in that Way to mix with his private. But depositing this in that faithful Hand that received it, to be forthwith disposed to its proper Use, as the Comings in, which were slow, would allow it. I have perused those Accompts, and found the Comings in to be sometimes twenty Shillings, or such small Sums at a time, sometimes more, but never above twenty-three Pounds, and that but once, those Comings in also being uncertain, and but as Occasions were for it, by its double Branches of *Fines and Deodands*, the whole Sum of both put together making up but 169*l.* 18 *s.* 1 *d.* and that in fifteen Years from 1663 to 1678. Yet was this, whatsoever it was in common Esteem, sufficient to cloud his private Charity, all by him done, being commonly interpreted only on the publick Accompt, which was no Trouble to him, but well answering his Desire of being in that Work as to himself private and unobserved.

As to his private Estate and Fortunes, God blessed him in that abundantly. A Blessing promised to the Charitable, yet is not that always so in this Life: God reserving his Retributions from some, and giving the greater to another; here also Providence ordering commonly, that *all Things be alike to good and bad*; ^h and that *Love or Hatred* (of God to Men in their several States of Good and Evil) appear not by *any Thing before them, Prosperity or Adversity*, ⁱ since there are *Wicked prosperous, and Good suffering*; *the Good often abounding in outward Happiness, and the Wicked in Misery*. Abraham, Isaac and Jacob, among the Patriarchs, had the Blessing of Abundance. But it is to be observed, that *the Prosperity of the Good is more subject to Envy and Detraction, than is that of the Wicked commonly*; so was it with Isaac. He was prosperous, and was therefore maligned and troubled, altho' peaceable and quiet, and thrust away by his ill Neighbours the *Philistines*, which being by him expostulated with them, the Answer was, *because we saw certainly that the Lord was with thee*. ^k

This seems the Condition of this Patriarch also (for in that Rank of a Patriarch in the Church, is the Primate of *Armagh* also esteemed) God thus blessing him; if it be not a Trouble to some, yet there is from that what is objected for a Crime, that *in England he had laid out what he had acquired in Ireland, and not there rather where he had it*. This is observed.

But to the contrary it is well known, that even *in Ireland* he laid out for a Settlement for one of his Children, *no less than four Thousand Pounds at once*. And the like Sum of four thousand more towards the Settlement there of another of his Children. He was also on purchasing not far off, an Estate, sold after for six thousand Pound, which he might have had cheaper, but refused to deal in it, understanding Part of it to be Abbey-Land. For in all his Layings out wheresoever, he was ever careful not to meddle with any Concern of the Church, nor with Tithes, nor with what did belong to Abbeys, having often observed the Evil of that to their Possessors.

That therefore of *his not laying out of his Substance in Ireland*, is a causeless Detraction, the contrary appearing considerably.

But, *wherein is the Evil of his providing a Settlement also in England, as in Ireland*; and whether in that were not his Considerations prudent and provident?

He had *in Ireland seen and felt* the prodigious Evils of that fatal Year 1641. How it was then with *others*, and with *himself* also; and that holding twenty Years after.

He might have remembered that the Year 1641 *was not the first of that kind in this Kingdom*; that being but a repeating over and over again what was often before; altho' never in so high a Degree of Mischief in any Age till then.

He might have considered, *that it might be so again, as then and before*; the same Effects likely following where the same Causes are in being. Solomon's Observation of Times generally, may be so here: *The Thing that hath been, is what shall be, and that which is done, is that which shall be done*. ^l May it not therefore be thought adviseable and convenient on such Considerations, that there should be a laying up in Store, where is more Security to answer such Accidents; but now to come from this great Prelate's Life to his End.

^h Eccl. ix. 2.ⁱ Eccl. ix. 1.^k Gen. xxvi. 27, 28.^l Eccl. i. 9.

A little before his last Distemper *he found* (as he said) *his Heart filled with Joys and Comforts in God, extraordinary above all that could be imagined.* Such are found in God's Children sometimes after great Trials and Sufferings, to refresh. Sometimes under such Sufferings to support, as an Angel sent to Christ in his Agony,^m after which we hear him not complain any more, as thrice before of his Cup.ⁿ And sometimes this is before and introductory to some great Change, preparing for it.

The 5th of May last, a Sacrament Day in this Church, he would be then a publick Communicant, and tho' his Distemper had already gotten some hold of him, he preferred God's Service to his private Condition. For as he was always a constant Frequenter, above others, of the publick Service of God, he would omit no Occasion for that, where any Competency of Health would permit. After that, and from thenceforth, *he was confined to his House* by his Indisposition increasing.

But, *there he found the Church; the Church at his House;* his House being an Oratory for constant and frequent Devotions; publick in the Use of Church Offices, and in private Prayers also; many resorting thither principally for serving God. And when *he seemed to be confined to his Chamber;* yet then (altho' not well able) would he step out to be in the Company of those worshipping God in the next Room, parting from them with a Blessing to that Meeting. After a while that Liberty was denied him, not to be restrained only to his Chamber, but to be also fastened to his Bed. Then notwithstanding some Hopes given by his Physicians, he gave himself to prepare carefully for that Change which he did foresee more than others. This he did by Prayer, and for the Church was his Prayers particularly; and desired others Prayers also with him and for him. Also by private Meditation, in which he was frequent, complaining sometimes of being in that disturbed by some not observing it. He desired also the Sacrament, which he received together with the Church Absolution, being exceedingly satisfied and comforted with both.

His Pains increasing, his Patience also increased, and appeared to Admiration, hardly complaining otherwise, than by a Groan now and then stealing from him, and being once observed by some Gestures to be troubled, he was asked, *where his Pain was?* Where, (said he) *even from Fingers ends to my Toes ends,* and yet shewing in all, little Trouble, only turning to me, he said (*Credo resurrectionem Carnis*)^o as if not willing others should understand his Pain, and shewing how he found in that, Support under all Sufferings, *his Faith and Hope of the Resurrection.* Some wishing him Ease, he desired (he said) *Patience rather, that being a Grace and from God's Spirit, Ease being natural;* often he had in his Mouth that of the Apostle, *I desire to dissolve and be with Christ; to dissolve, not (commonly) to be dissolved,* this signifying Obedience and Submission (which is well) but the other Willingness and Desire to be with CHRIST. This also he had sometimes, *I am not ashamed to live nor fear to die.*

And in that his last; his Lips were much for Blessing; and he had the Happiness of being sensible to the last. And his End was with the Blessing of a good old Age, the 78th Year of his Age, *then carried to his Grave in a full Age, like as a Shock of Corn cometh in, in his Season,* so to be laid up till the Resurrection.

Died in August 1678, and buried the 30th of the same Month in Christ-Church, Dublin.

^m Luke xxii. 43.

ⁿ Heb. v. 7.

^o I believe that there shall be a Resurrection of the Dead.

^p Phil.

^q Job v. 26.



*The CHARACTER of the Hon^{ble} Sir RICHARD HOGHTON,
of Houghton, Bart, by SETH BUSHELL, D. D. **



It has pleased Almighty God, the wise Dispenser of all his Providences, by a sudden Stroke to make a sad Breach in a worthy Family, in taking away the chief Head thereof; a Person of great Worth and Honour, of an honourable Extraction, of a generous Disposition, and of a courteous, kind and affable Temper, whose high Degree was so seasoned with an humble Carriage toward all Inferiors, as laid upon them a just Obligation for true Honour and Service.

And that I may give you no other Character of him, but what is just and due, and becoming this Place, I may truly tell you, and your Testimony goes along with me herein, that he was free and hospitable in the Entertainment of his Friends, and most pleased with their kind and chearful Visits. His Comportments at home and abroad were like himself, ever bespeaking a generous and worthy Mind; and suitable to that Eminency of Interest and Repute, which upon just Accounts he held in his Country.

'Twas his great and deserved Commendation, that he was free from those Vices, which are the grand Stains of true Honour: I mean Intemperance, Debaucheries, Revelling, dissolute Practices, profligate Courses, and the like, with which these evil Times, and Days of Iniquity do so much abound.

That he was a profess'd Protestant, I need not tell you; 'tis well known to those that knew him, how real and forward he was that Way, and his publick receiving the Holy Sacrament of the Lord's Supper by my Ministration in this Place, and in this Congregation, according to the Usage of the Church of *England*, as you can testify, bears Witness for him.

He was a Person of many moral Virtues, and divine Graces too. That Expression of his to one of his Friends not long before he died, *That God accepts of a little Grace, if true and saving; and that none knew what had passed between God and his own Soul in secret*; argued more than an ordinary Stamp of Grace upon him, which might be evidenced in divers Particulars, were time convenient for it.

He had some Fore-thoughts and previous Apprehensions of his Death approaching, or at least that he should not live long; which may be hence inferr'd, in that not long before the Distemper seiz'd him, whereof he shortly died, and when he seem'd to be well in Health, as to his bodily State, yet then he discoursed of his Death and latter End, as coming on, and of several Particulars, which he foresaw would be incident thereupon (as representing that State to himself in his own Thought by a previous Survey) and so was proceeding to give divers Directions and Monitions, which the Love, his dear Relations had to him, would not suffer them to hear uttered upon such an Occasion.

In a word, I may truly say, that the Country has lost a good Patriot, the Gentry an eminent Person in their Number, the poor Neighbourhood a constant and charitable Supporter, his Friends an hospitable Receiver, Kindred an honourable and respective Relation, Servants have lost a good Master, myself a worthy Patron, Children an indulgent Father, an honourable and virtuous Lady a dear Comfort; but tho' the Loss be great in these Respects on Earth, yet the Gain is more exceeding and weighty to him in Heaven.

Died in Febr. 1677; and buried the 14th of the same Month at Preston in Amounderness in Lancashire.

* From the Sermon preach'd at *Preston in Amounderness in Lancashire, Febr. 14. 1677*; Dedicated to the Hon. Sir Charles Houghton, Bart. and the Lady Sarah Houghton, his Mother; and printed at London in 1678. In Quarto



*The CHARACTER of the R^t Hon^{ble} the Lady MARY,
Daughter to Ferdinando late Earl of Huntingdon, † by
SAMUEL WILLES, M. A. and Preacher at All-hallows in
Derby. **



HIS excellent Lady, in her highest and most ravishing Meditations of Heaven, could but conjecture only, and that very imperfectly, what God hath prepared for her, and for all those that love him. But she understood and felt so much, as served to engage and animate her in all the Exercises of holy Living. And she never thought those Conditions hard, which God requires to *make us meet to be Partakers of the Inheritance of the Saints in Light.*^a And this I shall endeavour to make appear in the following Accounts of her; which I have collected from the happy Opportunities I have had for many Years, to make Observation of her holy Life, and from some Memorials, which those who best knew her have communicated to me. And if any can be so invidious, as to think the Character I shall give can exceed the Subject, I shall say nothing, but that of the admirable *Pliny*:^b *That those who neglect the doing praise-worthy Things, look upon all Commendations as Flattery.* Nor shall I fear any Misconstructions, it being an excellent Service to Virtue and Piety, when those Persons who have been the greatest Examples of it, are commended to Imitation. For an hundred Sermons and Advices of Religion are not so perswasive as a single Example, especially so illustrious an one, as this most incomparable Person was.

She was born within few Miles of this Place,^c being the fifth Daughter of her great and virtuous Parents, of whose Blood and Descent it is not my Design to give any Account. Nor can it be needful to any, that have the least Acquaintance with the History or Heraldry of the Kingdom. She was educated under the Care, Precepts, and Example of her excellent Mother: And her great and capacious Soul received and improved those happy Advantages to such a Degree, that (besides other Qualifications proper to a Person of her Age, Sex, and Quality) she had very early attained to great Measures of Prudence, and of grave and wise Conduct; and (in the Prophet's Words) *the Child was an hundred Years old.*^d And this was no Defect of Wit or Spirit. Her Composedness of Mind proceeded not from Phlegm: Nor was Dulness excused and concealed under the Name of Gravity. She understood well, and (in its proper Season) could entertain herself and others with all the innocent Ingenuities, and Sprightliness of Conversation. But her great Soul aspired to more suitable Entertainments, to Things solid, improving and rational. She had then so little of the Levity, Heats, and Indiscretions common in that time of Life, that she became an Example to her Sex, even in her very young Years; and had thereby the mighty Advantages of setting out at first in a right Course, gaining Habits of Virtue, and exalting her Mind with the noblest Images and Rules of it.

To the gaining these Attainments, she had the Assistance of a quick and sharp Understanding, and deep Apprehension, with a Judgment so discerning, as happily determined her the right Way, when she was at any time to conclude what was true or false, good or evil. For having submitted her innocent and unprejudiced Soul to the Conduct of Virtue, and continually begging of Almighty God the Illumination and Guidance of the Holy Spirit; she was by this Means preserved from those Errors, into which Pride and Confidence have seduced many others. Nor was it an inconsiderable Safeguard, that she always had upon her Spirit so great a Sense of Honour. By which I mean not any immoderate Remembrance of her noble Extraction, nor any insolent or haughty Behaviour towards others (for none could be more humble and obliging) but I mean a continual Regard to Things naturally Great and Honourable, a Circumspection to avoid all that is base and vile, and unsuitable to the Dignity of Nature,

† And Wife to *William Jolife* of *Caverswell-Castle* in the County of *Stafford*, Esq; * From the Sermon preach'd at *Ashby-de-la-Zouch*, December 12. 1678; dedicated to the Rt. Hon. *Theophilus* then Earl of *Huntingdon*, her Ladyship's Brother; and printed at *London* in 1679, in *Quarto*.
Epist. 21. ^c *Ashby-de-la-Zouch*. ^d *Isaiah* lxxv. 20. ^a *Col. i. 12.* ^b *Lib. 3.*

and the Principles of Virtue, and to that Condition of Men from whom the Laws and Rules of Demeanour are expected.

Her Passions and Affections (as is usual in the most elevated Souls) were great and quick; but under such admirable Restraint and Command, that one would have thought it had been Constitution in her, and not Discipline: And that she had been the Mistress of her Passions by the Benevolence of Nature, and not by Care and Labour. But this latter was manifest. For she was far from being insensible: And as she understood, as well as any, all the Offices of Friendship; so would her generous Mind resent them. She had none of that Meanness in her, to study Diminutions of any Act of Kindness, or to suspect a Design in it; but magnify'd it to others, and to herself too. She readily supposed every Thing that could greaten the Testimonies of Friendship to her; and her Recompences always bore Proportion to this Generosity. She was always jealous her Returns had not been sufficient, and that she had come short of the just Performances of a Friend.

But in case of any Neglect or Failure towards her, of any Unkindness or Disservice (in what measure soever she might apprehend it) all her Resentments were sealed up. Not that she kept any black Registers of Injuries, or *Memento's* against an Opportunity of Retaliation: But she consider'd all that could lessen the Offence, and where it could not be defended, she made sure to forgive it. And if any express'd a Concernment that she was injured, she labour'd to appease them, by alledging all imaginable Excuses and Extenuations of the Offender's Fault: Not esteeming any Interest of her own worthy the Passion of a Friend's Vindication.

She bore so perfect a Hatred to all Vice and Immorality, that the least Approaches towards it in any Person, received from her the Reprehension of a Blush, or a Frown, or (if she judg'd it expedient) a more direct and open Confutation. But she had few Occasions to exercise this Part of her Virtue: For her Presence was awful; and 'tis a Torment to vain and extravagant Persons, to be under the Limitation and Confinement which virtuous Company puts upon them. It is possible nevertheless, that in many Persons far inferior to her in Goodness, some Actions and Behaviours of a resembling Nature may be observed. But then they are commonly but the Ostentations of a counterfeit Virtue; little Devices and Ambushes to get Fame and Commendation. In her they were grown to Custom: So habitual and familiar, that she never expected any Observation ought to be made of them.

To all these Qualities of a cultivated and enlarg'd Mind, excellent Understanding, and a commanding Reason, she superadded a holy, pure, and even angelical Life. To know God, and to be like him, was her first and great Endeavour. She lived always in Prospect of Heaven, and thither did her devout Spirit evermore aspire. This made those Temptations, which prevail so fatally upon others, prove only Molestations to her. This World (as it was to *Monica*,^e discoursing of Heaven with her holy Son) was vile and despicable in her Eye, whose Contemplations and Longings were directed to Things eternal. She wisely concluded, that a meek and quiet Spirit, a true Devotion and severe Virtue, were more excellent Acquisitions, and more lovely Ornaments, than any of the gaudy Vanities, wherewith vulgar and narrow Souls are so unreasonably transported. Nor did she only approve the Things that are excellent, but she practis'd them also, to such a Degree, that in her, primitive Christianity was revived; and she lived as those first Christians did, and as we should. And this (by the Grace of God) preserved her from those low Conceptions of Religion, which many have taken up: Who would make it to consist in the little Badges and Cognizances of a Party; in angry Disputings, and foolish Wranglings; in bringing all Things into question, and projecting eternal Amendments in spiritual Affairs; in zealous contending about *Words* and *Names*, &c. Talk and Pretence she never esteem'd worthy her Consideration; and was not to be impos'd upon by the Sights and Ostentation of the Factors for other Churches. But having, upon Principles of Judgment and Conviction, fully satisfied herself, she conscientiously and devoutly adhered to the Doctrine, Worship, and Discipline of the Church of *England*. And tho' (like *Mary* in the Gospel) she had thus *chosen the better Part*, making Religion her great Business and Employment, yet she was sensibly offended when she found it taken notice of, unless it were by Imitation: Her Design being to provoke others to good Works, not to flattering Attributions. Not that she was ashamed of being thought religious, but she dreaded the Hypocrisy of a designed Publication that she was so.

And as a further Evidence that she studied the *Power* of Godliness, not the *Form* of it, she labour'd most in the retired Intimacies of true Religion. This appear'd in the constant Frequency of her private Devotions, which she perform'd three times a Day at the least: Using to that Purpose the most private Concealments, not only to avoid Disturbance, but (what she

^e The Mother of St. *Augustine* Bishop of *Hippo* in *Africa*. See his *Confess.* lib. 9. c. 10.

more shun'd) Discovery. And to assist, enlarge, and enforce her Devotions, she added to them frequent Fasts. Wherein she held herself to our Saviour's Rule, *When ye fast, be not as the Hypocrites, of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast. But when thou fastest, anoint thy Head, and wash thy Face, that thou appear not unto Men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.*^f Thus upon such Occasions she would seem to eat, and to take her usual Repast, that she might escape Observation: Nor would any thing more discompose her, than an Inquisition into her Abstinence.

To her Prayers and Fasting, she added (as a necessary Concomitant) Alms to the Poor, in dispensing whereof she was extremely kind and bountiful, and was somewhat severe to herself oftentimes, that she might be the more charitable to them that were in need. And her Liberality in this kind was always accompanied with such a condescending and obliging Compassion, as render'd her Reliefs of the Distressed doubly comforting to them. But in these pious Distributions she used such Means of Secrecy, that no more particular Accounts can be given, than such as can be gathered from those Persons, who, to manifest their Gratitude, have made Trespass upon their Promises of Concealment.

To sustain and nourish this constant Course of Piety and Devotion, she daily drew Succours from the Holy Scriptures, beginning and concluding every Day with some Portion of them. And this not as a Task, and to maintain a Custom, but as a peculiar Delight, and the most agreeable Entertainment of her Mind. Which appeared in her youthful Time, when, about twenty Years since, she resided here in this Town, the Bell at Four in the Morning (even in the Winter Season) was her certain Summons to her Devotions, which were seconded by diligent reading and meditating upon the holy Word of God. Wherein she assisted herself, not only by publick Sermons, but by the best and soundest Expositors which our Church affords. And all this, not to give herself a mere intellectual Improvement and Satisfaction; but she suffer'd the divine Law to pass into Government: It ruled and commanded her in all her Actions; and she adorned the Doctrine of God our Saviour by a suitable Conversation.

But it is not to be omitted, that the Principal of all her Joys was the blessed Sacrament; Her devout Soul finding the most satisfying Refreshments in the spiritual Feast of the most precious Body and Blood of her Saviour; which made her most earnestly embrace every Opportunity she could lay hold on to partake of that holy Mystery. Accordingly she communicated once every Month, since her Residence in London; fitting herself beforehand with all possible Preparations due to the Dignity of that divine Celebration. And herein she exercised such Acts of Devotion, and religious Austerity to herself, as if it had been the last Act of her Life: And that she were to pass from the Altar to the Tribunal, from the Table of our Lord to his Judgment-Seat. Neither was this with the Neglect of other Duties. For she loved to draw nigh to God, in all the Ways of approaching him. She attended the Church upon all Occasions, with a Zeal like that of holy Anna, who *departed not from the Temple, but served God with Fastings and Prayers Night and Day.*^g And so much was her Mind fixed upon the Offices of Religion, that as soon as ever she could obtain Release from Business, or from Company, she took up some Work of Devotion, and returned to those spiritual Fruitions, with new Appetites and impatient Desires.

Yet did not all this Retirement, and the devotional Employments of it, contract any Moroseness of Humour in her. Herein she also imitated her Saviour: Who tho' he spent whole Nights in Prayer, and lived as became the Son of God, and the Redeemer of the World, yet was pleased to converse with infinite Benignity and Condescension, even to the meanest People. For her Religion was of such a Complexion, that she never look'd upon rigid Sourness, and censorious Austerity, to be any Ornament to it. The Holy Spirit (she well knew) produces Fruits of another kind, namely, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, &c.*^h Which Fruits were eminently visible in her Life and Actions.

Thus perpetually exercising upon herself so wise and holy a Discipline, she arrived to so noble an Elevation of Mind, that the Assaults of Passion could not move her. For certainly none ever had a greater Evenness of Mind, and Calmness of Spirit, in all Events. Some Occasions she met with, that put to trial her Patience and Contentment: But in her they produced no visible Alteration. She still preserved her wonted Constancy and Serenity of Soul. Not that she was *insensible*, but she was *content*. Her Philosophy was not *Stoical*, but *Christian*; it was not *Apathy*, but *Resignation*.

In short: So uniform was she in the Practice of all Christian Virtue, that she adorned and illustrated every Relation wherein she stood. A *Friend* she was even to Supererogation, beyond what could be expected, or without Reluctancy (sometimes) admitted. A most dutiful

^f *Matth. vi. 16.*^g *Luke iii. 27.*^h *Gal. v. 22.*

Daughter even to the highest Degree and Example. A *Wife* precisely observant, from the smallest Things to the greatest; provident and careful in all the Concernments of her worthy Husband; studying and contriving his Interests and Satisfaction in every thing. She was such a Wife, in whom the *Heart of her Husband did safely trust*:ⁱ In whom he had all Joy and Delight.

In the midst of this excellent Lady's Preparation for communicating at the Lord's Table, she was seized with that Disease, which soon after became mortal to her; and thenceforth dismiss'd all worldly Thoughts and Cares, and every Thing that might give Impediment to her in her Preparations for another World. Then it was (when she had before her the mighty Prospect of Eternity) that she severely arraign'd and judg'd herself: examining her Life past with the strictest and most accurate Scrutiny. What pass'd between God and her own Soul, we cannot pretend to know. But she discover'd a Trouble, not without bemoaning herself, that she had not improved her time as she ought to have done.

One Thing more did (it seems) touch her Thoughts, which was this, that she had set her Heart too much upon her little Child: So jealous was she, lest a just natural Affection should grow so immoderate, as to become criminal, and her Love to God suffer any Abatements by her Kindness to an only Child. Self-accusations of this sort were Indications of a very tender Conscience, and of a very innocent Soul.

Nor was any Thing of this to be ascribed to her Distemper. Sicknes, 'tis true, does often stupify the Mind; and the Oppression of the Spirits may be sometimes mistaken for an undisturbed and unsettled Soul. But in her it was manifestly the Assurance of Faith, and Christian Confidence in the Merits and Intercession of her dear Lord and Saviour. For God continued to her in all the Time of her Sicknes, the great Mercy of a clear Understanding, and perfect Sense and Memory to the last: Which she most piously made use of in humble Resignations, devout Prayers, heavenly Meditations, holy Discourses, and Advices, and in all suitable Entertainments of a departing Soul.

At last, without Agonies, or any great Pains, without frightful Accidents, without Fears and Horrors, without the Disturbance of Temptations; but in a sweet calm of Conscience, in stedfast Faith, and perfect Charity, in joyful Expectation of eternal Life, she quietly gave up her Soul into the Hands of her most merciful Redeemer.

Thus liv'd, and thus dy'd this excellent Person, in Peace with God, in Communion with his Church, in Charity with all the World; leaving the Memorial and Example of her holy Life, to the Imitation of all that desire to excell in Virtue.

Died in 1678; and buried the 12th of December, at Ashby-de-la-Zouch,

*The CHARACTER of the Rev^d Dr. AMBROSE ATFIELD,
Minister of St. Leonard Shoreditch; by RICHARD PEARSON,
Rector of St. Michael Crooked-Lane, London. **



HE was a *Person* generally well-known, and had the *Happiness* as well as *Merit*, to be as generally well-beloved and respected; and the Loss of him now will, I am confident, be no less universally lamented.

For indeed, how can it be expected, that he, who was so dear and singularly useful, in all his several Relations and Capacities, both private and publick; that he, who was so excellent and agreeable a Husband, so sweet and tender a Father, so affectionate and beneficial a Kinsman, so sincere and faithful a Friend, so constant a Reliever of, and so many Ways a Benefactor to the Poor; and in a word, so innocently pleasant, so admirably courteous and obliging in his Conversation, and (to his Power) so really beneficial unto all; how can such a Person, who was all this, and much more, be now snatch'd away from us, and not leave many a heavy Heart and weeping Eye behind him?

And what Reason have you of this Parish to deplore the Loss of so diligent, pious, and faithful a Minister? And may I not also say, the whole City in general, in that they are deprived of the Benefit of so constant and frequent, so ready and very useful a Preacher.

ⁱ *Prov.* xxxiii. 11. * From the Sermon preach'd in March 1683-4, and printed at London 1687, in *Quarto*.

Could he at all need it, or had I any Talent at giving *Characters*, I might certainly have a safe and fruitful Opportunity to exercise the same, at present; but yet, as it would be more easy, so 'tis withal less necessary, to be large in the Commendations of such a Person, whom every Body else also has been so ready to value and commend, that, perhaps, scarce any honest regular Clergyman of his Times in *England*, ever came nearer, than himself has done, towards the making a happy Exception to that general Woe denounced against those of whom all Men shall speak well.

The only Instance of any Thing like an ill Reflection, that I could ever hear so much as attempted to be cast upon him (and which to do right to his Memory, I think it not inconvenient, at this time, to take notice of) was such a Thing, as, when thoroughly understood, will, I make no question, tend rather every way to his deserved Commendation.

Now some have been ready to object it, as an Argument of something of a greedy Temper, that he should hold several Lectures, in the City, and more especially his *Sunday-night* Lecture.

But God forbid, that his triple Pains and Diligence in preaching should, in itself, be look'd upon, by any, as a Fault in him. And that he was far from doing this, out of any such sordid Motive, there needs no other Argument or Demonstration than this, that he did not put up any thing of the Money, but constantly gave away the whole *forty Pounds per Ann.* towards the Uses of a *generous Charity*. And he afterwards as readily desisted from that Employment, as soon as he understood, that Authority thought it not so convenient, in some Respects, that it should be, at that Time and Place, any longer continued.

But I need not have said any thing of this, had it not been for the sake of some, who may happen to have been less acquainted with him.

As for those of this Parish, they know full well, and, I hope, will always gratefully remember, how ready he was both to give and forgive so much commonly every Year as amounted to no inconsiderable Sum. To say nothing of how chearfully he, at all times, bestowed his charitable Pains among the poorer Sort, not only forgiving them his Dues, but frequently also, as he saw Occasion, adding more out of his own Pocket, instead of receiving from them. I spare to add much more of what was highly commendable in him, and might evidence him to have been a Person truly faithful in his several Relations, and eminently serviceable in his Generation; since the Consideration of these Things does, in itself, naturally tend only to aggravate our Sorrow for the Loss of him: Yet one Consideration more, I cannot well tell how to forbear; since it so naturally offers itself from the peculiar Temper, and most remarkable Example of the Person himself deceased; in which indeed, he has left us all, who were well acquainted with him (if we do but take Care, not to deprive ourselves of it, by want of Endeavour to imitate) a very rare and most valuable Legacy.

For he was a Man, whose Mind was always so calm and even, of a Temper so serene and well-composed, his Heart so Christianly resign'd to Providence, and so admirably fortify'd against all the usual cross Occurrences of human Life, that, as I much question whether any one can say, that ever he observ'd him transported with the Passion of Anger, so I scarcely believe, that ever he was seen oppress'd with any thing of excessive Grief, upon any Occasion.

He had learn'd to bear the Death of other Friends with such wonderful Patience, and would so familiarly and reconciledly talk of his own, that I am bound to be a grateful Acknowledger, of how excellent Influence his very Conversation was, towards the Satisfaction and composing the Minds of others, in the like Cases.

Nor was his Temper or Behaviour, in the least, altered, when he came to be actually exercised, by his last and most painful Sicknes: But tho' he had before enjoy'd constant good Health for a great while together, which usually makes Men less able to bear the Trial of such Pains; yet I cannot remember that ever I beheld any Instance of a more exemplary Patience. Perfectly resign'd he was, either for Life or Death, as God should see fit to dispose of him; and when at last he perceiv'd his Time drawing near, took his last Farewell of his Relations, with most pious Exhortations to them, and useful Counsels; and then, meekly resign'd up his Spirit, into the Hand of him that gave it.

Died in March 168³/₄, and buried at St. Leonard Shoreditch, London.

*The CHARACTER of the Hon^{ble} Sir ROBERT LEICESTER,
of Tabley, Bar^t, by E. FORENESS, Presbyter of the Church
of England. **



COULD *Wisdom* or *Strength*, or *Usefulness* have preserv'd, or prolong'd Life, we had not met now to have bemoan'd the Death of this great Man, who had all these in the amplest Measure.

He was a Man so every way *useful* to his *Church*, his *King*, his *Country*, his *Relations*, *Neighbours*, and indeed *all* that came near him; that if ever any one may be said to have serv'd his *Generation*, he may; and he did it with that *Readiness* and *Activity*, with that constant and unwearied *Diligence*, as if he had foreseen the *Shortness* of his *Life*, and was resolv'd to do the *Business* of *forty Years*, in the Space of *three* or *four*; and in this respect, tho' it must be acknowledged in an *infinitely inferior Degree*, he was like our *Saviour* himself, in that *he went about doing Good*. He was wholly for the *Publick*; no *private Interest* or *Concerns* could in the least bias him from what he in *Conscience* judg'd to be for the *Good* of the *Publick*.

He was a *true* and *legitimate Son* of the *Church of England*, he always express'd a mighty *Zeal* and *Tenderness* for it, he received the *Sacrament* with the greatest *Devotion*, and attended the *publick Prayers* with the greatest *Affection*, and was in *good earnest* with *God Almighty*, when he appeared before him. In a word, he had always a deep *Concern* for our *Religion*; and why? He understood it; for the *Church of England* has no greater *Enemies* than *Atheism* and *Ignorance*. And, I suppose, his greatest *Enemies* won't charge him with either of these. His *Knowledge* was large and *comprehensive*, he had a very good *Sense*, and knew a great deal about *Religion*; and as an *Instance* of which, let it be known, that he has express'd his *Zeal* as well against *Popery* on one hand, as *Fanaticism* on the other. During his *Life*, in that remarkable *Act of Charity* of his to *Peover*, he has taken express *Care*, that it shall continue no longer, than whilst the *Minister* shall perform *Divine Service*, according to the *Offices now by Law established*. And at his *Death*, some of his last *Words* were, that *he dy'd in the Faith of the Church of England*; and accordingly he was always ready to *support* and *encourage* the *Clergy*: No Man had a greater *Kindness* for their *Persons* and *Office*, and then was his *Kindness* the greatest, when both met together, and *Persons* did their *Office*.

I cannot forbear adding one *Thing* further, as an eminent *Instance* of his *Religion*, and that was his *Meekness*, and *Gentleness*, his *Candour*, and *Charity*, and *Readiness to forgive*; for he has oft told me, with the greatest *Sense* and *Seriousness*, that tho', not very long ago, *he knew of no Enemy he had in the World*, but now was sensible he had a great many; yet he thanked *God* he had not the least *Grudging of Mind* against them, did heartily forgive them, and not, as his own *Words* were, *wish so much as their little Finger to ake*; nay, was ready to do them all the *Kindness* and good *Offices* he could, but still with a *Reservation* to his *King* and his *Conscience*.

His *Loyalty* was plain, and is undeniable: He was one of those *brave* and *generous Souls*, that stem'd up against the *Torrent* of *Faction* and *Rebellion*, and serv'd his *Generation* in serving his *King*. He was frighted with no Man's *Greatness* or *Threatnings*, but his *Courage* was *rational*, *solid*, and *undaunted*. Never any one paid a greater *Reverence* and *Duty* to his *Prince*, and withal never any one had a greater *Kindness* and *Love* for his *Country*, which he made sufficiently appear by his *Care* over, and *Service* of it; no *Labour* too great, no *Journey* too long, no *Expence* too much, provided he could but any way be useful to his *Generation*. He acted out of a *pure Principle* of *Honour* and *Conscience*, and us'd often to mention that of old *Aristotle*, that *Justice* was *Ἀλλότριον Ἀγαθόν*, it was another Man's *Right* and *Due*; and to deny it any Man, let him be who he would, was no better than *Theft* and *Robbery*. He made the *Law* his *Rule*, and no Man ever was deny'd that from Sir

* From the Sermon preach'd at Great Budworth in the County Palatine of Chester, July 11. 1684; dedicated to the Lady Leicester, his Relict; and printed the same Year at London, in Quarto.

Robert Leicester. In short, he was a truly *honest, just* and *publick spirited* Man, he had all the *Virtues* and *Ornaments* belonging to a *Magistrate*, he had *Wisdom* and *Understanding*, he had *Calmness* and *Patience* and *Seriousness*, he had *Port* and *Authority*, and he had an undaunted *Courage* and *Fortitude*, and in all the *publick Actions* of his Life did demonstrate the same.

As for his *Homiletick* and more private *Virtues*, never any Man was possess'd with a greater *Pleasantness of Conversation*, with a more *ingenious, free, and candid Temper*; there was nothing of *Sourness* and *Ruggedness* in him, but all *sweet, smooth and calm* as the *Evening Waters*; the greatest *Storms* and *Tempests* could not raise so much as one *Wave* upon his Soul: At least, his *Passion* was so far under command, that it will be no easy Matter to produce so much as one *Instance* of his *Anger*. Infine, he was a most *loving Husband*, a *tender Father*, a *kind Master*, a *good Landlord*, and a *true Friend*.

And now it may be expected, that as I have spoke something of the *Life*, so I should speak something of the *Death* of this *Great Man*; and of this last I can give you the best and truest Account, for I was with him for some time before and at his *Death*, and he died *like a Man* and like a *Christian*. A little after I came to him he desired *Prayers*, which accordingly we had, and a little after that he expressing a true and sincere Repentance for all his Sins, desir'd to have *Absolution*. His Pain still continuing, he was pleas'd *voluntarily* to declare, that he died in the *Faith of the Church of England*, as it was now by *Law establish'd*, trusting in the *alone Merits and Mediation of the Blessed Jesus his Saviour*; after which having sent up some few *Ejaculations*, he shrunk up himself, and with a little Groan fell into my Arms upon the Bed, where I received his latest Gasp, clos'd his Eyes, and laid him asleep. Thus he died, and in this respect he died as he lived, with the same *Calmness* and *Evenness* of Temper; there was no *Emotion* of Spirit, or *Disturbance* of Mind, but a perfect *Contentedness* and *Submission* to the Will of God.

Died in July 1684; and buried the 11th of the same Month, at Great Budworth in Cheshire.

The CHARACTER of the Lady NEWLAND, by JOHN SCOTT, D. D. *



NOW crave Leave to conclude with a few Words upon this sorrowful Occasion, the Funeral of my Lady *Newland*; with whom I never had the Happiness to be otherwise acquainted, than by the frequent Reports I have heard of her exemplary Piety and Virtue; which was such as I think myself bound in Justice, both to her and to you, not to bury them with her, but so far as in me lies, to embalm her Memory with them, and to represent them, as an excellent Pattern to you, her Survivors.

And what I shall say of her, I have under the Hand of her reverend Pastor, who intimately knew her while she was living, and who attended her through her Sickness to the Gates of Eternity.

She had a Mind fairly prepared for the eternal Exercise, and Joy of the Saints and Angels; which is to adore and praise the Fountain of their Being and Happiness; as appeared by the Constancy of her Devotions, both in private and publick; in private her Devotion was always the first Business in the Morning, near two Hours of which she continually spent in Prayer, and Reading and Meditation; and how late soever she happened to be detained at Night, whether by Business or innocent Diversion, she always separated at least one Hour from her Rest, for the same divine and heavenly Exercises; after which she constantly attended the Family Devotions, not suffering one Duty to interfere with another. And then as for her Attendance upon the publick Prayers of the Church, it was so remarkably constant, that whenever she absented from them, one might certainly conclude, either she was detain'd by Sickness, or some very extraordinary Occasion: Yea, so very exact and punctual was she in this Matter, that she always took Care, so to contrive her Business, and Diversion, as that they might comport with her Attendance on the publick Service; so as that whenever it did so happen, as that

* From the Sermon preach'd at *Alhallows Barkin, London*, printed in 1690, in *Quarto*.

she could not be present, either Morning or Evening, in her own Parish Church, she might be sure not to miss of it in some other. And as for the Holy Sacrament, that best Repast and Banquet of devout Souls, she was a constant Guest at it once a Month at least, and as for the most Part oftener, as she found Opportunity; her Hunger and Thirst after that Righteousness, therein sealed and conveyed, being too eager to be satisfied with the common Stint of twice or thrice a Year's participation of it.

Thus did this divine and heavenly Soul spend the much greater Part of her Life in Heaven, and this in so great a Plenty of worldly Enjoyments, as was sufficient to have corrupted an ordinary Piety, and to have vitiated its Relish of the Enjoyments of the World to come. And which is very remarkable, this severe and abstracted kind of Life, which she led, and which in others is too commonly attended with some very bad Consequence, with Moroseness and Peevishness, Pride and Censoriousness; was so far from producing these bad Effects in her, that they produced the quite contrary: For as for her Conversation, it was always free and open, charming and obliging, and as my Author expresses it, *carried such an amiable Air about it, as sufficiently demonstrated the Excellency of the Temper, from whence it did proceed*: And so remote was she from any Thing that look'd like Pride and Self-conceit, that I am very apt to think, there is no Person in the World could think so meanly of her as she did of herself; none that she found so much Fault with, as she did with herself. She was a very severe, and truly, I believe, a too severe Animadverter on her own Actions: For tho' she was so punctual in her Attendance upon the Worship of God, both in private and publick; yet when in the Opinion of others, the Condition of her Health made her Absence from the Publick necessary, she could hardly allow herself to be thereby excused; *fearing as she often expressed herself (out of the Tenderness of her Piety) that her Indisposition was not to that Degree, as to excuse or justify her Omissions before God.* She would often acknowledge, in the most sensible Manner, her own great Unworthiness; the Sense of which would still raise up her Soul to the highest Strains of Praise and Thanksgiving to God, for his manifold Mercies towards her; and particularly for preserving her, by his Grace, from falling into the greatest Impieties.

And as for the many temporal Blessings which God had heaped upon her, with so liberal a Hand, she took great Care, by her Works of Charity, to make her a sure Friend of the *Mammon* of Unrighteousness, and to convert and improve them into everlasting Advantages.

And so far was the Severity of her Piety from rendering her censorious of others, that she always took Care to make the most charitable Constructions of Men, and to put the best Comments she could, even upon the worst Actions; such as would not bear a fair Sense, she was always ready to vindicate from foul Imputations, and such as she could not excuse, she would endeavour to extenuate.

And then, if you consider her as to her relative Virtues, she was a great Pattern in them all: As a Child, to her Father, who dy'd not long ago, she was remarkable for her Piety and Obedience; as a Wife, for her Love, Respect and Observance to her Husband; as a Mother, for her tender Care of, and good Counsels to, and prudent Authority over her Children; as a Mistress, for her Condescensions, Meekness and Gentleness to her Servants; and in a word, as a Friend, for her Fidelity, Openness, and Obligingness to her Friend.

Thus did this blessed Lady run a glorious Course, through all the Virtues of Religion, and still as she moved she shone, insomuch, that in Despight of that modest Vail she cast over herself, her Light did so display itself before all that knew her, that they saw enough of her good Works to oblige them to glorify her Father which is in Heaven.

And being now entered upon the last Scene of her Life, and by the Increase of her Disease finding herself arrived to the Borders of Eternity, she here exemplified another Sort of Virtue, to a very high Degree, *viz. Patience, Submission and Resignation to the Will of God*; which, as it was her Guide while she lived, so it was her Rest and Repository when she died; to which she chearfully surrendered up her white and heavenly Soul, as into the Hands of a faithful Creator and Redeemer.

Seeing therefore while she lived in the Communion of the Saints and Angels above, and did partake with them of their blessed Temper and Nature, and join with them in their blessed Exercise and Employments, and seeing Likeness doth naturally congregate Beings, and cause them to flock to those of their own Father; we have all Manner of Reason to conclude that now she hath left this World, she is associated with those blessed Beings above, to whom she was here so nearly allied by Nature: And that in their blessed Quire, she is now offering up far more sprightly and chearful Songs of Praise, than ever she was able to breathe while incumbered with Flesh, and with the Remains of a sinful Nature.

Died in 1690, and buried in the Church of Alhallows Barkin, London.

*The CHARACTER of the Rev^d Dr. RICHARD MEGGOT,
Dean of Winchester, by WILLIAM SHERLOCK, D. D. Dean
of St. Paul's, London. **



WE of this Church have great Reason to bless God, that he has sent forth so many able and painful Labourers into his Harvest, and that it is not the Loss of every good Man that can much affect us at ordinary times: For there are great Numbers of wise and good Men to perpetuate a Succession of able and faithful Guides; but a *St. Paul* is at any time, and in any Age of the Church, a great Loss: Nay, Men who are much inferior to *St. Paul*, but yet fitted with peculiar Abilities to serve the Church at some certain Seasons, and in some difficult Circumstances, are a very sensible Loss at such a Time, when their Service is most needful.

A Man of Council and Conduct, who is fit to sit at the Helm, and knows how to steer in a Storm, is a great Loss, in Times of Difficulty and Trouble, when the Church is assaulted on all hands, and it is hard to avoid one Mischief or Inconvenience without running into another.

A Man of Goodness and Temper, who knows how to govern his own Passions, and how to soften and manage the Passions of other Men, is a very sensible Loss, when the Passions of Men are broke loose, and disturb the Peace of the Church, and even threaten the Ruin of it.

A Man of Learning and sound Judgment, who can distinguish between Truth and Error in all its most artificial and flattering Disguises, is a great Loss, when old Errors are revived, and new ones broached, when we must dispute over again the very Being of a God, the Truth of the Scriptures, and Articles of the Christian Faith.

A Man of great Diligence and Industry, Courage and Resolution, to defend the Truth, to oppose Heresies and Schisms, to preserve the Unity of the Church, and the Integrity of the Christian Faith, is a very great Loss, when the Church is encompassed and assaulted with busy and restless Enemies.

A Man of an exemplary Life, and untainted Virtue, who shines like a Light in the midst of a crooked and perverse Generation, who maintains the declining Honour and Reputation of Religion and true Virtue, is a mighty Loss in a profligate Age, when Men are grown such Strangers to the sincere Practice of Virtue and Religion, that they begin to think there is no such Thing.

But not to go any farther, the very mention of these Things brings the fresh Idea of our deceased Brother to mind, and the afflicting Sense of that great Loss, which we suffer by his Death. It becomes us to reverence and adore the Wisdom of the Divine Providence, even when we cannot understand the Reasons of it. We are certain God is never wanting in his Care of his Church, and yet had we been made Judges of this Case, we should have thought it a very ill Time to have spared him.

He was abundantly furnished with all good Learning, both for Use and Ornament; he was an accomplished Scholar, and a well studied Divine; he knew Books and read them, and judged of them: He was a Scribe instructed unto the Kingdom of Heaven, *who like a Householder could bring forth out of his Treasure Things new and old.*^a He had carefully perused the ancient Philosophers, Orators, and Poets, to discover what Nature taught, which gave him a truer Knowledge and greater Value for the Excellency and Perfection of the Gospel-Revelation.

He had true and clear Notions of Religion, and he was Master of them; he knew why he believed any thing, and was neither prejudiced nor imposed on by popular Opinions; he was a hearty and zealous Assertor of the Doctrine, Worship, Government and Discipline of the Church of *England*; he saw nothing material, which could be changed for the better, which made him jealous of Innovations, as not knowing where they would end. He was a

* From the Sermon preach'd at *Twickenham*, December 10. 1692; and printed at *London* 1693, in *Quarto*.
^a *Matt.* xiii. 52.

Friend to all sincere Christians, pity'd their Mistakes, and bore with their Frowardness, but did not think that Christian Charity required him to sacrifice Truth, or good Order, and Government, to the Pretences of Peace and Unity.

He was for several Years a very diligent and constant Preacher to a numerous Auditory, till his own Diocesan, ^b who knew his Worth, and the Weakness of his Constitution, and was desirous to preserve him for the Service of the Church, provided this Place where we now are, for his Ease and Health, and Retirement; where he lived many Years a constant Preacher, tho' his Labours were then divided between his two Cures, which did not lessen his Preaching, but made the Benefit of it the more diffusive. For indeed he was an admirable Preacher, not for Noise and Lungs, but for well-digested useful pious Discourses, delivered with all that becoming Gravity, Seriousness, and a commanding Elocution, as made them sink deep into the Minds of his Hearers, and made them hear. This I speak with Assurance and Confidence in this Place, which was so long blessed with his Labours, with what Fineness of Thought, Perspicuity and Easiness of Expression, instructing and entertaining Images of Things, he expounded the Doctrines, and inculcated the Laws of our Saviour; how plain! he taught, with what Vehemence and Passion he exhorted, with what tender Sharpness he reprov'd: Remember how he used both to please and instruct, to chide and shame you without making you angry, how he has warmed and chafed your Minds into the most pious and serious Resolutions, and sent you home from this Place wiser and better than you came; and if you grew cold, and suffered your good Resolutions to die again, consider, I beseech you, what Account you have to give.

As he grew in Years, it was necessary by Degrees to ease his Labours, he could not preach so often, but yet continued to preach. And yet had he not preached at all, or much less than he did, he had not ceased to be a very useful Pastor to the Church; for he was a Man of great Experience, and great Prudence and Foresight; fit for Government and Counsel; who knew Men and Things; was dexterous in his Applications, zealous without Passion or Peevishness, steady and resolved without violent Oppositions, and needless Provocations; who served the Church and the Truth with little Noise, and without making many Enemies: And I am sure at such a Time as this, there is more need of such Men, and a much greater Scarcity of them, than of good Preachers.

But he was not only a good Preacher and a prudent Guide, but a very good Man: He preached continually by his Life and Example: His Conversation was innocent, entertaining, and useful: He was a true sincere Friend, very courteous, affable, civil to all Men, but never pretended Friendship where he had none: He was ready to do all good Offices, was Liberal, Generous, and Charitable; a Man of a true publick Spirit, who scorned to serve himself to the Injury of others, who hated little Arts and Tricks, mean and servile Compliances: He was an open and generous Enemy, if we may ever call him an Enemy, who never wished, never intended any Hurt to any Man; but my Meaning is, that when any Dispute and Quarrel happened, as such Things will sometimes happen, he was open and undisguised, any Man might know what he disliked, and had no Reason to fear any Thing worse from him, than what he would tell them. In a word, he was a very good Christian, and that made him good in all Relations, and that crowned all his other Labours; he took Care, as St. Paul did, *Left while he preached to others, he himself should become a Cast-away.*

Died in December 1692; and buried the 10th of the same Month at Twickenham in Middlesex.

^b Dr. Henry Compton, Lord Bishop of London.



*The CHARACTER of CLOPTON HAVERS, M. D. by
LILLY BUTLER, D. D. Minister of St. Mary Alermanbury.**



Confess I have not accustom'd myself to Funeral Encomiums. They are not always safe either for us, or them that hear us. But I think it very well becomes us to *mark, and shew forth the Virtues* of such excellent Christians, *who walk so as we had him for an Example*, and to celebrate their Memory with Praise and Blessing, for the Glory of the Grace of GOD, for the Honour of that most holy Religion they profess'd, and for the exciting and encouraging of others to *follow their Steps*. For these Ends I shall endeavour to give a true Relation of what I have learnt of the Life and Death of our worthy deceased Friend, both from my own Observation, and the Information of those, who for many Years have had the most near and intimate Acquaintance with him. To give a just Character of him, is to describe a *perfect and upright Man*, one of the brightest Examples in his Sphere, of all the Graces and Virtues of our most holy Religion.

He manifestly appear'd in *all his Ways to acknowledge GOD*, and gave all the most convincing Testimonies of a great and constant Sense of him upon his Mind. His Day was always begun and ended with GOD, with Prayer and Praise to him. *At Evening, and Morning, and at Noon he prayed*. These were his constant Seasons of *entering into his Closet, and praying to his Father who seeth in secret*. And no less constant was he in daily calling his House and Family to serve the LORD with him; *GOD Almighty expecting, as he hath express'd it, some Acknowledgments and Homage from these lesser Societies, which may distinguish them from Herds of Beasts*. He was a strict and religious Observer of the Lord's-Day, daily attending upon the Publick Worship. And when the Business of his Calling did necessarily engage him, at the common Hours of Divine Service, his constant Custom was to take the Advantage of the later Hour at St. Paul's. So far was he from *defrauding his Maker of that religious Respect, and publick Adoration which we owe to him*, under Colour of pursuing the merciful Designs of his Calling. *GOD, saith he, writing upon his Head, will not be mocked by any of his Creatures, but will one Day judge us for the Omission of these religious Duties, tho' we were then administering to the Sick, could it have been convenient and consistent with their Safety to attend upon them at some other Hour. Let us not think we can be so easily excused, who are continually admonished and press'd to be religious, so often put in Mind of the great Argument to Piety, another Life, who stand upon the Shore of Time, and see so many launch out into the Ocean of Eternity.*

On this Day his private Devotions were doubled. At every Return from the House of GOD, he was wont to retire himself for Meditation and Prayer, and industriously avoided all Conversation which did not favour of GOD and Religion.

He had well study'd and thoroughly understood the Constitution of our Church, of which he was a Member, communicating with her in all her Offices, with a becoming unaffected Reverence and Devotion. He had a due Regard to all her Rites, together with the *weightier Matters* of her *Laws*, and by a strict Observation of these, did abundantly testify his Sincerity in conforming to the other.

He was a most respectful dutiful Son to his aged Father, frequent and liberal in making his Acknowledgments to him for his ingenuous and chargeable Education, and in a late Fit of Sickness readily left all his other Business, to his own considerable Loss, and attended upon him for three Weeks together in the Country, with the Care, and Service, and Affection of a Physician, and Nurse, and Child. He was certainly in all Respects one of the best of Husbands, a tender prudent Father, a kind and gentle Master, and indeed in every Relation strictly complying with all the Obligations of Nature and Religion.

Having engag'd himself in an honourable and useful Calling, he faithfully pursued the Designs of it, as one who remember'd the Account he must give to the Maker of those Bodies he had undertaken the Care of, and truly *watched for their Lives*. He took a great deal of Pains to improve himself in that Knowledge, which was necessary to qualify him for a laudable Discharge of so great a Trust. And so happily successful was he in these Studies, that I find the Learned of the Faculty, both Natives and Foreigners, most highly applauded those early and

* From the Sermon preach'd at *Willingale-Doe* in *Essex*, April 29. 1702; dedicated to Mrs. *Dorcas Havers*, his Widow, and printed the same Year at *London*, in *Quarto*.

singular Fruits of them publish'd in his *Osteologia*. Out of this Book, Dr. *Baglivi*, when he stood for Anatomy Professor in the *Sapienza* at Rome, took his Lecture. This, after he was chosen out of the seventeen Candidates, he publick own'd before the Cardinals and other Electors, and wrote a Letter of Thanks to our learned Author for his Chair when he sent him his *Praxis*. And indeed it is not to be wonder'd at, that he made such great Improvements in his Knowledge and Skill, when we consider not only his great Industry, but also his constant imploring the Divine Assistance, and the Respect he had to the Glory of God, and the Benefit of Mankind in every Thing he apply'd himself to.^a I may call him as St. *Paul* did St. *Luke*, *The beloved Physician*. For he was not only esteem'd by his Patients for his great Abilities, and Care, and Diligence, but exceedingly beloved too for his amiable Temper, his obliging Tenderness, and his most winning and excellent Virtues.

He had all the Appearances of a true *Nathanael*, an *Israelite indeed*, in whom there was no Guile, of one that believed as he profess'd, thought as he spoke, meant all that he pretended, and really was whatever he seem'd to be.

He was nicely just in all his Dealings, in divers Instances neglecting his own Advantage, because of some Doubts and Scruples about Right and Equity, which few Men would have entertain'd. He could not bear Strife and Contention, but often chose rather to *take Wrong, and to suffer himself to be defrauded*.

I cannot think that any Man, who knew him, would willingly have been thought his Enemy, justly fearing he should be condemned by all for *hating* or being *angry without a Cause*. For there was not only nothing provoking, but every thing that was engaging and obliging in his Conversation. Amongst all, *whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report*, I know not any you might not have seen in him. His Countenance was grave and serious, without any Lines of Sourness or Affectation; his Speech was soft and obliging, without any Air of Conceit or Flattery; his Behaviour gentle and courteous, without any Appearance of Art or Design.

He had learnt of his blessed Saviour, whose Example he always profess'd a great Regard to, *to be meek and lowly in Heart*, to a very eminent Degree. There was nothing seem'd to be more offensive to him than his own Praise, and other Men's Frowardness and Passion. These he would often bewail as a most shameful Contradiction to the Genius and Temper of the Gospel of CHRIST.

He was always ready to put the fairest Construction upon the Actions of other Men, even then, when they were hard upon himself, and would ever find something to plead for the lessening of their Offence.

He was nicely careful to *speak Evil of no Man*, often saying, *That an Injury done to a Man's Reputation could never be repaired*. And made Conscience of shewing the least Roughness or Incivility in Word or Action, because, as he was wont to say, *it was Sin*.

Mercy and Charity he was always forward to extend to every deserving Object, and never seem'd to act with so much Pleasure and Satisfaction to himself, as when he was shewing Kindness, and doing Good to others. It was his common Saying, *That God Almighty made Mankind to do Good to one another*. Mercy and Charity were indeed his darling Virtues, which he was more especially careful to cherish in his Life, and more particularly recommended on his Death-Bed to the Care and Practice of his surviving Friends.

It pleas'd God to visit him with a very malignant Fever; which, notwithstanding all the Care of many able Physicians, his dear Friends, put a Period to his Life. His Behaviour all along in his Sickness, was such as became so good a Man, and so good a Life it was to conclude, exceeding devout, humble, resigned and easy. He declared his Belief of all the Articles of the Christian Faith, and often profess'd that he *intirely rely'd upon the Blood of Christ*. He joined with the Minister of the Parish, in the Prayers for the *Visitation of the Sick*, with great Attention and Fervency, heartily thanking him for his kind Assistance, which, he said, *was very comfortable*, and praising God for *allowing his poor Creatures the great Privilege of approaching the Throne of Grace*. He was continually lifting up his Heart to God, even in his shortest Intervals, calling upon him untill his Speech fail'd him, and concluding at last with repeating that heavenly Anthem *Allelujab*, ending this Life as he was to begin and spend the next, in giving Honour, and Blessing, and Glory to God.

Died in April 1702: and buried the 29th of the same Month, at Willingdale-Doe in Essex.

^a The following Prayer I find before a *Latin* Manuscript of his own writing, *Deus Pater, Deus Fili, Deus Spiritus Sancte, Une & Æterne Jehovah, adjuva me, ut hunc librum in gloriam tuam, & humani generis rem Scribam, Legam, & Ular.*

The CHARACTER of Mrs. ANN BAYNARD, † by JOHN PRUDE, A. M. Curate of St. Clement's Danes in Middlesex.*



I profess my self no friend to Funeral-pomp and Panegyricks; (except something extraordinary does appear) so I confess my own Inability for such an undertaking: Yet it is not good manners to withhold Praises where they are due; and *tho' Favour be deceitful, and Beauty be vain, yet the Woman that feareth the Lord, she shall be praised,* ^a says our Royal Preacher.

But when this is done, much Skill and Rhetorick is required, lest like some sorry Painter, we mar that Face that we pretend to delineate.

But all that can be said for this rough Draught that you meet with here, is only this; that as the Learned and Ingenious young Gentlewoman, did never make a shew of any Fondness or Affectation in her outward Dress, when living; so a plain and ordinary one may the better be excus'd now she is dead.

No! She had business that lay upon her hands of another Nature; she had many Books to read, many Doubts and Difficulties to clear up to her understanding, and much Time to lay out in devout and serious Meditation. And should I attempt to open the Treasury of her Virtues, and acquaint you with the particulars, the Task would be too tedious, and some might hold it superfluous; especially in this ill natur'd and censorious Age, when we cannot endure to hear that ascribed to others, which is wanting in our selves.

Yet for their sake who knew her not, or not so well as my self, tho' it was my great misfortune that I knew her so late, for I should otherwise have learned much more from her; I should as the wise Man speaks of Wisdom in general, I should have *attended to her Wisdom, and bowed mine Ear unto her Understanding.* ^b

And therefore, I say, for their sake that knew her not, I will single out some few of those many Virtues she was endowed with, and present them to your Memory and Practice, and by which I believe, I shall not grieve or vex your Patience.

But that I may not seem tedious, I will reduce them to these Three.

Her *Learning*, her *Piety*, and her *Charity*.

These are Cardinal Virtues on which all others hang and depend; and I should be injurious to her Memory, should I conceal her Excellency herein.

And First, what I am to say as to her *Learning*, perhaps may find but indifferent Entertainment in this Age, when it is become a Fashion more than ever for young Women to spend the greatest Portion of their time in Ornamentals, in preparing modish and accomplish'd Dresses for the Body; whilst little or no time is laid aside, to adorn the Soul with decent and useful knowledge.

But she had found out a better way to employ her time, that according to the Psalmist she might become *like the King's Daughter all glorious within,* ^c and whilst some others with *Martha* are *cumber'd about many things,* she like *Mary* had *chosen the better part, which shall not be taken away from her.* ^d

The Apostle St. Paul indeed acquaints us with certain Women in his time, who were always learning, and never able to come to the knowledge of the Truth. ^e But she was none of those Women, but the rather might truly say with Holy David, *I have more understanding than my Teachers, I understand more than the Antients.* ^f

Which most evidently appear'd to any one that had the least Conversation with her.

† Daughter and only Child of Dr. Edward Baynard, Fellow of the Colledge of Physicians, London.

* From the Sermon, preach'd at the Parish-Church of Barnes, in the County of Surry, June 16. 1697. Printed in the same Year, and Dedicated to the Lady Mary Fane; the Lady Catherine Longueil; the Lady Rachel Deloës; Madam Mary Bampfild; Madam Diana Montague; Madam Mary Ewer; Madam Catharine Broncker; the Three last related to, and all Admirers of the Deceas'd, and equally admir'd by her.

^a Prov. xxxi. 30.

^b Prov. 5. 1.

^c Psal. 45. 13.

^d Luke 10. 41, 42.

^e 2 Tim. 3. 7.

^f Psal. 119. 100

For, as for Learning, whether it be to understand natural Causes and Events, to know the Courses of the Sun Moon and Stars; the qualities of Herbs and Plants; to be acquainted with the demonstrable Verities of the Mathematicks; the study of Philosophy; the Writings of the Antients, and that in their own proper Language, without the help of an Interpreter: These and the like are the most noble Accomplishments of a human Soul, and accordingly do bring great delight and satisfaction along with them; and these things she was not only conversant in, but Mistress of; and that to such a Degree, that very few of her Sex did ever arrive at.

She had from her Infancy been train'd up in the knowledge of these things, and had made a great Progress therein; and even in her green years, at the Age of twenty three, was arrived to the knowledge of a bearded Philosopher.

But that which is most our wonder is; that one so young, of an infirm Constitution, and the tenderest Sex, not accustomed to the advantages of the Philosophick Schools, should in the hard knotty Arguments of Metaphysical Learning, be a most nervous and subtle Disputant. And therefore let none Despair or complain of the roughness of the Path, or the acclivity of Virtue's hill, for she was a clear and lively instance that neither the Crabbedness of Languages, nor the Abstruseness of Arts and Sciences can be too hard for Diligence and Application.

It is not long since that she took great Pains to perfect her knowledge in the Greek Tongue, that she might with greater Pleasure read that elegant Father St *Chrysostome* in his own pure and native Style. Her being very well acquainted with the Greek Testament in which she was much conversant, was a great help to improve her Skill in that Language. She was not only satisfied with reading, but having an Eye to that saying of the Great Poet, *Semper ego Auditor tantum*, she set her self to the Composing of many things in the Latine Tongue, which were rare and Useful in their kind, and which I have seen with abundance of delight and satisfaction. Wherein it does appear she had a Beauty in her Style, as well as in her Countenance, and if they shall be made publick, will be the Admiration, as well as the Entertainment of the thinking part of Mankind. She had indeed a vast and comprehensive Knowledge, a large and exalted Mind, a strong and capacious Memory, still coveting more and more Knowledge; and in this Particular alone she would often say, *It was a sin to be contented with but a little.*

But after all this, with what profound Humility, with what Prostration of Mind would she cry out with St. Paul, *I count all things but loss, for the Excellency of the knowledge of Christ Jesus my Lord.* g

In which study she was no small Proficient, and has often by her nervous Arguments, and by the Grace of God which was in her, put to silence some of those bold Men, who have attempted (even in these our days, when the light of the Gospel is so clearly shining among us) to revive that old baff'd Heresie of *Socinus*: And she did much lament that such lewd Opinions should gain any Footing, or the least Entertainment among those that profess the Religion of the Crucify'd Jesus.

I have heard her say, That human Learning was worth nothing, unless as a Handmaid it lead to the knowledge of Christ revealed in the Gospel, *as our only Jesus, our Lord and Saviour.*

And would Discourse very finely after this manner.

What availeth Solomon's Skill in all the works of Nature, if by them we be not brought to see the God of Nature?

What is it saith she, to be so Skilful in Astronomy, as that by the Motions of the Heavens, we can foretel things here below, if we never study by our Holy Practices to come thither?

What is it to be so Skilful in Arithmetick, as that we can divide, and subdivide to the smallest Fractions; if (as God hath revealed unto us in his Holy Word) We do not so learn to number our days, that we may apply our hearts unto Wisdom. h

What is it (says she) for a Physician to be skilful in foreseeing and preventing the Diseases of the Body, if (as God hath revealed unto him) he knoweth not where to find that Balm of Gilead, the Wine and Oyl of that Samaritan, the Lord Jesus, to pour into the fester'd Wounds of his own Soul and Conscience. i

Such as this was her frequent Discourse, and will well enough lead me to the second Grace that did shine in her most brightly, and that was her *Piety*.

And that as it branches it self out into these two known Duties, Publick and Private.

g Philip. 3. 8. h Psal. 90. 12. i Jerem. 96. 11.

As for the Publick, she was a constant frequenter of the Word and Sacrament, and the Prayers of the Church, which call for our daily attendance: She never miss'd, unless hinder'd by some bodily Infirmary, to which of late she had been too subject.

Her Private Piety and Devotion was no less, by which she dieted her Soul; and in her Chamber, with holy *David*, she communed with her own heart, privately examining the State and Condition of her Soul, that she might stand in awe, and not sin.

She greedily catch'd at all opportunities of Retirement, that she might have the better intercourse with Heaven; as knowing the surest way of overcoming the World, and living above it, was to sequester her self from it; and the best Preparatory for Death, was dying daily in holy Solitude and Privacy: By which she had so dispos'd her Mind for the time of her Dissolution, that it pleased God to give her some distant presages of it.

For it is two years since her Meditations leading her in her solitary Walks into this Church-yard; and resting her self here in the Porch, and no doubt ruminating on her Mortality, which the place suggested to her, a sudden Thought, a strong Impulse broke in upon her Mind, that in a short time she should die, and be buried in this very Church-yard; which was so far from casting any Horror or Melancholy upon her Spirits, that on the contrary, it made her in love with the place, and did ever after desire to retire hither, and did accordingly choose it for her Burial-place.

The third thing that I mentioned, was her *Charity*, which perhaps you will think, under her Circumstances, could not be very extraordinary as to the Sums, yet was it so as to the Cheerfulness and Constancy of her giving; for whatever her Allowance was, she duly laid aside a certain Portion of it to charitable and pious Uses: Neither did her Charity rest here, but rais'd itself to a higher degree of Spirituality, and beyond the Scene of this World: She had a great Love for the Souls of Men; and was heartily afflicted with the Errors, Follies, and Vices of this present Age, to see that those who called themselves Christians should by bad Principles and worse Practice, dishonour their Profession, and not only hazard their own Salvation, but that of their weak Brother too, for whom Christ dy'd: And this Temper of Mind made her not only importunate in her Intercessions for the Good of the World, but gave her Courage and Discretion above her Years or Sex, to benefit the Souls of those she conversed with, by friendly Reproof, good Counsel, or some learned or pious Discourse.

In the Exercise of this Christian Love she liv'd, in this she died; and here that I may not be thought to flourish only in this Matter, be pleased to understand, that she desir'd me on her Death-Bed, that I would exhort all young People to the Study of Wisdom and Knowledge, as the Means to improve their Virtues, and bring them to the truest Happiness: And this, I think, I cannot do better than in the Words which were taken from her own Mouth, just upon her Departure, when her Soul was hovering upon her Lips ready to take the Wing for that other World.

Her Words were these, which were faithfully Pen'd down and deliver'd into my own Hands.

I desire (says she) that all young People may be exhorted to the Practice of Virtue, and to increase their Knowledge by the Study of Philosophy, and more especially to read the great Book of Nature, wherein they may see the Wisdom and Power of the Great Creator, in the Order of the Universe, and in the Production, and Preservation of all Things; For Quælibet herba Deum: This was a Language that was very familiar to her, and if you would know the English of it, she would have you to understand thus much by it; that the least Spire of Grass, as well as the Lilies of the Field do demonstrate the Being of a God. She proceeds, It will fix in their Minds a Love to so much Perfection, frame a Divine Idea, and an awfull Regard of God, which will heighten Devotion, and lower the Spirit of Pride, and give a Habit and Disposition to his Service; it will make us tremble at Folly and Profaneness, and command Reverence and Prostration to his Great and Holy Name.

That Women, (says she) are capable of such Improvements, which will better their Judgments and Understandings, is past all doubt; would they but set to it in earnest, and spend but half of that Time in Study and Thinking, which they do in Visits, Vanity, and Toys. 'Twould introduce a Composure of Mind, and lay a sound Basis, and Ground-work for Wisdom and Knowledge; by which they would be better enabled to serve God, and help their Neighbours.

The Time would fail me to tell of her Meekness and Patience, Temperance and Chastity, Modesty and Humility; these are moral Virtues, and in the Practice of which she was very exact; and this brings into my Mind what I heard from her, when we were discoursing of moral Virtues, some few Weeks before her Departure: *Morality (says he) is the Life of Religion; but our moral Actions, unless influenc'd by our Religion, are of no Use.*

Much

Much more I might repeat to you to the same Purpose; excellent Sayings that proceeded out of her Mouth, and worthy to be recorded from Generation to Generation. The nearer she drew to her End, she manifested to all that came to see her, the great Contentment that she had in her approaching Death, declaring that to her, it did appear no other than the putting off her Clothes; a Disrobeing; that this Mortal Part might put on Immortality. By all which it does appear, that she has set before you a most excellent Example, and that in an Age expos'd to the greatest Temptations.

Died in June 1697; and buried the 26th of the same Month, at Barnes in Surrey.

*The CHARACTER of the Rev^d Dr. THO. JEKYLL, by the
Rt. Rev^d Dr. JOHN WILLIAMS, Lord Bishop of Chichester. †*



IT was in St. Paul's Phrase, *His Heart's Desire, and Prayer to God, that ye might be saved*,^a This was the Theme and Subject he continually insisted upon, and made it his restless Endeavour to promote: This he taught in his Pulpit; and this he again taught out of it, and confirmed by the Regularity of his Life. Of whom I have many Things to say, and might speak of him in his secular Capacity; as to his Friendship, in which he was sincere, intire and steadfast; as to his Conversation, in which he was free, without Levity; grave, without Moroseness; instructive, without Imposition; and not without such a Competency of Skill, even in Matters relating to this present Life, as did render him usefull to others, and capable of advising them that wanted it.

I might speak of him, as to the Government of himself, in his exact Temperance and Sobriety; as to his Family, in his affectionate Tenderneſs as a Husband and a Father; and in the Care he took of the meanest of those that were about him; and the Exercises of Family Devotion.

But that which I at this Time shall principally respect, is the Discharge of his Ministerial Office; in which he took a special Delight, and made it the principal Business of his Life; laying hold of all Opportunities of doing Good, in private and in publick.

In publick, how constant and diligent, usefull and practical was he in preaching! preaching with that Plainness, as might be suitable to the meanest Capacity, and designed to the most usefull Purposes of sound Doctrine, and unblameable Life; preaching as one that was in earnest himself, and endeavouring to persuade others so to be. What Care did he, again, take to instruct the Youth! what Pains in the little School, that by his Industry, and the pious Contributions of well-dispos'd Persons, was erected in the Neighbourhood! which I hope will not die with him; but by the same, or the like good and charitable Hands, be supported and continued.

In private, how many did he lend his helping Hand to, encouraging them in the Way of Religion, resolving their Doubts, comforting them in their Sorrows, directing their Endeavours; and this he did with Sweetness and Tenderneſs, giving an easy Access and Admittance even to the meanest, and hearing them with Patience.

And in the mean Time, like a good Samaritan, he was pouring Oyl into the Wounds of others, and administering such seasonable Reliefs, as their Case did require; he himself shew'd, by the Cheerfulness and Liveliness of his Spirit, that Religion was no sadning or uncomfortable Thing; but that however it might appear to drooping, melancholy Minds; whatever it might appear to such as look'd but little into it, or had little or no Experience of it; it was indeed the most comfortable State in the World to those that were intimately acquainted with it.

To this let me add, the Care he took of the Sick, visiting them with great Application; sparing no Pains to prepare such for another State; of which his last Sickneſs, and the Occasion of it, was too deplorable an Instance: That whilst thus exceeding solicitous about

† From the Sermon preach'd at the New-Chapel, Westminster, Octob. 7. 1698. and Printed at London in the same Year, in Quarto. ^a Rom. 12. 1.

others, he was careless of himself; and whilst the dying Patient receiv'd spiritual Consolation from him, he in all Probability drew what prov'd a mortal Infection to himself.

Which brings me to his last Hours: It pleas'd God to give him some Premonitions and Warnings of his approaching End; I mean, not only by the dangerous Disease he labour'd under the former Part of the Year; but also by such Impressions upon his Mind, as seem'd to carry in them the Finger of God. So that for some Months past he would be often speaking, and I may say, preaching to his Wife, Submission to the Will of God, if he should think fit to take him out of this Life into a better.

For this Reason, it may be suppos'd, that he was very desirous to see some of his Relations, that liv'd remote from hence; and tho' newly come from one Journey, immediately made another, to pay them a Visit (where he had not been for some Years) or rather, as he told them, to take his last Farewell.

And accordingly he set his House and Affairs in Order, made his Will; and if I may take Notice of so small a Matter, among the greater, he compos'd his own Epitaph; which tho' plain (as he intended) is very expressive of his Piety, and of the Care he took of the People committed to his Charge.

And then it is no Wonder, when all this was done, to find him compos'd at his approaching End; and to behave himself, as he had liv'd; shewing an excellent Temper of Mind, heartily resigning himself up thro' *Jesus Christ* to God, the Father of Spirits, and the Father of Mercies; whom, in that Condition, he entirely depended upon, and found the greatest, I may say, the only Support from.

With what Submission did he receive the Sentence of his Dissolution! with what Transport and Joy did he speak of our Blessed Saviour, and the Happiness he hop'd for, or rather doubted not to be made Partaker of, by him!

With what Tenderness, did he bewail our Differences, and that Spirit of censuring, reviling, and dividing, that so much prevails; and especially, when after all, such must come (if ever they be happy) to joyn in the Church Triumphant, with those whom too often they refuse to converse and communicate with here in the Church-Militant!

With what Comfort did he take Leave of his Friends, of his Wife and Children, calling them one by one, in his last Interval, to him; and giving them such Advice, as a dying Friend, Husband and Father, and a dying Christian, would give to those whom he affectionately lov'd!

Died in 1698, and buried October 7, at the New Chapel, Westminster.

*The CHARACTER of ANDREW BARKER, Esq; by JOHN PINSENT, A. M. and Vicar of Colshill, in Berks. **



THE Exemplary Lives of Good Men should never be forgotten; we should deposit them in our Hearts as in immortal Urns; Your Tongues should be their Epitaphs, our Lives Transcripts of their Virtues, Copies of Originals, without any black Line, or dark Shade drawn over them.

His Moral Accomplishments command our Regard and Imitation.

Justice and *Honesty* were written in the Tables of his Heart in Capital Letters: You might have read, *Do as you would be done unto*, in every Page of his Life.

His Integrity was firm and clear like Marble, without Stain or Flaw: You might as soon divert the Needle from its Natural Propensity to the attracting Influence of the Loadstone, as turn his Hand against the Dictates of his Mind. The many great Trusts reposed in Him, and executed by Him without Clamour or Complaint, are Living Monuments of his Faithfulness and Sincerity.

* From the Epistle Dedicatory to *Samuel Barker of Fairford in Gloucestershire, Esq.* prefix'd to the Funeral Sermon on *Mrs. Barker*, his Mother; and Printed in 1705, in Octavo.

His Charity, which is the Enamel and Beauty of the Soul, was not confin'd within the Verge and narrow Limits of the Place he liv'd in; but where-ever an Object presented itself, whether far or near, at Home or Abroad, he did, like the Sun in its Course, dispense Warmth and Refreshment.

His Charity did not consist in Compliments, in soft and tender Expressions, like St. James's Almoners, *Depart in Peace, be you warmed and filled and filled*; but the actual Relief of the Poor and Neccessitous.

If You remember him as a *Subject*, he was a Person of a steady and unshaken Loyalty; like the House built on the Rock, in St. Matthew, He stood out the Storms and Tempests, the Rage and Fury of an Un-natural and Bloody War: No Turn of Government could Turn Him from His Duty; He gave *unto Cæsar the things that are Cæsar's*; and He was a Friend unto Cæsar's Friends, even in their most desperate Circumstances, when it was a Crime, (not to be expiated but by loss of Fortune or Life,) to own the Royal Cause.

If You remember Him as a *Member of the Publick*, he encourag'd Industry, discountenanc'd Idleness. He look'd on the Idle Person as a Canke-rworm, or Caterpillar that devours the Fruits of the Earth. He knew *it is the diligent Hand that maketh Rich*. The Poor had Work and Wages: The *Hire of the Labourers never cried in the Ears of the Lord*.

If a Workman, on whose Service his whole Family depended, were on any Ill Accident, as Fall, or Bruise, or Wounds, &c. disabled for Labour, like the Good Samaritan in the Gospel, *He had compassion on him, and took care of him*; Medicines and Nurses were Provided for him; the Wants and Necessities of his Family were supplied, and his Pay went on every Day. Here was the Spirit and Life of *Christianity*! This ought to be written with the Point of a Diamond, graven with a Pen of Iron, on Metal that may last as long as the Sun and Moon endure: *With God it will be had in everlasting Remembrance*: And as the Roman Emperor order'd the Golden Rule to be written on the Walls of his Palace, and upon all his Publick Buildings, so should this Generous, this Noble, this Heroick Piece of Christian Religion, be written over the Doors, and on the Fronts of Great Men's Houses, that they may Remember the Poor, whom God regards as much as the Rich.

If You remember him as a *Neighbour*, besides his Kind and courteous Temper, in Readiness to do Good Offices to those that wanted his Assistance, of which already; he was of a Peaceable and Quiet Disposition. He was not of *Ishmael's Race*, he drank not of the Waters of *Meribah*. Strife and Contention, Envy and Hatred, Malice and Revenge, found no room in his Calm Breast, which was smooth as the Surface of the Water, clear as the Sun in its Mid-day Exaltation. He knew *the Wisdom from above is first pure, then peaceable*; he had learned of his Blessed Master the Prince of Peace, to *follow Peace with all Men*; and in order to it, *He studied to be quiet, and to do his own Business*. He was in every Relation an Excellent Pattern and President for your Imitation. Should I say, with *Elibu*, *He was one of a Thousand*, 'twould fall short of his Character.

He loved his nearest Relative, as he loved himself, with a Love pure as the Eye of Heaven, sacred as the Sanctuary: He drank Waters out of his own Cistern; he *forgot not the Covenant of his God*, but kept his Bed honourable and undefiled.

His Love to her was sweet and refreshing as the Smoke of the Holy Incense of the Altar; the Smell of it was like *the Smell of Lebanon*, like the precious Ointment on Aaraon's Head: It administred Comfort and Delight, Relief and Refreshment in all the Lines of Providence she pass'd through, in all the Occurrences of her Life.

His Children were his Care and his Comfort too: Besides the Common Education Persons of Quality Give their Children, to accomplish them with Mien and Deportment, with Knowledge and Understanding, with Discourse and Conversation for their several Posts and Stations their Birth may call them to, which he did with all the Solicitude and Exactness of a Wise and Prudent Father: He endeavour'd with a particular Care and Application of Mind, by Reasoning, by Repeated Instructions, to excite and raise up in them their Innate Ideas, their Natural Notions of *God and Good*; which became clear and shining by the Reflection of his Good Life; lovely and amiable by the Example of a kind and tender Father: He did not fail of his End; he had joy and Comfort of his Care: His Children were in the most large and comprehensive Sense a Blessing to him, and to his Dearest Wife. If ever Grace were Hereditary, it was in them: If ever the Virtues of Parents did descend by a Natural Intail, they did to them. But I must impute all this to the Exemplary Lives of the Parents, and the Pious Education of their Children and to the Particular Favours and Mercies God hath in Store for the Children of Good Parents. *The Just Man walketh in his Integrity; his Children are blessed after him.*

His

His Servants found him a Master, not a Tyrant; he did not pay them with hard Words, and harder Blows; but as he required their Labour, so he rewarded their Care, and encouraged their Diligence.

He knew the Souls of his Servants were as precious as his own in the Sight of God, and therefore took care, by his good Example, by good Instructions in Publick and Private, that his Accounts should stand fair before his Great Master at the Great Day.

This is a Copious Subject. Should I lay before you his *Sobriety* and *Temperance*, his *Truth* and *Veracity*, his perfect *Abhorrence* of all manner of *Debauchery*; the Horrour and Trembling that seiz'd him when he heard the most *Sacred and Reverend Name* of the Great God *prophan'd* by *Oaths and Curses*, and *Imprecations*; Common, but Tremendous Sins! I should exceed the Bounds of an *Epistle*; and yet in such Plenty and Variety of Excellent Matter, who can forbear?

If you remember his Life towards God, he was so great an Example of *True Piety*, of an *Heartly and Unaffected Devotion*, that his Name ought to be enroll'd in the Calendar of the Primitive Saints. 'Tis true, many of them were purified by Fiery Tryals; their Graces became resplendent by the Flames of Torment: And this happy Soul stood firm against all the Shocks, and Snares, and Temptations of Ease, Plenty, and Prosperity. To deny himself, to mortifie his Lusts, to subdue his Appetites and Desires, when there was so much Fuel to kindle Passion, such Provocation to Sense and Natural Inclination; and all this in Obedience to *Him, whose Kingdom is not of this World*; shews the Perfection of his Mind, its Elevation above all the Pumps and Glories, above all the Luxuries and Pleasures of a Vain and Sinful World.

The Intercourse between God and his Soul was as constant and periodical as the Rising and Setting of the Great Luminary of Heaven; and whilst the Sun was running of its Course, he withdrew into his Retirement, as into a Refectory, where his Mind was solaced and refresh'd with all the Delicacies of pure Thoughts, and pious Meditations: His Prayers ascended on the Wings of Love, to the Mercy-Seat of the God of Love and returned like the Dew of *Hermon* on *Mount-Sion*, with all the needful Supplies of Grace and Mercy. He looked on the *Holy Scriptures* as the *Oracles of God*: He heard, he read them, as the Rule by which he was to walk, and by which he should be judged.

The *Holy Eucharist* was to him an Antepast to Heaven: The wonderful Mercies of a Crucified Saviour exhibited in the Bread broken, and Wine poured forth, ravish'd his Heart, and made him sick of Love.

Thus Liv'd this Worthy Person: His Life was a Common Good: His Death was a Common Loss.

He had many Notices and Warnings of his Departure hence, having the Sentence of Death in himself long before he died; which no way discompos'd his Duty, or disturb'd his Patience; but he bore them with all the Courage and Constancy, with all the Meekness and Resignation of a True Disciple of the Blessed Jesus.

How bright and glorious, how sweet and ravishing, how comforting and Instructing, the last Efforts of his Soul would have been, had God been pleas'd to continue the Use of his Reason, and of his Senses, (of both he was deprived some Hours before he died) we may judge by the Rich Odours and Perfumes, which his Good Name (acquired by a strict Performance of his Duty to God and Man) had, like a Box of Spikenard when opened and shed abroad, scatter'd round about his Habitation. In short; He lived and died a good Christian in the Communion of the Church of *England*, for which he always had the greatest Honour and Veneration.



The CHARACTER of Mrs. BARKER, † by JOHN PIN-
SENT, A. M. and Vicar of Colshill in Berks. *



SINCE Examples have greater Influence, and make deeper Impressions on the Mind than plain Instructions, I will give you a short *Narrative* of the Life of that Excellent Person that was lately Interred.

If you remember her with Respect to God, her *Piety* was so bright and shining, it gave such Life and Lustre to all that were round about her, and especially to those that had the Happiness of her daily Converse, that it could not but kindle in their Hearts a Zeal for God, and all that's Good, as if they had been touch'd with a Coal from the Altar.

Her *Piety* was as even and as Regular as the Vicissitudes of Day and Night; it was the Work of every Day: A Work so easie, and so Pleasant, so refreshing to her, that I cannot but impute the Strength and Vigor of her Mind, in so tender, so weak, so feeble a Body, to the Influences of his Spirit, at whose Throne of Grace her Soul made daily Applications in pious Thoughts, and Holy Ejaculations.

Her *Piety* was solid and substantial; it did not evaporate into Forms, and Shews, and Outfides in Religion: But in her Life, as in a Mirror, you might have seen the Beauty and Excellency, the Power and Prevalency of her most holy Profession.

The Service of God was not only her Duty, but Delight: She was glad when she cou'd go to the *House of God*, where she prayed with such Fervour, heard with such Reverence, received the Sacramental Bread and Wine, the Pledges of Christ's Love, with such Devotion, that you might have seen Primitive Christianity revived in her. She understood the Church of *England*, and therefore was an Ornament to it, and the Glory of it.

If you went from the Church to her *House*, you came into a *Bethel*, another House of God, where the Morning and Evening Sacrifice of Prayer and Praise were offer'd up in the Service of the Church.

If you follow'd her into her *Retirement*, you found her a Saint, not only in the Church, but in her *Closet* too: There, as on *Jacob's* Ladder, her Soul ascended unto God in fervent Desires, and God descended into her Soul in the sweet Refreshing Influences of his Holy Spirit.

Her *Piety* took deep Root in the Love of God, and sprang up in all manner of Christian Graces and Virtues. Among which, her Humility, Meekness, her Charity were very conspicuous.

Her Soul was not sullied with Pride, but clothed with *Humility*. Tho' God had distinguish'd her from others by a large and plentiful Fortune, yet she treated those of the meanest Rank with all the Condescendency, with all the Gentleness of a true Christian Temper; the Poor as well as the Rich had Access to her.

Her Mind was not ruffl'd with the Turbulent Passions: Under any sad Accident, or ill Usage, she had such a sweet Calmness, such Composedness, such Tranquillity within her, that you would not discern the least Dispersion of Spirits, or Wildness of Thought; you could not hear any Ill Language, any Angry Word. She had the *Ornament of a Meek and Quiet Spirit, which in the Sight of God is of great Price*.

She had a Compassionate Heart and Liberal Hand towards those that labour'd under Straits and Difficulties; she had a Simpathy of their Sorrows and their Griefs; she *wept with those that wept*: Not that her *Charity* was confined to a few Tears, and Sighs, and Moans; her Bowels yearn'd towards them, and her Heart open'd her Hand to Acts of Bounty and Beneficence for them.

Her *Charity* was diffusive, of a large Extent: Upon Publick Occasions she gave many Rare Instances of the Largeness of her Soul. She distributed according to her Ability, and that was plentifully, for God had given her all *Things richly to enjoy*.

† Widow and Relict of *Andrew Barker*, Esq;

* From the Sermon refer'd to in the preceeding Character.

She was an eminent Example of a free and chearful Giver.

Her private Charities were without Number; many of you that hear me have felt them to your Comfort and Relief.

Her House was a Sanctuary for the Poor, a Refuge for the Distressed.

If the Poor were Hungry, here was Meat: If the Poor were Thirsty, here was Drink: If the Poor were Naked, here were Cloaths: If the Poor were Sick, here was Physick; many Pounds did she lay out every Year in Medicines, for those that could not consult the Physician, nor reach the Price of Drugs.

I shall now consider this excellent Person in a relative Capacity.

If you remember her as a *Wife*, she had so great, so entire Love for her dear Husband, who had so tender, such an affectionate Regard for her, that if ever there were an Union of Souls, here it was: They had the same Thoughts, the same Desires, the same Delights; they partook of one anothers Cares, of one anothers Comforts. This was the first End of Marriage; the next was Children: And we may remember her as a Mother, for she had the Blessings of the Womb.

A most Tender, and most Affectionate *Mother*; kind, but not fond: She had the Art of Government; she knew how to keep up the Dignity of a Parent, even in her most open, and free, and familiar Conversation with her Children. Her Conversation was not vain and trifling, but hugely profitable; hallowed with Reflections on the Vanities of the World; sanctified with the Discourses of the Certainty of Death; and the Account that must be given at the *Great Day*; of the Rewards of good Men in the World to come. Her great Business, her main Design was, by her good Example, and good Instructions, to make her House an Holy House, a House of Joy from Age to Age; while others, by their Ill Lives, make their Families Scene of Sorrows.

If you remember her as a *Mistress*, she was a Person of great Judgement, of great Experience: She did not think herself above the Concerns of her Family; she knew the Station God had put her in; and she govern'd her House with that Prudence and Discretion, there was no Hurry, no Noise, no Uneasiness; every one knew his Business, and what must be accounted for: And she did it with that Sweetness and Mildness of Temper, that she was serv'd out of Love, not out of Fear. A kind Mistress! If a Servant were sick, he had the Charge, the Attendance of a Child of the Family; no Care, no Pains, no Cost were spar'd for his Recovery.

But for the Souls of Servants, how great was her Concern! Besides the daily Devotions in her Family, already mentioned, she took particular Care that the Lord's Day should be observed, with a Strictness becoming that Day. Her Servants must attend the Publick Worship of God, and when they returned, allowing time for their Refreshment, they were called together, and some practical Sermons were read unto them: So that here *Joshua's* Resolution was put in practice; *As for me and my House we will serve the Lord*. And that her House might be a Temple for the *Holy Ghost* to dwell in, that the Blessings of Heaven might descend upon her Habitation, no Person must be entertain'd in it, that should grieve the Spirit of God, or stop the Current of his Graces and Mercies from running down in a full Stream on her Family, and her Posterity. *The Wicked must not dwell in her House, nor tarry in her Sight*.

Thus lived this rare, this excellent Person, who having attain'd to that Age that few arrive at, sunk under Sensible Decays of Nature; her Light which had shined bright and clear, began to burn faint and dim, when it was my great Unhappiness to be from her.

At the Approach of Death, which was no Surprise unto her, she having told me, and others, she could not last long, she was leaving of this World; I say, at the Approach of Death, her Soul, (that had waited long to be disentangled from her Body, to converse with Spirits in the Paradise of God,) was ready to go forth and meet the *Bridegroom*, the *Blessed Jesus*, into whose Bosom she breath'd out her Spirit, having first recommended her Soul to his Care, and to his Mercies, in her own Prayers, and in the Prayers of those that ministred unto her.

Died in December, 1704; and Buried the 10th of the same Month, at Fairford in Gloucestershire.

The CHARACTER of the Rt Rev^d Dr. ARTHUR
LAKE, Lord Bishop of Bath and Wells. *



HIS Holy Man was nourfed up from his tender Age in the Exercifes of true Piety, and in the Studies of various and exquisite Learning; and in his riper Years advanced to divers eminent Places of Dignity in the Church, not by any ambitious fuit or seeking of his own, but by the fpecial Providence of God, beyond his Expectation or Defire, raifed to the Height of Epifcopal Dignity.

He was firft placed a Child in the famous School of *Wincheſter*, and thence elected Fellow in New Colledge in *Oxford*, and after Fellow in the Colledge near *Wincheſter*: Thence, again recalled by the confpiring Votes of that numerous Society to the Warden-ſhip of New Colledge. Afterward, preferred firft to the Prefecture of the Hoſpital of *S. Croſſe's* near *Wincheſter*, then to the Deanry of the Cathedral Church of *Worceſter*. And laſtly, to the Biſhoprick of *Bath and Wells*, where he died.

He continued the ſame in his Rochet, which he had been in his Scholar's Gown, having ſo well ſtudied *Humility* (the Baſis of all Virtue) in his younger Years, that in the whole Courſe of his Life there was no Tumour of Pride appeared, but as well in his Actinos as in his Speeches, equalling himſelf with the Loweſt; notwithstanding the many Temptations he had from the Eminency of his Place, and Excellency of his Parts, to do and ſpeak otherwiſe. From this did proceed that ſingular *Affability* and *Eaſineſs of Acceſs*, which he ever retained to all Sorts of Men, and to thoſe of his own Coat eſpecially. So that no Man can ſay, he was ever ſlighted, or ſuperciliously uſed by him.

Add hereunto his rare *Tranquillity and Contentedneſs of Mind*. He retained the ſame Temper in all the Alterations of his Eſtate; ſo that whatſoever outwardly befell him, either to the better or the worſe Part, he ſeem'd very little to be affected, ſurely nothing diſquieted therewithall. A ſtrange Serenity of Mind in him; whereof I take it alſo to have been a good Argument, that (as I have heard him often ſay) ſo long as he was in perfect Health of Body, he did never Dream.

His *Temperance* was ſuch, that at the greateſt and beſt furniſhed Tables, whereat the Condition of his Place required his Preſence, his Feeding was commonly upon one Diſh, and that none of the daintieſt. And when he was not hindred by Reſort of Strangers unto him, he faſted uſually four times in a Week from his Supper, and ſpent that Time in framing ſome Meditation or other upon a *Piece of Holy Scripture*.

Unleſs it were in the Company of Schollars, and in ſuch ingenious and pleaſant Diſcourſes as are incident thereto (wherein he would ſometimes Expres much Freedom of innocent Mirth) a Man could not obſerve, that he took much Delight in any worldly Thing whatſoever: An evident Argument, that his intellectual Part had the Predominancy over his ſenſual, or rather indeed that Grace ruled them both, and that the *Man* in him was ſubordinate to the *Chriſtian*.

As he had been always *liberal*, from the Time he had any thing to give; ſo upon the Increaſe of his Fortunes he improved that Virtue, even to a kind of *Magnificence*. And tho' his Forwardneſs in giving never let him ſtay till his Purſe was full, ſo that he attained not to the doing any pompous Work: Yet his ordinary Largeſs to the Poor at his Gate and in the Streets; his Contributions to *Pious Works of all Sorts*; his Exhibitions to *Poor Scholars* both Abroad and in the University; his encreaſing the Allowance of the Poor Brethren of *S. Croſs*; his maintaining of Two Lectures in the New Colledge in *Oxford*, one for the *Hebrew Tongue*; another for the *Mathematicks*: (A great Part of his Books, he diſpoſed to the Library of *New Colledge* by a Deed of Gift, divers Years before his Death, reſerving the Uſe of them onely for his Life time.) His leading the Way to the founding of a Library at *Worceſter*, and another at *Wells*, are ſufficient Inſtances of his exceeding Bounty.

* From the Preface to his Sermons, &c. Printed at London, 1629, in Folio.

His Contempt of Wealth, I may reckon as a *Part of his Magnanimity*. For I dare say, That in all Elections of Scholars, Collation of Orders, and Benefices, Dispositions of Offices, and Grants of Colledge and Church Leases; that passed through his Hands (as there passed in his Time very many) he never fouled them with the least Touch of a *Gebazi's* Reward; which Integrity of his, together with his Open-hand-dedness and House-keeping, were the only causes that he left no greater Estate behind him.

His Ability to Teach, as it was very Great, so it did never appear more, than after he was a Bishop. For though the Acts of Government alone may seem sufficient to take up a Man in that Place; yet he never ceas'd to *adorn the Pulpit* with his no less frequent and assiduous, than learned and pious Labours. Witness his ordinary Preaching in the Cathedral Church of *Wells*; his frequent *Excursions into the Parishes adjoining*; and indeed, *His leaving of no Place where he came, if it were a fit time of Preaching, unsupplied*. Besides all which, his *Ordinary Discourses* were in one kind or other as good as Lectures to those that heard them.

Besides his *Ordinary Chapel Hours*, which he saw duely, and by all frequented; he caused many of his *Household* to assist every Morning at the *Six a Clock Prayers in the Cathedral Church* adjoining: He never sat down at his Meals, but he had, according to the ancient Fashion of Bishops, a *Chapter of the Bible* read by one whom he kept for that Purpose. Lastly, at the Close of the Night, he called his whole Family into his *ordinary Dining Room*, and there, in his own Person, most devoutly commended them, by his Prayers, to Almighty God.

He never conferred *Holy Orders* upon any one Person, whom he did not first examine strictly according to the *Canons of the Church*; neither did he trust herein any Chaplain or other Deputy, but himself personally perform'd the Office. As he was provident to plant a *Good Ministry* in his Diocese, so was he no less carefull to *cherish those who were already planted*. The most eminent among them for *Piety and Learning*, he did not only use most familiarly, but studied to draw them nearest to himself by providing them of Prebends in his Church: And to the weaker Sort of them he spared not to give his Advice and Directions upon all Occasions, how they might enable themselves for the better Discharge of their Calling.

In the Exercise of the Discipline of the Church, he carried himself so, that by his own Practice he wrought a great Reverence thereof, even in those that were otherwise, not well affected there unto. For when any enormous Offender was censured in his Consistory, whose Punishment and Penance was fit to be performed in his *Cathedral Church*, as *Incestuous Persons, notorious Adulterers, notorious Schismatics*, or the like; himself was usually the Preacher at such Times; and this he did often, and upon divers Occasions; and in such his Sermons did so open the Grievousness of those Offences, and the Authority of the Censurers and Discipline of the Church, as for the most Part wrought great Contrition in the Parties punished; and after Sermon before the whole Congregation, himself gave them Absolution. All which he performed with that Gravity, Learning, and Power, as gave great Comfort to all, and bred, no doubt, a general Reverence and Awe of the Censures and Authority of the Church.

His *Triennial Visitations*, he always kept in his own Person; and he kept them so, that (to say no more) he was ever Welcome where he came. They resorted and flockt to him in every Place; yea, they brought their Children and whole Families to receive his Blessing, and to be Confirmed by him. Which Act he performed, not in a tumultuary manner, and as we use to say, *Hand over Head*, but with advised Deliberation and Choice, admitting only those, whom either by the Certificate of their Minister, or the Examination of his own Chaplains he found to be sufficiently instructed in the Principles of Religion, and so by the Intention of our Church capable of the Benefit of that sacred Action.

In the Cathedral Church of *Wells*, whether it were so that himself preach'd or no, after the Sermon done, and the *Psalms* sung as the manner is, Himself standing up in the Episcopal Seat gave the Benediction to the People, after the Example of the High Priest in the *Old Testament*, 1 Num. 6. 23. which thing as he performed like himself, *i. e.* In a most grave and Father-like Manner; so any Man that had but seen, with what attentive and devout Gestures all the People received it, what *apparent Comfort they took in it*, and how carefull every particular Man was, not to depart the Church without it, could not but conclude, that there is a Secret Virtue in the *Prayers and Blessings*, as of *Natural*, so of *Spiritual Parents*.

In his *Last Testament*, amongst other *pious Recomendations of his Soul to God*, he hath these Words: *I desire to end my Life in that Faith, which is now established in the Church of England, whereof I am a Member, and have been by God's Blessing well nigh Thirty Years a Preacher. And my Soul's unfained desire is, that it may ever Flourish and Fruetifie in this Kingdome and in all his Majesties Dominions, and from thence be propagated to other Countries, which sit in Darknes, and in the Shadow of Death, whether Infidels or Hereticks.* Amen.

Having some few Hours before his Departure, made *zealous and devout Confession both of his Faith and Sins* to the Bishop of *Ely* there present, from whom also he received *Absolution*, according to the *Order of our Church*; and being assisted to the last Gasp with the comfortable and heavenly Prayer of that Divine Prelate; after he had taken particular Leave of all about him, and given them respectively both his Council and Benediction, he speedily yielded up his Soul to God.

Died in May, 1626, aged 59; and Buried in the Cathedral of Wells.

*The CHARACTER of Sir WILLM COKAYNE, Kt.
and Alderman of London, by JOHN DONNE, D. D. and
Dean of St. Paul's. **



HOUGH he were of Parents of a good, and great Estate, yet his Possibility and his Expectation from them did not slaken his own Industry. God imprinted in him an industrious Disposition, tho' such Hopes from his Parents might have excused some Slackness; and God prospered his Industry so, as that when his Father's Estate came to a Distribution by Death, he needed it not.

God gave him a large and comprehensive Understanding, and with it a publick Heart: and such, as perchance in the Way of Education, and in our *narrow and contracted Times*, in which every Man determines himself in himself, and scarce looks farther, it would be hard to find many Examples of such Largeness.

You have, I think, a Phrase of *driving a Trade*; and you have, I know, a Practise of *driving away Trade*, by other Use of Money: And you have lost a Man, that drove a great Trade the right Way, in making the best Use of our Home-Commodity. To fetch in Wine, and Spice, and Silk, is but a drawing of Trade; the right driving of Trade, is to vent our own outward. And yet for the drawing in of that, which might seem justly most behoovefull, *i. e.* of Arts and Manufacture, to be employ'd upon our own Commodity, within the Kingdom, he did his Part diligently, at least, if not vehemently, if not passionately.

This City is a great *Theatre*, and he acted great and various Parts in it; and all well. And when he went higher (as he was often hear'd in Parliaments, at Council-Tables, and in more private Accesses to the late King^a of ever-blessed Memory) as, for the Comprehension of those Businesses, which he pretended to understand, no Man doubts (for no Man lacks Arguments and Evidences of his Abilities therein.) So, for his Manner of expressing his Intentions, and digesting and uttering his Purposes, I have sometimes hear'd the greatest Master of Language and Judgment, which these Times, or any other did, or do, or shall give, (that good and great King of ours) say of him, *That he never hear'd any Man of his Breeding, handle Business more rationally, more pertinently, more elegantly, more persuasively.* And when his Purpose was, to do a Grace to a Preacher of very good Abilities, and good Note in his own Chappel, I have hear'd him say, *That his Language and Accent, and Manner of delivering himself was like this Man.*

God multiplied his Estate so, as was fit to endow many and great Children; and he multiplied his Children so, both in their Number and in their Quality, as they were fit to receive a great Estate. God was with him all the Way; in a *Pillar of Fire*, in the

* From the Sermon preach'd at St. Paul's, December 12, 1626; and printed with his other Sermons, in Folio. a James I.

Brightness of Prosperity; and in the *Pillar of Clouds* too, in many dark, and sad, and heavy Crosses. So great a Ship required a great Ballast; so many Blessings, many Crosses; And he had them, and sailed on his Course the steadier for them. The *Cloud* as well as the *Fire* was a *Pillar* to him: His Crosses as well as his Blessings established his Assurance in God.

The Lord was with him at his Death too. He was served with the process here in the City, but his Cause was heard in the Country. Here he sickned, there he languished, and died there. In his Sickness there, those that assisted him are Witnesses of his expressings of a religious and a constant Heart towards God, and of his pious joining with them, even in the holy Declaration of Kneeling; then, when they, in favour of his Weakness, would dissuade him from kneeling. I must not defraud him of this Testimony from my self, that into this Place where we are now met, I have observed him to enter with much Reverence, and compose himself in this Place with much *Declaration of Devotion*.

In his Sickneshe had but one Days Labour, and all the rest were Sabbath: *One Day he converted to Business*, thus; *He called his Family and his Friends together; thankfully he acknowledged God's manifold Blessings, and his own Sins as Penitentialy*. And then, to those who were to have the disposing of his Estate, jointly with his Children, he recommended his Servants, and the Poor, and the Hospitals, and the Prisons; which according to his purpose, have been all taken into Consideration. And after this (*which was his Valediction to the World*) he seemed always loath to return to any worldly Business.

His last Commandment to Wife and Children, was Christ's last Commandment to his Spouse the Church, in the Apostles, *To love one another*. He blest them, and the Estate devolved upon them, unto them; and by God's Grace shall prove as true a Prophet to them in that Blessing, as he was to himself, when entering his last Bed, two Days before his Death, he said, *Help me off with my Earthly Habit, and let me go to my last Bed*. Where, in the Second Night after, he said, *Little know ye what Pain I feel this Night, yet I know I shall have Joy in the Morning*: And in the Morning he died.

The Form in which he implored his Saviour, was evermore towards his End, this; *Christ Jesus, which died on the Cross, forgive me my Sins! He, have Mercy upon me!* And his last dying Words were the Repetition of the Name *Jesus*. And when he had not Strength to utter the Name distinctly and perfectly, they might hear it from within him, as from a Man a far off; even then, when his hollow and remote nameing of *Jesus*, was rather a certifying of them, that he was his *Jesus*, than a Prayer that he might come unto him.

Died in December, 1626; and Buried the 12th of the same Month, in St. Paul's Cathedral.

The CHARACTER of the R^t Worshipful the Lady STRODE, *by JOHN BARLOW.**



Perfwade my self, it will be expected that I should say something in the Praise of her, whose Funeral we now celebrate; the which I am unwilling, yet willing to do; unwilling, because it hath not been my usual Custom upon the like Occasion; and therefore I may give Offence to some of the Congregation: Again, it is to be feared, that some Preachers imitate bad Lawyers, who for a Fee, will plead and commend any Cause, speaking Good of Evil, Evil of Good; making the Heavens to lower, and grow dark, and shroud themselves in a Vale of Blackness more like to Weeds of Mourning, than the Persons attired with their Suites of Sorrow, in the present Assembly.

* From the Sermon preach'd at Plympton-Mary in *Devo.*; Dedicated to the Right Worshipfull Sir William Strode, of Newnham in the same County; printed at London, 1619, in *Quarto*.

Yet I am willing to say somewhat; *First*, Because I know for whom I am to speak, it's either God, or his Servant departed. God (I assure my self) as he wou'd have the Name of *the Wicked to Rot*; so would he, that *The Memorial of the Righteous should remain for ever*: And, a true Testimony is a good Action, unto which he hath (tho' not by way of Merit) annexed a Reward: Why then should I in this thing be silent, if my Heart be upright?

Now for the Person departed, I know in part with whom I have to deal; and all that I will say, is either what I have heard by the Report of credible Persons, or have known by my own Experience; which is, either concerning her Publick Carriage, or Private Conversation; of both which I have not much (though much might be said) to utter.

She, in respect of her Birth and Pedigree, shall of me receive no Praise (tho' for any thing I know, in that commendable:) we are all of one Blood; God little respects to commend that in any: And they are most honourably (as I perswade my self she was) descended, that are born again by the Word and Spirit; and where the Lord is silent, I wish I be silent also.

For her publick Carriage, I have heard that, which if I should at large relate, would much return to her Commendation; but it is so well, to the most here present, known; that I omit all, save one thing; which is, that she was a Notary, and took the Sermons which she heard, by her own Pen. I know not what some will judge of this Action, but I hope the Best can not but give it a Christian Approbation: She did this, when as many (and much meaner than she) come with their Fanns and Feathers; whereas (methinks) a Goose-Quill would far better besit their Fingers.

But a private Life is least subject to Hypocrisie; therefore I proceed to that. I have been credibly informed, that she did in her Chamber repeat to her Maid-Servants, the Sermons she had heard and penned; Catechise them in the Principles of Religion; and upon every fit Occasion, would Labour to Season them with the true Fear of the Lord. Again, she spent (having Health) three or four Hours in her *Private Closet* every Day, in Reading, Meditating, Praying, and Writing. But what was the Subject? For otherwise to write is no great Commendation: Amongst other things (all tending to good Uses) she hath left (and in no small Volume) divers Disputations, that she had with *Separatists* and *Papists*; her Answers; and what was her own Resolution in the controverted Opinions; annexing her Reasons. Moreover, (as one that expected the Time of her Change before it came) she left under her own Hand, what (if it stand with her Husband's good Pleasure) she would have perform'd; as divers Gifts to several Persons, both of Cloath and Coin, in Value amounting to a large Sum. And her Desire was, that there might be no Blacks worn for her, at her Funeral, except by her own House at the most; or, in particular, by her dear and especial Friend; because she had rather have them receive some *private Gifts of Remembrance*; and, in that she would not follow the common Custom of the World: It was not Covetousness, (I perswade my self) but Conscience, that frustrated, in that respect, any Man's Expectation.

And thus having touched a few Particulars, I come in brief to mention, what my self can speak by Experience: And that is, either in the time of her Health, or Sicknes; in which former Condition, I not many Times came into her Presence, because of the Distance of our Habitations: but for her Apparel, it was so modest, not *Gold put about*, or *broidered Hair*, that a curious Eye could not justly pick a Quarrel at it: Her Speech was not much; her Words well composed, and the Matter such, as to a Judicious Auditor might yield Comfort, and in some Things, administer profitable Edification.

In the time of her Sicknes, I never heard her utter one Word, that favour'd of Impatience: She took all Helps willingly, that might have restored her (if God had given the Blessing) to Health, and her former Condition; and in the Receipt, she would pray, and desire others also, that God would *bless it to her*. And she spake much in the Commendation of the Gospel, affirming, that all things without that, were worth nothing. She left certain Bibles to be delivered to her Daughters, with this writ on them; *I have said that my Flesh shall perish and rot: But the Word of the Lord shall endure for ever: And blessed shall you be, if you constantly, unto the End, delight and seek and follow that, with faithful and true Hearts*. She also gave a Gift to the Pastor of that Place, by which, she said, she would tye him, to be careful over the poorest Sheep of his Flock, as if he were the greatest Lord. Not long before her Death, she said, that she hoped God would give her Power against the Enemy: (But alas! we many of us, cannot tell, what by the Enemy, is meant,) which Phrase of Hers, struck into me a deep Suspicion, that her Change was near at Hand: For I have always observed, that when Satan most tempteth the truly Religious, they seldom

dom recover of that Sickness: He hath great Skill to discern how Nature is weakened; and therefore takes the fittest time for his Purpose.

She prayed with Judgement and Affection, not long before her Dissolution: In the which Petitions she used Words and Sentences, worthy of Admiration and Imitation. She mentioned the King, ^a in particular; remembred his Kingdoms and his Subjects, with others, that for Brevity I pass over, as her Friends and Kinsfolks and Children.

These things I my self saw and heard, with many others, that were worthy to be recorded, and of the Best practised. At which time I absented my self out of the Chamber; neither after that, heard I her Voice, or saw her Face; for within a short Space she departed.

From all which I wish we may (for, I am sure, we ought to) learn Instruction.

Died in 1619; and Buried at Plympton-Mary in Devon.

*The CHARACTER of the Rev^d Mr. JOHN DOWNE,
Rector of Instow in Devon, by GEORGE HAKEWILL, D. D.
and Archdeacon of Surrey. **



R. John Doune, or Down, was brought into the Light, during the Reign of that truly Noble and Renowned Queen Elizabeth, about the Year of our Lord 1570, and by that Means, was Baptized in the same Faith and Religion, in which he departed this Life.

He was descended of an honest, a vertuous, and religious Parentage; brought up in a liberal and free manner, first in the Country, and then in the University: Where he lived to receive the highest Degree, that Mother of his, *Cambridge* (where he was Fellow of *Emanuel Colledge*) could bestow upon him, save one, *viz.* Batchelor of Divinity; into which, also he was Incorporated at *Oxford*, with divers others, in the Act held there, in the Month of *July*, 1600. But in the Judgement of all that knew him, he deserved the highest Degree also, better than many who have received it, both before him, and since him: So as whether his Degrees more honoured him, or he them, as well by the Exercise he performed for them, as by his sweet Conversation, and Abilities in all kind of Learning, is not easy to determine.

By the Divine Providence, he was there incorporated into that Seminary, which hath yielded many goodly Plants to our Church; and among the rest, the Right Reverend Bishop *Hall* was his Cotemporary, and ancient Acquaintance.

He had an Uncle, by the Mother's side, that Jewel of Prelates, the Mirrour of his Age for Sanctity, Piety, and Theology, all in one, *viz.* Dr. *Fewel*, sometime Bishop of *Salisbury*, whom he proposed to himself as a Pattern of Imitation; and he could not have a better among mere Men.

He liv'd to see his Childrens Children; and his elder Sister's Childrens Childrens Children, to his great Comfort; and yet, by God's Blessing, was his Father's Brother living, and present as his Funeral.

Had his Means been answerable to his Worth, he had not lain in such Obscurity as he did; but had doubtless moved, and shined, in a far higher and larger Sphere. He was first presented, by the Master and Fellows of his Colledge, to the Vicarage of *Winsford*, in the County of *Somerset*, where he continued for a while; what the Ground of his Removal thence was, I do not find. He afterwards became Rector of *Instow*, in his own Country; a small Parish, lying just in the Angle, where the two famous Rivers of this Country, *Taw* and *Turridge*, meet, and go Hand in Hand together into the *Severn* Sea: A Parsonage of about an Hundred Pound *per An.* but it was so much more worth (he was wont to say) for that his Patron did not live there; which is very true, if he should be neither Kind nor Just. And tho' he had no great Income, yet God so blessed him with competent Means,

* From the Sermon prefix'd to Mr. *Downe's* Works, Printed in 1633, in *Quarto*.

^a *James I.*

that he lived contentedly, brought up his Children in a decent manner, furnished himself with a fair Library, relieved the Poor, and was not wanting to his Kindred, that stood in want of his Help. And for Hospitality, he was constant in it, entertaining his Friends, and such as came to visit him, in a chearful and plentiful manner.

But upon these things I will not insist, chusing rather to come to those, which are more proper for him, his Intellectual, his Moral, his Civil, his Spiritual Wisdom, and his turning many to Righteousness.

First then, for his Intellectual Wisdom; the Sharpness of his Wit, the Fastness of his Memory, and the Soundness of his Judgement, were in him all Three, so rarely mixed, as few Men attain them single, in that Degree he had them all. His Skill in the Languages was extraordinary, *Hebrew, Greek, Latin, French, Spanish*, and (I think) *Italian*. His Knowledge in the Liberal Arts and Sciences was universal, Grammar, Logick, Rhetorick, Poetry, History, Philosophy, Musick, and the rest of the Mathematicks. In some of which Sciences he so far excelled, that I dare say, in these *Western Parts of the Kingdom*, he hath not left his Equal; neither do I Speak any thing, to amplify, by Way of Rhetorick, I speak less than the Truth.

His Moral Wisdom appear'd, in the checking of his Appetite by Temperance, and Sobriety: Free he was in the Lawful Use of God's Creatures, but never Excessive, nor ever could be drawn to it, either by Example or Perswasion. Which in a Constitution so Crazy, was no doubt, under God, a special Means for drawing out the Thread of his Life. In his Carriage he was Grave, yet sociable enough, Courteous, yet without Affectation, or vain Complement; a sure Friend, to the utmost of his Power, where he professed it, yet without Flattery.

His Civil Wisdom appeared, in the Government of his Parish and Family; in the Education of his Children, and the Children of his Friends, upon special Requests, committed to his Charge; in his own Matches, and the Matches of his Daughters; and Lastly, in the preserving, managing, and disposing that Estate, which God lent him, in an orderly manner.

His Spiritual or Divine Wisdom, appeared in his great Knowledge of the Sacred Scriptures, in which, with *Timothy*, he was trained up from a Child; and as another *Apollos*, grew mighty in them; whereunto he added the help of the best Interpreters, both Ancient and Modern, the serious Study of the Fathers, the School-Divines, Ecclesiastical Story, and the Controversies of the present Times, as well with the *Romanists*, as among our selves; and that in Matters not only in Doctrine, but Discipline: In all which he was so well Studied, and upon all fitting Occasions, so willing and ready, either by Writing or Speech, to express himself, as many, and those not unlearned Divines, were Content, nay, glad to draw Water from his Well, and to light their Candle at his Torch; nay, some of his Adversaries in his Life-time, have in open Pulpit, since his Death, to God's Glory, their own Comfort, and his Honour, confessed as much.

But the highest Point of his Spiritual Wisdom, appeared in the Practice of Piety; in a due Conformity of his Actions, in his Speculation, drawing out (as it were) a fair Copy in the Course of his Life, of those wholesome Lessons which he found in his Books, formed in his Brain, and taught to others.

One main Branch of this Duty, and Effect of this Wisdom, was his Teaching; he taught every where and every way, by his Example, and by his Pen, but especially by his Tongue. By his Tongue, both privately and publickly: Publickly, by Expounding, by Catechising, by Preaching; in which he was so diligent, that since his entering into the Ministry (which he often professed to be *his greatest Honour, and Comfort in this World*) he waded through the whole Body of the Bible, from the Beginning of *Genesis* to the End of *Revelation*.

And as he was thus diligent in Teaching, so was he constant in his Course, as long as his Health and Strength would give him Leave; and I may truly say, beyond his Strength, resolving (with that Uncle of his, Bishop *Jewel*, no less Good than Great) That a General should die in the Field, and a Preacher in the Pulpit. The manner of his Teaching was not by loud Vociferation, or ridiculous Gesticulation, or Ostentation of Wit, or Affectation of Words; but in the Evident Demonstration of the Spirit and Power, it was demonstrative, masculine, and mighty, through God, to the Pulling down of Strong Holds: Deep it was and yet clear, rational and yet Divine, perspicuous, yet punctual, artificial, yet profitable, calm,

calm, yet piercing, pondrous, yet familiar; so as the ablest of his Hearers might always learn somewhat, and yet the simplest understand all: Which was a rare Mixture, and in this Mixture He run a middle and moderate Course, most agreeable to the *Canons and Constitutions of that Church* in which he was born and bred; betwixt the apish Superstition some, and the peevish Singularity of others; betwixt blind Devotion, and overbold Presumption; betwixt unreasonable Obedience, and unwarrantable Disconformity; betwixt *Popish Tyranny* grounded upon *Carnal Policy*, and *Popular Confusion*, guided by *meer Fancy*: The one labouring for an *Usurped Monarchy*, and to turn *all the Body into Head*; the other for a *Lawless Anarchy*, and to have a *Body without a Head*.

Now, though in his Teaching he ran this middle Course, yet did it always aim, not only at the Information of the Judgement, but the Reformation of the Will, the beating down of Impiety, and the convincing of the Conscience, to the drawing his Hearers, as from *Ignorance to Knowledge*, and from *Error to Truth*; so likewise thereby, from *Rebellion to Obedience*, from *Profaneness to Religion*. And truly I little doubt, but many a good Soul, now a *Saint in Heaven*, did they understand our *Actions and Desires*, and withall, could make known their *Conceits to us*, would soon give us to understand, that, *under God, He was the Instrument for the turning of them unto Righteousness*, and so, for the directing and Conducting of them to that Place of their *Bliss*.

And as little doubt I, but many a good Soul, who hears me this Day in Secret and in Silence, *Blesseth God, and the Memory of this Good Man, for that Spiritual Knowledge and Comfort which they have received by his Ministry*. Once, I am sure, that vertuous Gentlewoman, of good Note and Rank, hath, since his Death, by her Letters written with her own Hand, to some of his nearest Friends, testify'd, her turning to Righteousness to have been first wrought by his means. And no Question, but many others might as justly and truly do the like, were they so disposed, or Occasion required it.

This was the Course of his Life; now for the manner of his Departure hence. When his last Sickness seized on him, he accounted himself no Man of this World: When he was in his best Health, tho' as a Pilgrim he walked in it; yet, as a Soldier, he never warred after it, but now being thus Arrested and Imprisoned, he professed to his Friends, who came to Visit him, holding up his Hands to Heaven, *That tho' his Body was here, his Heart was above*, and consequently his Treasure; *for where a Man's Treasure is, there will his Heart be also*. He likewise assured us, *That tho' he saw Death approaching, yet he feared it not; Death being now but a Droan, and the Sting thereof taken out*.

During his Sickness, he made his Household his Congregation; his Chamber his Chappel, and his Bed his Pulpit, from whence he cast forth many *holy and heavenly Ejaculations*, and made a most divine Confession of his Faith; not only to the Satisfaction, and Instruction, but the Admiration of his Hearers.

Amongst the rest, two Things there were which he much and often insisted upon, the one, *That he hoped only to be saved by the Merits of Jesus Christ*; the other, *That he constantly persevered in the Faith and Religion, professed and maintained by the Church of England, in which he was Born, Baptized, and Bred*. And this he many times, and earnestly protested, in a very serious and solemn manner, pawning his Soul upon the Truth thereof.

His Glass being now almost run, and the Hour of his Dissolution drawing on, tho' his Memory and Senses no way failed him, he desired to be Absolved after the manner prescribed by our Church; and according to his Desire, having first made brief Confession, and thereupon expressing a hearty Contrition together with an Assurance of Remission, by the precious Blood of his dear Saviour, he received Absolution from the Mouth of a lawful Minister; and having received it, professed, that he found great Ease and Comfort therein; and withal, that he was desirous, to have received the blessed Sacrament of the Eucharist, if the state of his Body would have permitted him. And not long after, imagining with himself, that he heard some sweet Musick, and calling upon Christ, *Sweet Jesus kill me, that I may live with thee*, he sweetly fell asleep in the Lord; as did the Protomartyr, who ready to yield up the Ghost, pray'd, and said, *Lord Jesus receive my Spirit*.

Thus he lived, and thus he died, near approaching the great Climaterical Year of his Age.

A great Loss, in the Loss of this one Man, in those Days; his Flock lost a faithful Pastor, his Wife a loving Husband, his Children a tender Father, his Servants a good Master, his Neighbours a friendly Neighbour, his Friends a trusty Friend, his Kindred a dear Kinsman, that whole Country a great Ornament; the King lost a Loyal Subject, the Kingdom a

true hearted *English*-Man, the Clergy a principal Light, the Church a dutiful Son, the Arts a zealous Patron, and Religion a stout Champion.

Died at Instow in Devon. 1631; and Buried in the Chancel of that Parish-Church.

Bishop *HALL*'s Attestation to the preceding Character of Mr. *Downe*; in a Letter from his Lordship to Dr. *Hackewill*.

Worthy Mr. Dr. *Hackewill*.

I Do heartily congratulate to my dead Friend and Collegian, this your just and noble Commemoration. It is much that you have said; but in this Subject, no whit enough. I can second every Word of your Praises, and can hardly restrain my Hand from an additional Repetition. How much Ingenuity, how much Learning and Worth, how much Sweetness of Conversation, how much Elegance of Expression, how much Integrity and Holiness, have we lost in that Man? No Man ever knew him, but must needs say, that one of the brightest Stars in our West is now set; the excellent Parts that were in him, were a fit Instance for your learnedly defended^a Position, of the Vigour of this last Age; whereunto he gave his accurate and witty Astipulation. I do much rejoyce, yet, to hear, that we shall be beholden to you for some Mitigation of the Sorrow of his Loss, by preserving alive some of the posthume Issue of that gracious and exquisite Brain; which when the World shall see, they shall marvell that such Excellencies could lie so close, and shall confess them as much past Value as Recovery. Besides those skilfull and rare Pieces of Divinity Tracts and Sermons, I hope (for my old Love to those Studies) we shall see abroad, some excellent Monuments of his Latin Poesy. In which Faculty, I dare boldly say, few, if any, in our Age, exceeded him. In his Polemical Discourses, (some whereof I have by me) how easy is it for any judicious Reader to observe, the true Genius of his Renowned Uncle, Bishop *Jewel*? Such Smoothness of Style, such Sharpness of Wit, such Interspersions of well-applied Reading, such grave and holy Urbanity: Shortly, (for I well foresaw how apt my Pen would be to run after you in this pleasing Track of so well-deserved Praise) these Works shall be as the Cloak, which our Prophet left behind him in his Rapture into Heaven. What remains, but that we should look up after him, in a Care, and Endeavour of Readiness for our Day; and earnestly pray to our God, that as he hath pleased to fetch him away in the Chariot of Death, so that he will double his Spirit on those he hath thought good to leave yet below: In the mean Time, I thank you for the Favour of this your grave, seasonable, and worthy Sermon, which I desire may be prefix'd as a meet Preface to the publish'd Labours of this Happy Author.

Exon Palace,
Mar. 22. 1631.

Farewell from
your Loving Friend,
and Fellow-Labourer,

Jos. EXON.

^a In his Apology of the Power and Providence of God in the Government of the World. The Third Edition, Printed at Oxford, In Folio, 1635.



The CHARACTER of EDWARD PEYTO, *Esq;* †
by THO. PIERCE, D. D. President of St. Mary Mag-
dalen Coll. Oxon. *



HE was a Person, who liv'd a great deal of Life in a little time; especially dating it (as he did) from the *memorable Point of his Renovation*. When I consider him in his Childhood at the University of *Oxford*, exciting others by his Example, to mind the end of their being there; how strict and studious he appeared throughout his Course; how much farther he went before, in Point of Proficiency, than he came behind others in Point of Years; how much applauded he was by all, for his Publick Exercises in *Lent*, both as an Oratour at the Desk, and a Philosopher in the Schools; adding Honour to his Degrees. When I reflect upon his Progress through much Variety of Learning, through every Part of the *Mathematicks*, especially through *Algebra* the most untrodden Part of them: And when I compare with all this, the great Sobriety of his Temper, his Unaffected Humility, and (after a Publick Aberration) his Perfect Return into the Way, out of which, for some Years he had unhappily been seduced; last of all, when I remember, how whilst nothing but Prosperity made some in the World to hug their Error, he hated his so much the more, the more he had prosper'd by it's Delusion (which was an Argument of the most generous and Christian Temper:) I may fitly affirm of him, *That he being made Perfect in a short Time, he fulfilled a long Time.*

I do rather think it a Duty, to Praise him after his Decease, the less he was able to endure it, whilst yet alive. And I conceive my self the fitter, to speak a little in his Absence of his Perfections; because so long as he was present, I only told him of his Faults, (never leaving him as a Monitor, untill I thought he left them.) For having found him my Noble Friend, I could not but afford him my Reprehensions (yet still attended with Respect) in whatsoever Regard I could think them useful. And 'twas the mark of an excellent and judicious Spirit, that he valued me most for my greatest Freedom in that Particular, even then when our Heads were most at enmity (by the over great Influence of his Father's Perswasion upon his own) there still remained in both our Hearts a most inviolable Friendship. He had impartially considered that sacred Aphorism, *That to refuse Instructions, is to despise ones own Soul.*

The manner of his Departure did most remarkably resemble Sir *Spencer Compton's* (a Person so singularly qualified by Grace, and Nature, and Education, that however his Extraction was highly Noble, I may confidently say, it was the lowest thing in him:) who died at *Bruges* about the time, wherein the Man of our Desires expir'd at *Compton*. Never did I hear of a more Heavenly Valediction to all the Contentments of the Earth, than was given by these Two at their Dissolutions. Never yet did I hear of any Two Farewells so much alike. Never were any more admired by those that saw them whilst they were going, or more desired when they were gone.

As he deserves a Noble Elogy, so he needs none at all: Being one of whom I have seldom, or never heard an ill Word spoken. And he was so much the less obnoxious to the Dishonesty of the Tongue, because (as far as his Quality would give him leave) he never delighted in that Obscurity, which most young Gentlemen are wont to shun. For although his Extraction was Noble, and his Fortune extreamly fair; though his Natural Parts and Abilities were truly Great, as well as greatly improved by Art and Industry; yet still his Modesty and his Meekness were so much Greater than all the rest, that, in a perfect Contrariety to the *Vain-Glorious* and *Hypocritical*, he never turn'd his worst Side outward.

It was, no doubt, an effect of those Two Virtues (*his Modesty* and *his Meekness*) that he so constantly observ'd that Precept of St. *James*: For he, if any Man living, was *swift to*

† Of *Chefferton*, in *Warwickshire*.

* From the Sermon preach'd at *Chefferton*, in *September*, 1658. And printed with a Collection of some other of his Sermons, at *London*, in *Quarto*, 1662.

hear, but slow to speak. And when he thought it his turn to Speak, it was rather much than many Words. So perfectly free were his Discourses, from the Fault of Impertinency or Superfluity.

So far was he from sitting down in the Chair of the Scornful (as too many of his Quality are wont to do:) nay so far from walking in the Counsels of the Ungodly (from the time he found them to be such) that he made it his Care and chiefest Caution (in his later Years more especially) not so much *as to stand in the Way of Sinners*.

He was a true *Nathaniel*, *An Israelite indeed, in whom was no guile*: A right honest Man, which is a Nobler Title than *Right Honourable*; though I may say very truly, that he had many due Titles of Honour too. For not to speak of his Ancestors, who came in hither with the Conquest, and that from the City *Poitou* in *France*, from whence they derived the Name of *Peyto*: I think it more for his Honour, to have been many Ways good: *viz.* A good Husband, and a good Father; a good Master, and a good Friend; a good Neighbour, and a good Landlord; a good *Christian*, and a good Man. And, which is a sign of more Goodness than all the rest, he never thought he was good enough; especially in the First, and in the Two last Particulars.

He was so eminently *sober*, that I believe he was never known to have sin'd against his own Body in any kind; so eminently *righteous*, that he was in Pain, 'till he had rendered to every Man his Due. Being so *sober*, and so *righteous*, he is inferred to have been *Godly* too. For the most material Part of *Godlyness* is *Moral Honesty*; nor was there any thing more Conspicuous in the Life of our *Blessed Lord*. The Second Table is the *Touchstone of our Obedience to the First*.

He enjoyed that *Euthanasia*, that happy Calmness of Death, which the Emperor *Augustus* was wont to pray for; and that in both Acceptations of the Word. For *First*, however he was sick of a *Burning Fever*, yet without the least Taint of Deliration. That Knot of Union betwixt his Body and his Soul, was not violently broken, but very leisurely untied; they having parted like two Friends, not by a rude falling out, but a loving Farewell. And *Secondly*, Whereas two Things make Death terrible, Suddenness and Sin; he was so armed against the first, that he did not only take Care for the setting of his House in Order, but sent for the Divine to assist his Devotion; and further told his Physician, *That God had sent him his Summons*. And he used the Help also of our *English Letany*, which prompts us to pray *against sudden Death*, which he commanded one of his Servants to assist him with upon his Death-Bed, bestowing upon it, when he had done, a great deal of holy Admiration.

Again, so well was he prepared against the second, that for the Tenderness of his Conscience and his deep Resentment of all his Sins, those of the Times more especially, in which he deplored his Unhappiness that he had had a Share: Next for his Hatred of himself in the Remembrance of them, and his steadfast Resolutions of a better Life, and of making ample Satisfaction for every Ill that he had done: And last of all, for his Sollicitude, that all his Family might live in the Fear of God: In all these Respects, I say, he appears a more than ordinary Example.

Marks of his *Sincerity* were: 1. That he look'd upon his Failings, as through a *Microscope*, which made them seem nearer and very much greater than they were. 'Twas his own Expression, *That all the Sins of his former Life did even kick in his very Face*; warning all those who stood about his sick Bed, to beware of those Sins which the World calls *little*; and of the *no-little* Sins, which the World calls *none*; yea, of the least Appearances and Opportunities of Sin. 2. That he was not merely a *Death-Bed Penitent*, but began the great Work in his Time of Health. 3. That he insisted on the Nature of true Repentance, which still importeth an Amendment and Reformation of Life; abhorring and deploring those desperate Notions of Repentance, which the World is so commonly mistaken in. 4. That after some Conflicts he had with the Ghostly Enemy (that so he might be happier in a victorious, than he could possibly be in an untempted Innocence) God was pleased very signally to speak Peace unto his Conscience, and to give him a Foretaste of Glory. 5. That he extended his Care to the Souls of others, with as true a Charity as to his own; exhorting one against the Love of this World, charging another to be watchful against Intemperance, exciting a third unto frequent and fervent Prayer. In general and in special, he was by his Precepts as well as Practice, a true Preacher of Repentance.

In Imitation of good old *Jacob*, before he was gather'd to his Fathers, he gave a Blessing to all his Children. And further gave it in Charge to his virtuous Consort, not to educate his Children so much to Learning and other Accomplishments, as to the Knowledge, and Service,

vice, and Fear of God; and that they should be seasoned with those his last Principles, which by his latter Experience he had found the best.

Died Sept. 6. 1658; and Buried at Chesterton in Warwickshire.

*The CHARACTER of the Rt. Hon^{ble} ALICE Dutcheſs
DUDDELEY, by R. BOREMAN, D. D. Rector of
St. Giles's in the Fields. **



HIS renowned Lady was the second Daughter of Sir *Thomas Leighe* of *Stoneley* in the County of *Warwick*, Knight and Baronet; and of *Katherine*, Daughter to Sir *John Spencer*, of *Worme-Leighton*, Knight. Her Ladyship was the Relict of Sir *Robert Duddeley*, Knight, Son to *Robert* late Earl of *Leiceſter*; and for his extraordinary Merits created a Duke by *Ferdinand* the Second, late Emperor of *Germany*.

For divers great Considerations, she was, by Letters Patents, bearing Date at *Oxford* the twentieth Day of *May*, in the twentieth Year of King *Charles* the First of blessed Memory, by the said King advanced to the Title of a Dutcheſs, being, by the foresaid *Robert*, the Mother of five gracious Daughters, *Alice*, *Douglasse*, *Frances* Wife of Sir *Gilbert Kniveton*, Knight, *Anne* Wife of Sir *Robert Holburne*, late of *Lincoln's-Inn*, and *Katherine* Widow of Sir *Richard Leveson*, Knight of the Bath.

The Town of *Stoneley*, in which our illustrious Dutcheſs was born, has great Reason to glory in that she breathed her first Breath in it. But as her Ladyship's being born in the foresaid *Stoneley* will not add any inward Virtue (though it may an outward Lustre) to it; so her being descended from, and related to an Ancient and Noble Family, is the slenderest Part or Piece of her Character and Glory. That she was born of God by Spiritual Regeneration is her chiefest Glory, the highest Degree of her Commendation.

If we consider the whole Series or Course of her Life, we shall have a just Occasion to say, that in her Person, and by her Actions, she gave a Stop, or Check in a Way of Answer to that doubtful Question of *Solomon*, *Who can find a virtuous Woman?* The precious Balme of Grace that was poured by God's blessed Spirit into the Soul of our renowned Dutcheſs at her Baptism, or in her Infancy, being strengthened with the Addition of a godly Education, brake forth in such a sweet Perfume, even from her Childhood to her riper Years, that she was look'd upon as an Earthly Saint, an Angel clothed in Flesh, a lawful Image of her Maker and Redeemer, a Model of Heaven made up in Clay, the living Temple of the Holy Ghost.

This was evidenced by these ensuing Graces.

First, by her extraordinary Piety, or Religion.

Her Behaviour towards God was rare and admirable; for being instructed in, and persuaded of the Truth of that Religion which we profess, and being firmly grounded in those Fundamentals, and saving Truths which our Religion teaches us, viz. That God alone is to be prayed unto and worshipped; that by Christ only we can be saved, by his Merits and God's Mercy, not by our own Works, she accordingly, upon these Grounds, served God Night and Day (as the good old Prophetess *Anna* b did) with Fastings and Prayers, especially during the Time of her Virgin-Widowhood; she was c a Widow indeed, such as was that famous *Paula* and *Marcella* by *S. Hierome*, in his Epistles so highly magnified. She well knew, that though second Marriage is no Sin, yet (as one says) *Iterato nubere est signum Incontinentiæ*, &c. She therefore, to preserve in her Fame the Honour, and in her Soul and Body the Joy and sweet Content of Continency, refused to marry; declaring thereby, that

* From the exact Narrative of her Life and Death, prefix'd to her Funeral Sermon preach'd at St. Giles's in the Fields, March 14. 1669; Dedicated to the Lady *Katherine Levison*, her Ladyship's only surviving Daughter; and Relict of Sir *Richard Levison*, Kt. and Bart.

a Prov. xxxi. 10.

b Luke ii. 37.

c 1 Tim. v. 5.

though many great Persons wanted her, or rather (as the Fashion of the World is) her Money, yet she had no Need of any to be joined with her in a conjugal Society.

An Enlargement of her Estate she never design'd, nor desired, by the Addition of a *Jointure*; but moving in the Sphear of her own Fortune, and contenting herself with the Portion God had given her, she clave close to God, and was joined to him by Faith and Affiance.

Our pious *Dutchess* took into her prime Care her righteous Soul; by Prayer and Meditation (with which a Soul is winged) she sent it up in a Flight to Heaven every Morning; and thus conversing with God in the Mount of Devotion, it return'd again into her Bosom (as *Moses* did from the Mount) with its Face shining, and lightsome with Joy and inward Consolation.

And thus she acquainting herself daily and conversing with God in her Closet, or private, and more publick Family Devotions, which she never omitted, was wonderfully beautified, and strengthened in her Soul by *Grace*; which had taken up its Lodging in her, and displayed itself outwardly in five special Saint-like Qualities, which made her Conversation amiable, pleasant, and venerable to all her Equals and Inferiors.

The first was a *winning* and obliging Way, or Disposition, that sweetly scatters Favours; by this, being a Desire of doing Good to all, even to our very Enemies, we attract Friendships, and make Friends even of those that hate us. Thus did that good *Dutchess*.

The second is *Affability*; this was eminently in her, join'd with a becoming Grace and sweet Behaviour, and hath in it a Power to charm Souls that are in any the least Way or Degree inclined to Honesty and Civility. She was courteous to all, even the meanest Person, who might find her Ear open to any just Request, or modest Petition. When she bestowed any Favour, or gave any Alms, she gave it cheerfully without grudging, or any the least repining.

The third, *Prudence*; a gracious Quality of the Soul, which is ever join'd with *Wisdom* as its inseparable Companion.

This Virtue was most eminent in our renowned *Dutchess*; she made it her whole Business to get a Place in Heaven, and, by well-doing, to leave a good Name behind her, being dead; that the transplendent Light of her Beneficence shining amongst Men, and they beholding her good Works, *might glorify her Father which is in Heaven.* ^d

Her *Prudence* likewise was seen in this, that she had a great Command over her *Tongue* and *Passions*; she knew, that ^e *It was an easier Thing to be silent than not to offend in Speech, or Multitude of Words*: She therefore seldom spoke but to the Benefit of the Hearer; grieve she did at the Miscarriages of Men, whereby God was dishonoured, and for publick Calamities when the Church was afflicted; but this Sorrow was allayed with Religion, it never exceeded. Thus also her *Anger* was tempered with *Meekness*, so that if at any Time her Blood boiled up in her tender Heart, out of a Dislike of any Thing that did offend her, it never ran over the Brim of Reason, or Bounds of Moderation. Her *Ears* were ever open to the Complaints of the Poor, but shut against all Calumny and Detraction: Her *Eyes* ever open too, looking up to Heaven, *as the Eyes of Servants look unto the Hands of their Masters,* ^f but shut against Objects dress'd up with Vanity; through these Casements they could not enter into her capacious Soul, the Receptacle only of chaste Thoughts deck'd with Purity of good Intentions. Her *Mouth* had a Watch set upon it, which then open'd when she was to give Rules of Instruction, and Orders for Direction to her well-order'd religious Family, or when she fell into Discourse of Religion, and of heavenly Things, which *she* ever used to do, whensoever I was admitted into her blessed private Society. In a Word, which is another high Degree of *Prudence*, she could quickly, and warily discern the Dispositions, Capacities, Manners, Humours, Affections, and Aims of those with whom she did converse, and accordingly did suit her Carriage to every Man's Temper without Flattery, which was far from, and beneath her.

She was a Magazine of *Experience*, the Fruit or Benefit of old Age, and the proxime Cause of *Prudence*. Her vast *Memory*, which was strong and vigorous to Admiration, was the Storehouse and Treasury of Observations, and Knowledge of Occurrences for many Scores of Years; so that I often have said, what I truly found by her rare Discourses, that she was a *Living Chronicle* bound up with the Thread of a long-spun Age; the which being cut asunder by the Hand of Death, we are thereby deprived of a great Jewel and comfortable Benefit. In divers Accidents and Things relating to our Parish I oft appeal'd to

^d Matt. v. 16.

^e Tho. de Kempis, lib. i. c. 20.

^f Psal. cxxiii. 2.

her stupendious *Memory*, as an ancient *Record*, and as that was admirable, so what the Son of *Sirach* says of *Judas Maccabeus*, & *Her Memorial is, and shall be blessed for ever*. Who, in the fourth and fifth Place, was admired and highly honoured for her *Humility* and *Patience*.

The former of these is a Virtue which is the Cognizance of a Saint, and the true Badge of a Christian; it is the first Lesson which is to be learn'd in the School of Christ. It is grounded upon an high Apprehension of the Majesty and Greatness of Almighty God, together with a low Estimation a Man hath of himself, in Regard of his many Weaknesses, and sinful Infirmities: These being ever proposed to the Eye of her Conscience, and looking upon all the good Things she had, her Gifts and Graces, as God's Donatives, she therefore ever paid to God the Tribute of Thankfulness for them, bowing her Soul to God by an humble Submission to his Will, and to the just Commands of her Superiors; being likewise assured of this, that if she had more Riches, others might have more Grace; and if she exceeded them in one or more Gifts, they might excel in others. Reflecting in her religious Thoughts upon her frail Composition, as being what *Abraham* stiled himself, ^h and what the greatest are, *but Dust* (in Regard of her Being) and *Ashes* (in Respect of her End) and knowing that she was *culpable in many Things, prone by Nature to Evil, and unable of herself to stand and persist in that which is Good*. This Knowledge of herself beat down Pride, and set up a Throne for Humility in her Heart, which displayed itself by her delighting to be concealed by her private Retirement, yet shining in Goodness, though unseen; like those Stars, call'd *Sporades*, in the *Galaxie*, or Milk-way in the Firmament. It likewise discover'd itself, First, by taking no Delight in the Praise of Men, when it was offer'd; Secondly, By her Contentation in every Estate and Condition, every Mutation or Change of Fortune, conceiving that what Good she enjoyed was more, and what Evil she sustain'd was less, than she deserved.

This Grace of *Humility* in her, was the Parent of *Patience*, a chearful bearing of Affliction, without murmuring or repining at God's Dispensations or Providence. Should I lead your Meditations through all the Stages of her Sufferings in the late bloody rebellious Times, truly I might tire yours, though they did not overcome her, *Patience*. But she, with a most heroick Christian-like Courage and Spirit, bore up against all the Batteries and Storms of plundering Persecutors, of railing *Shimei's* and backbiting *Rabshakes*, against whom her Innocency was no Fence to keep off their Approaches: And as those lesser Lights of Heaven shine brightest in the dark Winter Nights, and Fire burns hottest in the cold Frost; so the Star of her Profession shin'd most gloriously; the Fire of her Zeal to the Truth glowed with a greater Heat under the Rage of those, who did persecute her with their Hands, robbing her of her Goods, and blasting her Reputation with their black Tongues, not dreading to report she was a *Papist*, or (as one said before a Committee) *something like one*: And why? Because she was loyal to her Sovereign, a Lover and Patroness of Orthodox Divines, and abounded in good Works. If it were only *Charity* that did constitute a *Papist*, I would not refuse or dislike to be so called; but her Soundness in her Opinion, and Practice of the true Religion, manifested to the World that she was a rare Christian, a Christian indeed, and not only in Name; one of a most exact Conversation, and fit to be proposed to this loose and sinful Age, as a Pattern of good Living.

Her *Patience* likewise discover'd itself highly all the Time of her Sicknes, which was long and tedious; and in the Midst of all her Pains, which were sharp and grievous, her Soul was drown'd in the Contemplation of that great Ocean of Bliss in Heaven, to which she was sailing through the narrow Channel of this Life: She never complain'd with murmuring, or bitter Lamentation, as too many do in their Sicknes, nor saying as *Rebekah* did, ^k when the Twins struggled in her Womb, *If it be so, why am I thus?* No, she knew that the Gate is strait which leadeth into the City of Bliss, and that *through many Tribulations we must enter into Heaven*, and therefore embraced her Cross with Chearfulness. She in Effect oft said what *St. Hierome* suggested to *Paula* concerning the Death of *Blæsilla*, *The Lord is good, and whatsoever a good God does cannot be bad*. To conclude this Particular, she look'd upon her Troubles as the Lot of God's Children, the Physick of the Soul, the Pledge of Divine Love, the Badge of her Profession (as a Christian) the Incentive of her Devotion, and a Mark of her Conformity with Christ, her Head, and the Captain of our Salvation; and therefore, following him, she bore all with *Patience*.

^e *Eccel.* xciii. 7^h *Gen.* xviii.ⁱ *Kempis*^k *Gen.* xxv. 22.^l *Acts* xiii. 22.

To *whom* that she might by a closer Union be join'd, now that her Soul was drawing towards Heaven, having spent all the Time of her Sicknes in *Prayer*, and *Repentance*, and heavenly Conferences, of which I could give a large Account, she (as she had done oft Times before) desired to receive her last *Viaticum*, that heavenly Food, which might strengthen her Spirit in its last Conflict with Death, and in its long Journey to Eternity, or everlasting Life.

Had you been then present, and seen with what flaming Devotion, with what burning Affection, and lowly Reverence upon her Knees (when she could hardly stand upon her feeble Legs) she received that heavenly Food, which physicks the Soul for Eternity, the Seal of her Pardon, and Token of her Communion with Christ; had you then beheld her devout Deportment, and heard the Divine Expressions which immediately fell from her gracious Lips, you would hence have concluded, that she was a rare Saint. Having thus got a firmer Hold of Christ, by Faith in the Merits of his Death and Passion, and grasping her Saviour in the Arms of her Love and Thankfulness, she ever after chaunted out old *Simeon's* Song, ^m *Lord now lettest thou thy Servant depart in Peace.* She (as *St. Austin* says of Faith) tore off Death's grim Vizard, and beheld under it a smiling Face; so as whiles unto the Enemies of God (those that are not reconciled unto him by Faith in Christ and the Amendment of their Lives) it is no other than a terrible Executioner of Divine Vengeance, it seem'd to her an Herald of Peace, a Messenger of Joy, a plausible and sure Convoy unto Blessedness. For this Cause, or upon these Considerations, she longed after her Dissolution, even as the weary Traveller, after he hath measured many tedious Miles (as she had Years) and passed many Dangers both by Sea and Land, and felt the harsh Entertainments of a Stranger, rejoices to draw near in his Return to a pleasant and rich Habitation. Thus she desired earnestly to be released from her Prison; she often wished to be dissolved, and to be admitted into a nearer Familiarity or Communion with Christ: A few Days after, the Lord in Mercy made her Partaker of her holy Wish and Desire, gave her an happy Release by Death, and Grace to utter these last Words of the Protomartyr *St. Steven*, ⁿ *Lord Jesus receive my Spirit*; and when she had said this, she (after ninety Years current spent in God's Service) fell asleep.

Died in March 1668-9, and buried the 16th of the same Month, in the Parish Church of Stonely in Warwickshire.

A *Just* ACCOUNT of her GOOD DEEDS in her Life, and little before her Death, taken out of the Register of the Church of St. Giles's, and specified in her last Will and Testament.

1. **W**HEN the old Church of St. Giles's in the Fields, which was decayed by Age, lay as it were in Rubbish, there being a void Space at the upper End of the Chancel, which was stored with Lumber, as the Boards of Coffins and Dead-mens Bones; she being offended at that unhandsome Prospect, erected a decent *Skreen*, to divide the said Chancel from the forenamed Place, and to hide it from the Beholder's Eyes, which could not but be troubled at it.

2. When the foresaid Church was fallen (with the Fall whereof that *Skreen* was demolished) she gave to the Advance and finishing of it, together with the Wall that encompassed it, many Hundred Pounds, of which her magnificent Bounty, the then Parishioners erected a Monument over the great Gate, or the North-side of the Church.

3. The Church (which began to be built in the Year 1623) being finish'd, with the said Wall about it, in 1631, that the Inside of it might correspond with that which was without, she gave Hangings of watched Taffety to cover the upper End of the Chancel, and those border'd with a Silk or Silver Fringe.

Item, For the Back of the Altar a rich Green Velvet Cloth, with these three Letters in Gold, I H S embroider'd on it.

Two Service Books in Folio, embossed with Gold.

A Green Velvet Cloth, with a rich deep Gold Fringe, to cover the Altar on Sundays.

A Cambrick Altar-Cloth, with a deep Bonelace round about.

Another fine Damask Altar-Cloth.

^m Luke ii. 29.

ⁿ Acts vii. 59.

Two Cushions for the Altar, richly embroider'd with Gold.

A large Turkey Carpet, to be spread on the Week-Days over it.

A beautiful *Skreen*, of Carved Work, which was placed where the former in the old Church stood.

Moreover, she gave a neat Pair of Organs, with a Case richly gilded.

Very costly handsome Rails, to guard the Altar or Lord's Table from Profane Abuses.

The Communion Plate of all Sorts in Silver and gilt, for that sacred Use.

Besides all this, she was at the Charges of paving the upper End of the Church with Marble Stones.

And gave the great Bell in the Steeple; and was at the Charge of Casting and Hanging the other five Bells.

Only the Bell and the foresaid Plate excepted, all the forenamed Ornaments of the Church (being counted Superstitious and Popish) were demolish'd and sold (under a Pretence of relieving the Poor out of the Money received from them) by the Reformers of those Days.

4. She gave to the Church of *Stoneley* in *Warwickshire* (where her Body lies entomb'd) as also to the Churches of *Mancester*, *Leke-Wotton*, *Ashow*, *Kenilworth*, and *Monkeskirby*, Twenty Pounds and upwards *per Annum* a-piece, for a perpetual Augmentation to the poor Vicaridges of those respective Churches for ever.

5. Moreover, she bestowed on the same Churches, and likewise on the Churches of *Bidford*, in the foresaid County of *Warwick*, *Acton* in *Middlesex*, *St. Albans* in *Hertfordshire*, and *Patshil* in *Northampton*, divers Pieces of fair and costly Plate, to be used at the Celebration of the Holy Communion in each of them.

6. And besides all this, she purchased a fair House and Garden near the Church of *St. Giles's* aforesaid, and gave it for a perpetual Mansion to the Incumbents after three Lives.

7. She also allowed a Yearly Stipend to the Sexton of that Church to toll the great Bell, when the Prisoners, condemn'd to die, were passing by, and to ring out after they were executed.

8. She likewise gave great Sums of Money for the repairing of the Cathedral Church at *Litchfield*, and for the Re-edifying of *St. Sepulchre's* in *London*.

All these (with many more of a lesser Magnitude) were the Products or Fruits of her great Charity, whilst she lived, and thereby made her own Eyes her Overseers, and her own Hands her Executors.

At her Death She made these following Bequests, viz.

1. For the Redemption of Christian Captives from the Hands of Infidels, One hundred Pounds *per Annum* for ever.

2. To the Hospital situate near the Church in *St. Giles's*, Four hundred Pounds, for Twenty Pounds a Year for ever.

3. For the placing out for ever of poor Parish Children of *St. Giles's* Apprentices, Two hundred Pounds, to purchase a Piece of Land at Ten Pounds *per Annum*, and two to be put out every Year.

4. To the Poor of the foresaid *Stoneley*, *Kenilworth*, *Leke-Wotton*, *Ashow*, *Bidford*, and *Patshil* aforesaid; and also of *Lichborow*, and *Blakesley*, in the County of *Northampton*, One hundred Pounds *per Annum*, to be disposed and distributed among them in such Sort or Manner as her Will doth direct her Executrix.

5. And upon the Day of her Funeral, Fifty Pounds to be distributed among the Poor of the said Parish of *St. Giles*, and other adjoining Parishes.

6. She bequeathed to fourscore and ten Widows (according to the Number of the Years she lived) to each one a Gown and fair white Kerchief to attend the Hearse wherein her Body was carried, and one Shilling a Piece for their Dinner after that Solemnity was perform'd.

7. She appointed by her Will Five Pounds to be given to every Place or Town where her Corpse should rest, in its Passage from *London* to *Stoneley* (as aforesaid) in *Warwickshire*; where she hath a noble Monument long since prepared by herself.

8. She order'd that Six-pence should be given to every poor Body that should meet her Corpse on the Road.

9. She gave to *Blackley*, *Litchborough*, and *Patshil* aforesaid, Ten Pounds a-piece, to be distributed among the Poor the same Day her Corpse was interr'd.

10. To the Parish of *Stoneley* Fifty Pounds, which was distributed the same Day.

The LIFE of the R^t Rev. Dr. JOSEPH HALL,
*Lord Bishop of Norwich, Written by Himself. **



Was born *July 1. 1574*, at five of the Clock in the Morning, in *Brislow Park*, within the Parish of *Asby de la Zouch*, a Town in *Leicestershire*, of honest and well-allowed Parentage. My Father, under *Henry Earl of Huntington*, Lord President of the *North*, had the Government of that Market-Town. My Mother *Winifride*, of the House of *Bambridges*, was a Woman of that rare Sanctity, that (were it not for my Interest In Nature) I durst say, that neither *Monica*, nor any other of those pious Matrons, antiently famous for Devotion, need to disdain her Admittance to *Comparison*. She was continually exercised with the Affliction of a *weak Body*, and of a *wounded Spirit*. What with the Trial of both these Hands of God, so had she profited in the School of Christ, that it was hard for any Friend to come from her Discourse no Whit holier. How often have I blessed the Memory of those Divine Passages of *experimental Divinity*, which I have heard from her Mouth! What Day did she pass without a large Task of *private Devotion*, &c? In short, her Life and Death were *Saint-like*.

My Parents had from my Infancy devoted me to this *sacred Calling*, whereto, by the Blessing of God, I have seasonably attain'd; for this Cause I was train'd up in the publick School of the Place. After I had spent some Years (not altogether indiligently) under the Ferule of such Masters as the Place afforded, and had near attained to some competent Ripeness for the University, my School-master perswaded my Father that I might have my Education under an excellent Divine, the Preacher of *Leicester*. About which Time, my elder Brother having some Occasions to journey into *Cambridge*, was kindly entertain'd there by Mr. *Nath. Gilby*, Fellow of *Emanuel Colledge*, who, for that he was born in the same Town with me, and had conceived some good Opinion of my Aptness to Learning, enquired diligently concerning me, and hearing of the Diversion of my Father's Purposes from the University, importunately dissuaded from that new Course, professing to pity the Loss of so good Hopes. My Brother, partly moved with his Words, and partly won by his own Eyes, to a great Love and Reverence of an *Academical Life*, returning home, fell upon his Knees to my Father, and, after Report of Mr. *Gilby's* Words, and his own Admiration of the Place, earnestly besought him that he would be pleased to alter that so prejudicial a Resolution; that he would not suffer my Hopes to be drown'd in a shallow *Country Chanel*, but that he would revive his first Purposes for *Cambridge*; adding, in the Zeal of his Love, that if the *Chargeableness* of that Course were the Hindrance, he did there humbly beseech him, rather to sell some Part of that Land which himself should in Course of Nature inherit, than to abridge me of that happy Means to perfect my Education.

And now I lived in the Expectation of *Cambridge*, whither e'er long I happily came, under Mr. *Gilby's* Tuition, together with my worthy Friend, Mr. *Hugh Cholmly*; who, as we had been Partners of one Lesson from our Cradles, so were we now for many Years Partners of one Bed. My *two first Years* were necessarily chargeable above the Proportion of my Father's Power, whose not very large Cistern was to feed many Pipes besides mine; his Weariness of Expence was wrought upon by the Counsel of some unwise Friends, who perswaded him to fasten me upon that School as Master, whereof I was lately a Scholar. Now was I fetched home with an heavy Heart, and now the second Time had mine Hopes been nipt in the Blossom, had not God raised me up an unhop'd Benefactor, Mr. *Edmund Sleigh*, of *Darby* (whose pious Memory I have Cause ever to love and reverence) out of no other Relation to me, save that he married my Aunt, pitying my too apparent Dejectedness. He voluntarily

* From his Life, written with his own Hand; and prefix'd to his Works, in Folio.

urged and solicited my Father for my Return to the University, and offer'd freely to contribute the one Half of my Maintenance there, till I should attain to the Degree of *Master of Arts*; which he no less lovingly perform'd. The Condition was gladly accepted; thither was I sent back with Joy, and, e'er long, chosen Scholar of that strict and well-order'd Colledge.

By that Time I had spent six Years there, now the third Year of my Batchelorship should at once make an End of my Maintenance, and in Respect of standing, give me a Capacity of farther Preferment in that House, were it not that my *Country* excluded me; for our *Statute* allowed but one of a *Shire* to be Fellow there, and my *Tutor* being of the same Town with me, must therefore necessarily hold me out. But the Earl of *Huntington* calling off my Tutor from his Fellowship, then was I with a chearful Unanimity chosen into that Society; which if it had any Equals, I dare say had none beyond it, for good Order, studious Carriage, strict Government, austere Piety; in which I spent six or seven Years more with such Contentment, as the rest of my Life hath in vain striven to yield. Now was I call'd to publick *Disputations* often, with no ill Success; for neither durst I appear in any of these Exercises of Scholarship, till I had from my Knees look'd up to Heaven for a Blessing, and renewed my actual Dependance upon that Divine Hand. In this While, two Years together, was I chosen to the *Rhetorick Lecture* in the publick School, where I was encouraged with a sufficient Frequency of Auditors; but finding that well-applauded Work somewhat out of my Way, not without a secret Blame of myself for so much Excursion, I fairly gave up that Task in the Midst of those poor Acclamations to a worthy Successor, and betook myself to these serious Studies, which might fit me for that high Calling whereunto I was destined. Wherein, after I had bestowed myself for a Time, I took the Boldness to enter into *Sacred Orders*; the Honour whereof having once attained, I was no Niggard of that Talent which my God had entrusted to me, preaching often as Occasion was offer'd, both in *Country Villages* abroad, and at home in the most awful Auditory of the *University*.

And now I did but wait where and how it would please my God to employ me. There was, at that Time, a most famous School erected at *Tiverton* in *Devon*, and endowed with a very large Pension, whose goodly Fabrick was answerable to the reported Maintenance. To the Government of this School was I commended by the Master of our House, Dr. *Chaderton*, when being in *London*, I received a Letter from the Lady *Drury* of *Suffolk*, tendering the *Rectory* of her *Halsted*, then newly void, and very earnestly desiring me to accept of it. Sir (quoth I to the Doctor) *methinks God pulls me by the Sleeve, and tells me it is his Will I should rather go to the East, than to the West.* Nay (answer'd he) I should rather think that God would have you go Westward, for that he hath contrived your Engagement before the Tender of this Letter, which therefore coming too late, may receive a fair and easy Answer. To this I besought him to pardon my Dissent, adding, *That I well knew that Divinity was the End whereto I was destin'd by my Parents; which I had so constantly proposed to myself, that I never meant other but to pass through this Western School to it: But I saw that God, who found me ready to go the farther Way about, now called me the nearest and directest Way to that sacred End.* The good Man could no further oppose, but only pleaded the Distaste which would hereupon be justly taken by the Lord Chief Justice *Popham* (upon whom the Care of the School was principally cast, by the Founder, Mr. *Blundel*) whom I undertook fully to satisfy; which I did with no great Difficulty, commending to his Lordship, in my Room, my old Friend and Chamber-Fellow, Mr. *Cholmly*, who finding an answerable Acceptance disposed himself to the Place. So as we two, who came to the University, must now leave it at once.

Having then fixed my Foot in *Halsted*, I found there a dangerous Opposite to the Success of my Ministry; a witty and bold Atheist, one Mr. *Lilly*, who, by Reason of his Travels and Abilities of Discourse and Behaviour, had so deeply insinuated himself into my Patron, Sir *Robert Drury*, that there was small Hopes, during his Entireness, for me to work any Good upon that noble Patron of mine; who, by the Suggestions of this wicked Detracter, was set off from me before he knew me. Hereupon, I confess, finding the Obdurateness and hopeless Condition of that Man, I bent my Prayers against him, beseeching God daily, that he would be pleased to remove, by some Means or other, that apparent Hindrance of my faithful Labours; who gave me an Answer accordingly: For this malicious Man going hastily to *London*, to exasperate my Patron against me, was then and there swept away by the Pestilence, and never returned to do any further Mischief. Now the Coast was clear before

fore me, and I gained every Day of the good Opinion and favourable Respects of that honourable Gentleman, and my worthy Neighbours.

Being now therefore settled in that sweet and civil Country of *Suffolk*, near *St. Edmund's-Bury*, my first Work was to build up my House, which was extremely ruinous; which done, the uncouth Solitariness of my Life, and the extreme Incommodity of that single House-keeping, drew my Thoughts, after two Years, to condescend to the Necessity of a married State, which God no less strangely provided for me. For, walking from the Church on Monday in the Whitsun Week, with a grave and reverend Minister, Mr. *Grandidge*, I saw a comely and modest Gentlewoman standing at the Door of that House, where invited to a Wedding-Dinner, and enquiring of that worthy Friend whether he knew her; Yes, quoth he, *I know her well, and have bespoken her for your Wife*. When I farther demanded an Account of that Answer, he told me, she was Daughter of a Gentleman whom he much respected, Mr. *George Winniff* of *Bretenham*; that, out of an Opinion had of the Fitness of that Match for me, he had already treated with her Father about it, whom he found very apt to entertain it, advising me not to neglect the Opportunity; and not concealing the just Praises of Modesty, Piety, good Disposition, and other Virtues that were lodged in that seemingly Presence, I listened to the Motion as sent from God, and at last, upon due Prosecution, happily prevailed, enjoying the comfortable Society of that meet Help for the Space of *Forty nine Years*.

I had not passed *two Years* in this State, when my noble Friend, Sir *Edmund Bacon*, with whom I had much Entireness, came to me, and earnestly solicited me for my Company in a Journey by him projected to the *Spa* in *Ardenna*, laying before me the Safety, the Easiness, the Pleasure and the Benefit of that small Extravagance, if Opportunity were taken of that Time, when the Earl of *Hertford* passed in Embassy to the Arch Duke. I soon yielded as for the Reasons by him urged, so especially for the great Desire I had to inform myself ocularly of the State and Practice of the *Romish* Church; the Knowledge whereof might be of no small Use to me in my holy Station. Having therefore taken careful Order for the Supply of my Charge, with the Assent and good Allowance of my nearest Friends, I enter'd into this secret Voyage, &c. Returning through *Brussels*, we came down to *Antwerp*, the Paragon of Cities; where my Curiosity to see a solemn Procession on *St. John Baptist's Day*, might have drawn me into Danger, through my willing Unreverence, had not the Hulk of a tall *Brabanter*, behind whom I stood in the Corner of the Street, shaded me from Notice.

After some *Year and Half*, it pleased God unexpectedly to contrive the Change of my Station. My Means were but short at *Halsted*; yet such as I oft professed, if my then Patron would have added but one Ten Pounds by Year (which I held to be the Value of my detained Due) I should never have removed. One Morning, as I lay in my Bed, a strong Motion was suddenly glanced into my Thoughts of going to *London*. In *Drury-Lane* I was found by a Friend, in whom I had formerly no great Interest, one Mr. *Gurrey*, Tutor to the Earl of *Effex*; he told me how well my *Meditations* were accepted at the *Prince's Court*, and earnestly advised me to step over to *Richmond*, and preach to his Highness. I strongly pleaded my Indisposition of Body, and my Impreparation for any such Work, together with my bashful Fears, and utter Unfitness for such a Presence; my Averseness doubled his Importunity: In fine, he left me not till he had my Engagement to preach the Sunday following at *Richmond*; he made Way for me to that awful Pulpit, and encouraged me, by the Favour of his noble Lord, the Earl of *Effex*. I preach'd through the Favour of my God: That Sermon was not so well given as taken; insomuch as that sweet Prince signified his Desire to hear me again the Tuesday following; which done, that Labour gave more Contentment than the former; so as that gracious Prince both gave me his Hand, and commanded me to his Service.

My Patron seeing me (upon my Return to *London*) look'd after by some great Persons, began to wish me at home, and told me, *That some or other would be snatching me up*. I answer'd, *That it was in his Power to prevent; would he be pleased to make my Maintenance but so competent as in right it should be, I should never stir from him*. Instead of condescending, it pleased him to fall into an Expostulation of the Rate of Competencies, affirming the Variableness thereof, according to our own Estimation, and our either raising or moderating the Causes of our Expences; I shew'd him the Insufficiency of Means, that I was forced to write Books to buy Books. Shortly, some harsh and displeasing Answer so disheartened me, that I resolved to embrace the first Opportunity of Remove. Now whilst I was taken up

with

with these anxious Thoughts, a Messenger (it was Sir Robert Wingfield of Northampton's Son) came to me from the Lord Denny, now Earl of Norwich, my after most honourable Patron, entreating me from his Lordship to speak with him. No sooner came I thither, than, after a glad and noble Welcome, I was entertain'd with the noble earnest Offer of *Waltham*. The Conditions were like the Mover, free and bountiful; I received them as from the munificent Hands of my God, and return'd full of the chearful Acknowledgments of a gracious Providence over me. Too late now did my former noble Patron relent, and offer me those Terms which had before fastned me for ever. I returned home happy in a new Master, and in a new Patron; betwixt whom I divided myself and my Labours, with much Comfort and no less Acceptation.

In this While, my worthy Kinsman, Mr. Samuel Burton, Arch-deacon of *Gloucester*, knowing in how good Terms I stood at Court, and pitying the miserable Condition of his native Church of *Wolverhampton*, was very desirous to engage me in so difficult and noble Service, as the Redemption of that captivated Church. Which Work having once firmly settled, in a just Pity of the mean Provision, if not the Destitution of so many thousand Souls, and a Desire and Care to have them comfortably provided for in the future, I resign'd up my Prebend there to a worthy Preacher, Mr. Lee, who should constantly reside, and painfully instruct that great and long neglected People; which he hath perform'd with great mutual Contentment and happy Success.

Now during the Twenty two Years which I spent at *Waltham*, thrice was I commanded and employed abroad by his Majesty in publick Service. First, in the Attendance of the Lord Viscount *Doncaster*, who was sent upon a noble Embassy, with a gallant Retinue into *France*. In this my Absence it pleased his Majesty graciously to confer on me the *Deanery* of *Worcester*, which being promised me before my Departure, was deeply hazarded whilst I was out of Sight, by the Importunity of some great ones. Dr. Field, the learned and worthy Dean of *Gloucester*, was, by his Potent Friends, put into such Assurances of it, that I heard where he took Care for the furnishing that ample House: But God fetcht it about for me, in that Absence and Nescience of mine, and that reverend and better-deserving Divine was well satisfied with greater Hopes, and soon after exchanging this mortal Estate for an immortal and glorious.

Before I could go down, through my continual Weakness, to take Possession of that Dignity, his Majesty pleased to design me to his Attendance into *Scotland*; where the great Love and Respect that I found, both from the Ministers and People, wrought me no small Envy from some of our own. Suggestions were made to his Majesty of my plausible De-meanour and Doctrine to that already prejudicate People; for which his Majesty, after a gracious Acknowledgment of my good Service there done, call'd me, upon his Return, to a favourable and mild Account; not more freely professing what Informations had been given against me, than his own full Satisfaction with my sincere and just Answer, as whose excellent Wisdom well saw, that such winning Carriage of mine could be no Hindrance to his great Designs. At the same Time his Majesty having secret Notice, that a Letter was coming to me from Mr. W. Struther, a reverend and learned Divine of *Edinburgh*, concerning the *Five Points* then proposed and urged to the Church of *Scotland*, was pleased to impose upon me an earnest Charge to give him a full Answer to those modest Doubts, and at large to declare my Judgment concerning those required Observations. Which I speedily perform'd with so great Approbation of his Majesty, that it pleased him to command a Transcript thereof, as I was inform'd, publicly read in their most famous University. The Effect whereof, his Majesty vouchsafed to signify afterwards unto some of my best Friends, with Allowance beyond my Hopes.

It was not long after, that his Majesty finding the Exigence of the *Netherlandish* Churches to require it, both advised them to *Synodical Decision*, and by his incomparable Decision promoted the Work. My Unworthiness was named for one of the Assistants of that honourable, grave, and reverend Meeting; where I failed not of my best Service of that woful distracted Church. By that Time I had staid two Months there, the Unquietness of the Nights in those Garrison Towns, working upon the tender Disposition of my Body, brought me to such Weakness, through Want of Rest, that it began to disable me from attending the Synod: Yet it pleased God, the very Night before I was to preach the *Latin Sermon* to the Synod, to bestow upon me such a comfortable refreshing of sufficient Sleep, as whereby my Spirits were revived, and I was enabled, with much Vivacity, to perform that Service. But when, notwithstanding all Means, my Weakness increased, it pleased his gracious Majesty to call me off, &c.

After not many Years settling at home, it grieved my Soul to see our own Church sicken of the same Disease, which we had endeavoured to cure in our Neighbours. Sides were
K k k k taken,

taken, and Pulpits every where rang of these Opinions. Now, as one that desired to do all good Offices to our dear and common Mother, I set my Thoughts on Work, how so dangerous a Quarrel might be happily composed, and wrote a little Project of Pacification, gathering out of Bishop *Overal* on the one Side, and out of our *English Divines* at *Dort* on the other, such common Propositions concerning these five busy Articles, as wherein both of them are fully agreed. These *Reconciliatory Papers* were presented to his Majesty, together with an humble Motion of a peaceable Silence to be enjoined to both Parts, in those other collateral and needless Disputations. These fell under the Eyes of some grave Divines of both Parts, who profer'd their Hands to a ready Subscription; so as much Peace promised to result out of that weak and poor Enterprize, had not the confused Noise of the Misconstructions of those, who never saw the Work (crying it down for the very Name's Sake) meeting with the Royal Edict of a general *Inhibition*, buried it in a secure Silence. I was scorched a little with this Flame, which I desired to quench; yet this could not stay my Hand from thrusting itself into a hotter Fire.

Some insolent *Romanists* pressed nothing so much as a *Catalogue* of the Professions of our Religion, to be deduced from the primitive Times, and with the peremptory Challenge of the Impossibility of this Pedigree dazzled the Eyes of the Simple. Whilst some of our learned Men, undertaking to satisfy so needless and unjust a Demand, gave, as I conceive, great Advantage to the Adversary: In a just Indignation to see us thus wrong'd, by mistating the Question betwixt us, as if we, yielding ourselves of *another Church*, originally and fundamentally different, should make good our own Erection upon the Ruins, yea and Nullity of others; and well considering the infinite and great Inconveniencies that must needs follow upon this Defence, I adventured to set my Pen on Work (desiring to rectify the Opinions of those Men, whom an *ignorant Zeal* had transported (to the Prejudice of our holy Cause) laying forth the damnable *Corruptions* of the *Roman Church*, yet making our Game at the *outward Visibilty* thereof, and by this Means, putting them to the Probation of those newly obtruded *Corruptions*, which are truly guilty of the Breach betwixt us. The Drift whereof being not well conceived by some Spirits, that were *not so wise as fervent*, I was suddenly exposed to rash Censures of the many well affected and zealous Protestants; as if a Remission to my wonted Zeal to the Truth attributed too much to the *Roman Church*, and strengthened the Adversaries Hands, and weakned our own. This Envy I was fain to take off by my speedy *Apologetical Advertisement*, and after that by my *Reconciler*, seconded with the unanimous *Letters* of such reverend, learned, sound Divines, both Bishops and Doctors, as whose undoubtable Authority was able to bear down Calumny itself. Which done, I did, by a seasonable *Moderation*, provide for the Peace of the Church, in silencing both my *Defenders* and *Challengers*, in this unkind and ill-raised Quarrel.

Immediately before the publishing of this *Treatate* (which did not a little aggravate the Envy and Suspicion) I was by his Majesty raised to be *Bishop of Exeter*, having formerly, with humble Deprecation, refused the See of *Gloucester* earnestly profer'd to me. I enter'd upon that Place, not without much Prejudice and Suspicion on some Hands; for some that sat at the Stern of the Church, had me in great Jealousy for too much Favour of *Puritanism*. I soon had Intelligence who were set over me for *Espials*; my Ways were curiously observ'd and scann'd. However I took the Resolution to follow those Courses which might most conduce to the Peace and Happiness of my new and weighty Charge. Finding therefore some factious Spirits very busy in that Diocese, I used all fair and gentle Means to win them to good Order; and therein so happily prevailed, that (saving two of that numerous Clergy, who continuing in their Refractoriness, fled away from Censure) they were all perfectly *reclaimed*; so as I had not one Minister professedly opposite to the antiently received Orders; for I was never guilty of urging any new Impositions of the Church in that large Diocese.

In the last Year of presiding there, after the *Synodical Oath* was set on Foot (which yet I did never tender to any one Minister of my Diocese) by the Incitation of some busy Interlopers of the neighbour County, some of them began to enter into an unkind Contestation with me, about the *Election of Clerks* for the Convocation, whom they secretly, without ever acquainting me with their Desire or Purpose (as driving to that End which we see now accomplish'd) would needs nominate and set up in Competition to those, whom I had (after the usual Form) recommended to them. That they had a Right to *free Voices* in that Choice, I deny not; only I had Reason to take it unkindly, that they would work underhand with me, and *against me*. It came to the Poll; those of my Nomination carried it; the Parliament begun; after some *hard tugging* there, returning home upon a Recess, I was met by the Way, and chearfully welcomed by some Hundreds.

In no worse Terms I left that my once dear Diocese; when returning to *Westminster*, I was soon call'd by his Majesty (who was then in the North) to a Remove to *Norwich*. But
how

how I took the *Tower*^a in my Way, and how I have been dealt with since my Repair hither, I could be lavish in the sad Report; ever desiring *my good God* to enlarge my Heart in Thankfulness to him, for the sensible Experience I have had of his *Fatherly Hand* over me, in the deepest of all my Afflictions, and to strengthen me for whatsoever other Trials he shall be pleased to call me unto; that being found *faithful unto the Death*, I may obtain that *Crown of Life*, which he hath ordain'd for all those that overcome.

^a See his *Hard Measure*.

*The CHARACTER of the Rt. Hon. ROBERT EARL and VISCOUNT YARMOUTH, † by JOHN HILDENYARD, D. L. L. Rector of Cowston, in the Diocese of Norwich. **



O speak fully and satisfactorily of this *honourable Person*, is fitter for a History than a Sermon: But tho' I cannot draw his Image in full Proportion, yet some Glimpses I shall give you of his Virtues, that they may find a Place in your Memories, and live in your daily Imitation.

It is expedient, nay expected, that some Things should be said, though all cannot. Formy own Part, he was pleased to give me so intimate Acquaintance with him, and that so filled me with just Arguments of his Praise, that I am more at a Loss to determine, what to leave out, than what to say. Therefore begin I would; but where shall I begin, or how shall I make an End? They seem alike difficult. But to pursue my proposed Method, I will begin with that from which he took his Being, *his Descent*.

He was great in his *Descent*; a Branch of an honourable Stock, a Gentleman of an ancient Race, whose Family ever flourish'd in the first Rank of *Norfolk Gentry*, and is now admitted into Alliance with the Blood Royal; whose Name came into *England* three Years after the Conquest.^a

The *Father* of our deceased Lord, was Knight and Baronet, whose Fame both at home and abroad was as great as his Original, and who left in the Place he lived in, a fresh Memory of his great Parts and Abilities, and lasting Monuments of his Travels and foreign Acquaintance. His *Mother* was the Lady *Catherine Bertue*, Daughter to the late loyal, valiant, and thrice noble Earl of *Lindsey*.^b

No Wonder then our Lord was so great, so eminent an Asserter of Majesty, and of the Religion in the Church of *England*, as establish'd by Law, when sprang from such Progenitors; from two Families mix'd with the noble Blood of many others, neither of which were ever sullied with Faction or Rebellion, tainted with Error or Schism, or blacken'd with Irreligion or Atheism; and to a Mind inclined to Virtue, it availeth much to be born well.^c

Though the glorious Deserts of honourable Parents are no small Patrimony, and ought to be had in Reverence and Esteem; yet I must confess I have much more Delight, much more Satisfaction in blazoning the Virtues of any Man than his Arms; I hasten therefore to the Greatness of his Worth; and, to avoid Prolixity what I can, I will reduce all to these Branches: His *Friendship*, his *Affability*, his *Learning*, his *Prudence*, his *Magnanimity*.

His *Friendship towards Men* was as general as his *Acquaintance with them*. He was of a Nature so kind, so sweet, so courting all; of a Disposition so prompt, so ready, so chearful in receiving all, that he had no Enemies except such as deserved no Friends. Where he placed Affection, and allowed of Intimacy, his Friendship (let my Experience give its grateful Testimony) was as firm, as immoveable as a Rock: It was not all the starch'd Stratagems of Politick Heads, nor crafty Artifices of pretending Admirers, that could unsettle him to

[†] Baron of *Passen*, and Lord-Lieutenant of the County of *Norfolk*.
Rebecca Countess Dowager Yarmouth; and printed at London 1683.
Passen Families. MSS.

^b Slain at *Eag-hill* Fight, in Defence of his Sovereign King *Charles I.*

^{*} From the Sermon dedicated to the Lady
^a Lord *Coke's* Collection of the Pedigree of the
^c He was

born at *Oxnead* in *Norfolk*.

his Friend. He was very unapt, very uneasy to hear Ill of those, of whom himself had conceived well. It was a Disease to him, and made him sick, to have an Accusation brought against any whom he had set his Love on; the Accuser in this Kind always lost himself, but our good Lord kept his Friend. Nothing would make him desert his Friend, unless it were his Friend's deserting him, and his Majesty's Service.

His *Conversation* was always pleasant, unaffected towards his Betters, familiar towards Inferiors, undissembled towards any, and of easy Access towards all; and to none more freely than to the Clergy of the Church of *England*, whom he loved, whom he welcomed, and to whom he opened his Embraces always, upon the very Account they were such. He gave Respect to the lowest, Honour to the highest; always begging the Bishop's Blessing upon his Knee, that *he would pray to God for him*.

He was of so great *Comity* and *civil Urbanity*, that as it is said of him in the Comedian, *Never any departed Sad out of his Presence, unless it was to depart*; and as the same Comedian speaks it too, *None ever came at him, but they might learn something from him*.

His *Learning* was very comprehensive, extending to whatsoever was worthy by a Gentleman to be known; nay, I must say, it was profound too; for he dived into the Bottom of whatsoever he set himself to enquire into. He was no Smatterer, or superficial Sciolist; but had digested the whole *Encyclopedy* of Arts and Sciences, and was fully accomplish'd with all that, from Studies at home, or Travels abroad, could be expected in a Person of his Rank. He was, if not initiated, yet perfected in the Rudiments of Learning, under the most eminently learned, and fully experienced School-Master, Dr. *Richard Busby*, at *St. Peter's Colledge* in *Westminster*; and that Master hath often told, how *pregnant this young Plant was*, and *what great Hopes he gave of succeeding Fruit*. From thence he went, and enroll'd his Name in *Trinity Colledge* in *Cambridge*, where he heightned his Parts by such Exercises as were suitable to his Quality, and perfected them by Conversation. And leaving there a good Name behind him, he cross'd the Seas; and, after some few Months spent in the Court of *France*, where he received many Marks of Favour from the King and Queen, he return'd well skill'd in the *Lingua*, and furnish'd with a keen and sharpen'd Wit; with a Wit very great, but innocent; very smart, but harmless.

His *Discourses* were well imbellish'd with quaint Stories, and witty Jest, and never did he spend his Jest to lose his Friend; and, what is not usually met with, though he was generally full of Discourse, yet was he always inoffensive, and never impertinent.

In *Poetry* he was very dextrous, and when he repeated any Thing out of the *Greek, Latin, French, Italian*, or other *Poets*, which he did frequently, it was hard to say whether the Author or he made the Sense. And when any began any Thing out of the *Ancient or Modern Historians*, he seldom fail'd to go on, and to tell what followed; so happy was he in his Memory, even to Admiration: Nay, the common Observation failed in him, and he was a remarkable Exception to the general Rule, *That a great Wit, and a good Memory, are seldom accompanied with a sound Judgment*.

The *wise settling Affairs in the Country*, must make his Enemies confess he neither wanted Judgment, nor Prudence, nor Conduct; by which he reduced Things to a much better Condition than he found them; brought many back unto their Loyalty, confirmed others in it; and when the Times look'd grim upon him, stopt the Career, and put Spokes into the Chariot-Wheels of those that drove *Jehu-like* towards a *Common-wealth*. And though in popular Appearances, the King's Friends and his with Tricks and Artifices have been outnumber'd; yet he had Gold always to set against their Dross, and with his Weight much outdid their Number in all Elections.

Thus by his *prudent Management*, he acquired great Fame to himself, great Peace to the Country, and great Satisfaction to all good and honest Men: For when Men in great Place began to write after the Copy of *Forty one*; when Accusations were invited, Calumny rewarded, nay, managed with great Art and Power, then was this noble Peer threatned with an Impeachment; *Articles*, as the common Vogue went, were ready; and such was the Height of Malice, that his *Friends* were to be made, yea, forced to be *Witnesses against him*. Yet, in all this, I never saw him daunted, his Countenance fall, or his Courage fail. He out-braved his Enemies with his Innocence, and even then was more than usually constant in the *House of Peers*, to testify, that he was not, by all the Noise they made, broke into any Affrightment for Shame or Fear of what he had done.

And when his Enemies, like *Æsop's Viper*, had lick'd the File till their Tongues bled, he remain'd invulnerable. They accused him for going about to subvert the Fundamental Laws and Liberties of the People, the Way by which great *Strafford* fell, and ^d *Canterbury*,

^d Arch-bishop *Laud*.

who

who both, in their Stations, like this noble Lord, supported nothing more: But the Splendor of his Integrity to the King and Government, soon dispersed all these Clouds, and set him in a higher Sphere.

His *Loyalty*, which he brought into the World with him, which he derived from his *Ancestors*, loyal Blood running in their Veins through all Successions: This he improved in his Education, it being (to my Knowledge) the great Endeavour of his foremention'd Schoolmaster, even in the worst of Times, to plant Loyalty in the Hearts of the Youth under his Tuition and Care, where he found kind and apt Ground. This (his *Loyalty* I mean) he consummated by his own Judgment and Approbation: He thought of nothing, he valued nothing that concern'd himself, when the King's Honour or Interest fell in his Way.

His Father yet alive, and his Domestick Circumstances very streight, out of his Superfluities (shall I say) yea, Necessities, he supplied his Majesty with Money whilst in *Exile*: Nay, I had it from himself, *That he borrowed to give, fearing his Sovereign might want.*

His Father being dead, at his first Step into publick Affairs, when he enter'd the *Honourable House of Commons*, and took his Place as *Burgefs* for *Rising-Chase* in this County the first Parliament after his Majesty's most happy Restoration, he was the Member that moved and put to Vote *A Supply proportionable to his Majesty's Great Necessities at that Time*; upon which that Parliament, to their eternal Honour be it spoken, gave the King *Two Millions and a Half of Money*.

Some Time after this, he entertain'd the King, Queen, and Duke, and all their Nobles and Servants in Attendance, a Night in *Oxnead House*, where was prepared a most sumptuous Supper, which cost him three Times more than Earls Daughters had heretofore unto their Portions; Provisions superabundantly plentiful, and all Accommodations answerable. Thus, as it is said *Araunab* did to *David*, did he as King give unto the King. Nor can I omit to remark from his own Mouth, that the King had no sooner put himself under his Roof, but he told this honourable Baronet, *That he was now safe in the House of his Friend.*

The Tables being spread, and Sideboards richly adorn'd with Plate, the King took Notice of some more remarkable Pieces, which gave Occasion to Sir Robert to tell him, *That his House was once better furnish'd, and he could have welcomed his Majesty with greater Plenty of it, had not a Blue Ribbon that attended on his Majesty with a White Staff plunder'd it from his Father by Trunks-full.* Here the King diverted himself with a delightful View of the House and its Situation, and what he found within; left many gracious Acknowledgments of Kindness from his *Host*, and next Day took his Leave. But not long after, as an honorary Reward, his Majesty by Letters Patents changed Sir Robert Paston into Viscount Yarmouth, Baron of Paston, the ancient Seat of this Family; and so he qualified him for what in a short Space he put into his Hands, his own Vicegerency, and made him *Lord Lieutenant* in this County of *Norfolk*; in the Conduct whereof his unusual Diligence, and unexpected Zeal in publick Affairs, begat Wonder and Admiration in most, and by his great Care and noble Designs for his Majesty's Interest and Service, he soon made himself great and dear to the King his Master.

I have often heard him tell, with great Complacency, *The free Access he had unto his Majesty upon all Occasions: What a kind Ear his Majesty gave to all his Addresses.* Proud of nothing, that ever I observed, but that great Trust and Confidence his Majesty placed in him. Proud! and well he might; for when all others frowned upon him, the King smiled, and publicly imbraced him in the House of Lords more than once, declaring, *He had found him trusty and faithful*: Nay, some that hear me, heard the King say, *That whatsoever Service and Respects they shewed the Lord Yarmouth, their Lord Lieutenant in this City, he took it done to himself, or to that Purpose.* In a Word, such was his Loyalty, he valued not his Ease, though his Body was unwieldy; he spared not his Cost, though his Pocket did not overflow; he regarded not his Health, though for many Years it hath not been much, when publick Occasions call'd him forth to his *Prince's Service*.

But whatever Wonder and Admiration all this had rais'd, it soon pass'd into the natural Daughters of *Envy*, *Suspicion*, and *Detraction*; into the Spirit of *Obloquy* and *Slander*, and brought upon him great Vexation and many Troubles.

Envy, that like the Fire of *Vetruvius*, broke out upon him, and might with the very Ashes have buried another, enlivened and enspirited him with the more Zeal and greater Vigour.

And now, though his best Actions had an ill Name and an ill Sense put upon them by others; yet his Majesty made better Constructions of them: And, as a further Testimony of his Royal Favour, gave him another Title yet more honourable, and made him *Earl of Yarmouth*, and so restored him to that Fame and Reputation in which his first Proceedings had invested him.

And because both the Daughters of *Envy* have blown upon it, I will be his Affirmer, That great was his Love to the antient loyal and honourable Corporation of *Norwich*, because the Members of that Body (generally speaking) loved the King.

This one Qualification was enough to entitle an Enemy to his Love; but I am sure they found him their Friend, and mauer the Blasts of Calumny, the new Charter shall remain a Token of it. I must say, he spared no Cost, no Pains, as themselves can witness, to make the World believe that he loved them. Most of the Tables in his House have been often spread together for their Entertainment, and all his Friends employed to bid them welcome. Nay, his very Sleep, to my Knowledge, was often broke, to find out Ways how best to serve them. And he commended the Care of the City with his last Breath to all his best Friends, and the Blessing of God.

Such was his *Piety*, that he always, whatsoever Business happen'd, open'd and shut the Day with the same Key of Prayer in private unto God; and seldom missed, whatever Company he had, Publick Service in the Chapel, where, without Regard to his Ease of Body, or Greatness of Quality, I never saw him otherwise than Kneeling at Prayers, and standing at Hymns.

And what, in this profane Age, wherein Men generally neglect it, or if not, only take it to qualify themselves for some Place or Preferment, will hardly be believed, yet can be proved by many Witnesses, what great Strictness he did use, what holy Preparation he did make when Sacrement-Days came (and to him they never came too often:) He always sequestred himself from all Business and Company a Day before at least; and these were his own Words, *That he feared that Act of Parliament which design'd so much Good, would in Time take away the Reverence due to that holy Ordinance, and make it a formal Thing only to be done of Course*: But it was not so with him; for, as my Instructions tell me, he received this Holy Communion as his *Viaticum* just before his *Passover*, not long before his Death, with as much Comfort as Devotion.

Had I not been too long already, I would branch his *Piety* into as many Particulars as I did his *Worth*: But why should I mention the Parish Church at *Oxnead*, where he lived, which he adorn'd and beautify'd? Why should I speak of the Chapel in the House, which he built and consecrated to the Service of God? Why should I mind you of that rich and noble Plate he furnish'd God's Altar with? Were I silent, they should remain, as *Jacob's* Pillars, lasting Monuments of his *Piety*, and to the Generations yet to come; the Stones out of the Walls shall speak his Praise, as the noble Fabrick of the Free-School in *North-walsbam*, plentifully endow'd, doth to this.

And the *Weekly Lecture* maintain'd there by the Bounty of his Ancestors, hath transmitted the Honour of that *Piety* down to us. Let the Tongues of the Poor, the Relief of the Widow, the Succour he gave the Fatherless, the cloathing of the Naked, speak his Charity. Indeed he was made up of *Piety* and Tender-heartedness, of Christian Kindness and Compassion.

As to that *Charity* which implies *Forgiveness of Injuries*, he was most eminent: *Injuries* and *Unkindnesses*, at present, made deep Impressions, gave sudden Wounds to his tender Heart, where all Things were so contrary; but upon his recollecting of himself, whether they were by Mistake, or out of Malice, it was the same Thing, or the same nothing in his Account or Memory.

I told you how tenacious his Memory was; but if it were to lay up an ill Turn, it took no Hold, but let that slip into Forgetfulness. After some (as I intimated) had set to work all their Engines, and, like the *Roman* Retiaries, spread their Nets to entangle him, whom otherwise they could not destroy, he often protested to me, *Though he feared not their Contrivances, yet he heartily forgave the Contrivers*. And when I saw him last, he repeated the Saying with this Addition: *So far he forgave them, that he had forgot the Particulars*. And at his very Hour of Death, it seems, declared, *He was in perfect Peace and Love with all the World, and so was ready to resign his Soul to God that gave it; his Life to God who had preserved it with particular Marks of Favour and Providence*: None of the least whereof, was that wonderful Rescue, which was effected for him by no less than a Divine Hand, when on the Ninth Day of *August*, about Eight Years ago, a Knot of Villains beset him in the Night, shot five Bullets through the Coach, and one into his Body, but proved not mortal; for which Deliverance he kept an Anniversary Thanksgiving upon that Day unto his Death.

But you'll ask, *Had this good Lord no Faults, was he all Virtue, all Sweetness, all Goodness?* I answer, he had Infirmities, he was no Angel; yet let not that customary Sin, contracted in his younger Time, of *Swearing*, be his Reproach; for he had often bewailed it, and with Abundance of Tears in his Sickness, about four Years since, lamented it in himself,

self, and ever since utterly abhorred it in all others. I have seen him shake his Head, sit uneasy, and at last withdraw, when he has heard some young Men extravagantly imbellish, or rather imboss their Discourse like a Face with Carbuncles, with wicked and unprofitable Oaths.

His *Faults, Frailties, Sins and Infirmities*, so much by him bewailed, and through his true Repentance, buried in the Grave of Christ, in whom was his *Strength and Hope*, his *Faith and Salvation*, I doubt not but your Charity will think fit to bury with him in a deeper Grave, the Grave of Oblivion, whilst his *Virtues* shall live and flourish, and find a perpetual Monument in every one of your Hearts.

And here now I bespeak my Excuse for not insisting much upon the great Affections he bore unto all his Relations: None understood Relations more, none observed them better. I left it to the last, because my Instructions tell me, after he commended his Soul to God in the Church her Prayers (which, during his whole Sicknes, he devoutly heard twice in his Chamber every Day) he gave Counsel and administer'd Comfort to them about him, his dear Consort, his beloved Children, his respected Servants, as if they had been the sick and dying Persons, and he the well and sound.

He received with great Desire the *Absolution* of the Church, from the Mouth of the Minister, who sate up all Night with him; and some few Hours after, about eight o' Clock in the Morning, fetching one single Sob, he died, and (as I hope we may presume) sweetly reposed himself in the Bosom of the *Blessed Jesus*.

Died March 8, 1682; and buried at Oxnead. Aged 51 Years.

*The CHARACTER of the Rt. Hon. ELIZABETH, LADY ONSLOW, by GEORGE STEPHENS, M. A. Lecturer of Guildford, Rector of West Clandon, and Chaplain to the Rt. Hon. Thomas, Lord ONSLOW. **



AM not ignorant with what what unfavourable Reflections Eulogies on the Dead are generally received in the World. Some censure them as running Riot in Panegyrick; others look upon them as Matter of Form, or oblique Compliments to the Living; but I am persuaded, that on this Occasion none will pass an invidious Construction upon my Attempt to discharge a Debt of Gratitude I owe to the Memory of this incomparable Lady. You, by this frequent and crouded Audience, seem to expect, to demand it of me. And here I do not so far apprehend a Charge of Flattery in saying too much, as a Complaint that I am scanty and defective in what you all know to be her just Commendation. Let me however be heard with Candour, while I endeavour to do some Justice to the Character of this excellent Lady.

Nobility of Descent has, in most Ages of the World, for wise and politick Reasons been esteem'd an advantageous Circumstance: And who is here that will not join with me in asserting, that this ever-honoured Lady was form'd for Quality? For surely never any one wore her Greatness more evenly, so merited Title, or was more an Ornament to it.

She brought a great Accession of Wealth into that noble Family, to which her Love chose to be allied: But as it has been often observed with Pleasure, by a Right Honourable Personage, who bears so near a Relation to you, and whose discerning Judgment will give a Stamp to any one's Character, she was in herself, in her own Person, a Fortune and a Blessing.

I just now hinted, that general and undistinguishing Praise is not doing Honour to the Person commended; if we would therefore be curious, and enter critically into her Character, and discern what it was that render'd her the Delight of all Ranks and Parties of Men, we shall soon fix on the engaging Quality of Goodness, which shon forth in all her Words, Actions and Behaviour. This Quality she made her own in an eminent Degree,

* From the Sermon preached May 2, 1731, at Guildford in Surrey, and printed the same Year in London, in Octavo.

and I may venture to affirm, that she was so universally good, so universally beloved, that she fully proved the Apostle's Sentiment not to have been altogether Figurative, since *for her many would have even dared to die.*

There are numerous Excellencies, that appear ornamental, and make a glaring Shew. In these she had her Share; her Person and Mien were agreeable, and commanded Respect. Her Mind was furnished with a good Knowledge of Things, as was evident from the usual Topicks of her Discourse, which had a Propriety and Solidity of Judgment. Her Goodness would never permit her to give into the fashionable Way of being censorious on the Defects of others. All Tendency to this she suppress'd; while she consulted the more substantial Accomplishments, an exact Prudence and Decency of Conduct, and excelled in *the Ornament of a meek and quiet Spirit, which, in Sight of God and Man, is of highest Price.*

Is there any one that ever parted dissatisfied from her Conversation? This was always easy and chearful, and distinguish'd by an obliging Complaisance, which had no Mixture of low and insidious Flattery. She was sure to take Notice of what was laudable in every one, particularly in young Persons; and this she did, both for the Encouragement of, and because she was a Friend to Virtue, and the promising Seeds of it. Indeed she had the true Art of pleasing; she won, she improved on your Acquaintance: You desired, you was ambitious of more of it. *b She opened her Mouth in Wisdom, and in her Tongue was the Law of Kindness.*

Inferiors from her received an encouraging and friendly Access; and yet her Condescensions were so happily managed, that she still supported her Character, and preserved the Respect due to her Quality. None could find in their Hearts to abuse the Confidence and Familiarity they were admitted to; agreeable to the Apostle's Observation, *c Who is he that will harm you, if ye be Followers of that which is good?* Indeed she conversed with such a discreet Openness, with such a sincere Complaisance, that her Lowliness gain'd her a Superiority.

Her Acts of Favour and Bounty (and I may now appeal to many of my Hearers, in what a constant and large Stream they flowed) were bestowed with that endearing Grace, which doubled the Benefit; and the Principle of Goodness and generous Compassion, on which she appeared to act, sensibly enhanced the Obligation.

In her there was a rare Constancy and Equability of Temper: She was never ruffled by Passions, which leave behind them uneasy and bitter Reflections. She enjoyed an even Calmness and Serenity, the sure Indications of an innocent, regular, and virtuous Mind.

It has been argued, that the true Greatness and Firmness of Soul is best seen in the Time of Adversity. God was pleased to bless this Lady, as the Promises in Scripture are eminently made to the Good, with a Current of Health and Prosperity: Yet you may recollect to what a severe Trial this Virtue was brought, in an Instance which could most nearly affect her, because it affected the Life of her much-loved Lord. With what a Christian Fortitude did she behave on the surprizing News of that execrable Attempt to assassinate him, *d* which cannot without Horror be called to Remembrance, and will remain an amazing Story in the Records of our Publick Justice? What a Dignity was there in her Distress? What a Decency, in stifling the Impetuosity of her faithful Passions? With what a tender Assiduity did she watch over his dangerous Wounds, which was only equalled by a Conjugal Return on his Part, during her last Illness? She suppressed her own Fears and Concern, that she might not add to the Fears and Concern of others. She poured out her Soul to God alone, till her incessant Prayers, and the Prayers of us all, raised from the Bed of exquisite Pain and Anguish that noble Person, who wears the honourable Scars of having bled and suffer'd in the Cause of his Country, and for the Interest of that Succession, to which we are so much indebted for our Liberties Civil and Religious.

If we look into her Hours of Diversions, which always came up in their due Season to answer their proper End; even here, in these generally unheeded and less important Moments, I know not whether she discovered more Prudence or Goodness; for in these she set a Pattern, how the Pleasures of Life might innocently be tasted, and this *e World used, and not abused.* Her Sweetness of Nature would not admit of the Morose and Austere; and she always endeavour'd, as far as she well might, to avoid the Affectation of a sour and Disobliging Singularity. Sometimes, therefore, she mingled in those Recreations that appear'd most rational, and tending to the polishing and Improvement of Society. She did this but sparingly, lest it should devour too much of her Time, and seem to place the Happiness of

^a 1 Pet. iii. 4. ^b Prov. xxxi. 26. ^c 1 Pet. iii. 13. ^d See the Trial of Edward Arnold, for Felony, (in maliciously shooting at and wounding the Rt. Hon. the Lord Onslow) at the Assizes held at Kingston upon Thames, March 20. 1723-4, for which he received Sentence of Death; but at his Lordship's Intercession, his Execution was respited. ^e 1 Cor. vii. 13.

Life in a perpetual Gratification of the Senses; and still the more sparingly, since the Humour of the Age has run into those that are wild and frantick, such as endanger, and I fear, make a Waste of Virtue, as well as the worldly Substance.

It was the same Tenour of Goodness that influenced her in every State and Relation of Life. By this she was as endearing, obedient a Wife, as ever made a Husband happy: By this, an affectionate, and yet prudently indulgent Mother; and a Mistress in a Family, which was managed with the most regular and quiet Oeconomy; by her Servants always chearfully and willingly obeyed.

Was I to pursue all Parts of her Character, and expatiate on every Excellency, I must describe her whole Life, the short Span of which, was fill'd up with wise, good, and beneficent Actions. Still, as a *Minister in holy Things*, I must beg Leave to point out, what a rare Example she was, in the Midst of a licentious Age, of a strict and unaffected Piety and Religion. She was a constant Attendant on the Offices of our Church, in which she delighted, well knowing that this was the Way to secure and improve her Virtue, and, in some Sense, the Gate to that heavenly Happiness, after which she aspired. With what Pleasure did I receive her Intimation, before I was admitted Minister of the Parish wherein she resided, that publick Prayers would be acceptable to her on the solemn Days of our Church! And inexcusable should I have been, had I not been forward in offering my Service, when it became Part of my Care and Duty. With what attentive Seriousness and Sobriety of Devotion did she frequent the Church and the blessed Sacrament, where she was always a ready Communicant! Giving thereby Encouragement to others, and rekindling the Sparks of Piety in the Breasts of all that were Witnesses of her Behaviour.

And yet (such is the Will of God, such the Dispensations of his Providence, to which, how dark soever, we must learn to submit) all this Goodness, Virtue and Piety could not save her from the common Law of Mortality; but she is snatched from us by an untimely Stroke of a raging Distemper. Untimely indeed for us, for Religion, which greatly wants the Countenance of her Example; but not untimely for her, who was always prepared, by the Series of a well-spent Life, to meet the earliest Summons of our Lord.

Died in April, 1731; and buried the 25th of the same Month, in the 39th Year of her Age.

*The CHARACTER of the Rt. Reverend Dr. CHARLES TRIMNEL, Lord Bishop of Winchester, by LEWIS STEPHENS, A. M. Rector of Drokingsford in Hampshire **



AM sensible what Difficulties I labour under, when I would describe this Great Man, whose Character is already filled up in your Thoughts, and wants no Flattery to improve it, no false Colours to disguise it: Therefore I shall set forth this Great Man's Praises, in that Plainness of Speech, which he always used; and in that Truth, which he constantly admir'd.

He was the Son of a worthy and learned Clergyman, a Man of good Report, and wise in his Generation; and who was indeed *a fruitfull bough, even a fruitfull bough by a Well, whose branches run over the Wall*; for he left behind him a numerous Issue, which flourishes now in every Branch, and goes on to improve the first Advantages of a fair Fortune, a liberal Education, and the early Example of their Father's Virtue. Few are the Instances of private Families which have spread themselves with so much Success, and so little Envy.

He was placed early in *Winchester School*, and soon acquired an elegant Taste, and distinguished himself by his Learning and Morals. His Youth was sweet and blooming; his Behaviour meek and gentle, and never started into fierce Rebellions: He was an Ornament of the School, and a Lover of it: And always professed a gratefull Veneration for the happy Memory of *William a Wickham*, and desired in his Will, that his Bones might be laid

* From the Sermon preach'd in the Cathedral of *Winchester*, Aug. 17. 1723; and Printed in the same Year, In *Quarto*.
M m m m by

by that Good Man's venerable Tomb. That he that was next to the Founder in Affection, might not be separated from him in his Death. This is a boastfull Argument for the *Wickamists*; and perhaps some of the Youths will tell hereafter, with what Joy they lately received This good Man at their Gates, with what Pleasure they heard him speak tenderly to them, and with what Sorrow they lamented him at his Grave.

From *Winchester* School he succeeded to a Fellowship of *New-College*, where he applied himself to University-Learning with uncommon Industry, and brought more Meekness and Patience to the Study of Philosophy, than the Generality of Philosophers carry from it. He was well instructed in the Rules of Morality, and expressed the Life and Vigor of them in his own Morals. He was versed in Mathematicks, and ever retained that close and forcible Way of arguing. He read Divinity, he studied it, he digested it, he practised it; And by Holy Austerities, and some uncommon Stretches of Fasting, broke his Constitution, and reduced himself to a weak and languishing State of Body. However, his Piety was so well known in the College, his Industry so much approved, his Learning so much admired, and his candid Temper so much beloved; that his judicious Friends, some Years after, looked upon him as the fittest Person to be their *Warden*, and invited him to take the Government of the College upon him: But the Event did not answer his Merits, nor the Endeavours of his Friends; who saw him possessed of every Thing necessary for a Governour, except the Government it self. But Providence reserved him for higher Advancements; and he never resented the happy Disappointment.

From *New-College* he was called forth early into the World; and now he began to rise and shine: He was soon advanced to a Prebend in the Church of *Norwich*, without soliciting, without asking; for altho' his Merit was great and extraordinary, yet it was always modest and silent: He disliked an importunate Application in others, and never submitted to it himself.

He supported the Dignity of an Arch-deacon, and was honoured in the Face of all his Brethren. This gave him an Admission into the lower House of Convocation, where he distinguished himself by his great Abilities, and steady Adherence to the Interest of the Crown, and the Dependance on it. And in the Course of this long and warm Dispute, he wrote several Tracts, and defended the Cause with great Learning, great Judgment, and great Candour; and was admitted into the Confidences of some of the wisest Men of the Age, and bore no small Part in their Counsels.

He had now passed some Time in the *Sunderland* Family, where he soon attained a Knowledge of the World, which was softened and refined by a Delicacy of Breeding, a Politeness of Behaviour, and a certain flowing Generosity of Spirit, which ran through that Noble Family; and easily wrought it self into the Manners of this good Man; who honoured the Family, and was honoured in it: And the great Esteem which was paid him by the Father, was continued to him in the Affection of the Son; who received his first Rudiments of Learning from this wise Man, and ever after consulted with him in the most important Affairs.

After he had distinguished himself by so many personal Qualities and Virtues, he was promoted to the Rectory of St. *James's*, where he stood high among Princes, and was honoured by them. For Men of Rank expect to be treated with greater Delicacy and Tenderness of Manners; and this Great Divine had not only Learning to support the Argument, and Courage to enforce it; but a handsome Address, and a soft and gentle Manner of conveying it; for his Behaviour was solemn, his Pronunciation easy, and his Accent sweet, not unlike the *lovely Song of one that bath a pleasant Voice, and can play well on an Instrument*.

Whilst his Health permitted, he was a constant Preacher, and a true Lover of his Duty; and was indeed one of those Sowers, who went forth sowing the good Seed: For he had a great Knowledge of Mankind, and knew how to speak to the Heart: He propos'd his Arguments with great Clearness and Strength of Reason, and never usurp'd an Authority over the Reason of others. He understood indeed the Laws of God, and the Laws of Men; and never presumed to speak evil of Dignities, nor to damn such as dissented from him: But pressed upon his Audience a religious Observance of Orths, a dutifull Obedience to the Lawfull Sovereign, and Peace and good Will towards all Men: And dwelt frequently on the Mercies of God, and propos'd the saving Terms of the Gospel; and was indeed as a meek Servant delivering the Messages of a meek Saviour, who *arose* with nothing but *healing in his Wings*.

He went through every Office of Life with so much Honour to himself, and so much Good to others, as to convince the World that he still deserved something greater; and yet with so much Contentment of Mind, as to shew that he did not aim at Greatness.

But

But however modest he was in himself, yet the Wisdom of his Friends, and the pious Endeavours of such as promoted the Good of the Church, advanced him to the Bishoprick of *Norwich*, where no Man ever filled the Character with greater Dignity: For he was a *Bishop blameless*, indeed, *vigilant, sober, of good behaviour, not given to Wine, no striker, not greedy of filthy Lucre, but patient, not a Brawler, not covetous; one that ruled well his own House, having his Children in subjection with all Gravity*: For he looked on the Clergy of his Diocese as so many Members of his own Family, and therefore cherished those *Children of his* with a Fatherly Affection, and ruled his House with a gentle Sway, and was so far endeared to them, that their Sorrow at his Parting from them cou'd only be exceeded by This at his Death.

Upon the King's Accession to the Throne, he was honoured with a near Attendance on his Person, and as *Clerk of the Closet* waited on him in the most devout Seasons of Prayer; and the King himself was so well pleased with his Bishop, that he always received him with great Pleasure, and spoke of him in the kindest Terms of Favour and Affection.

When the late Bishop of *Winchester*, Sir *Jonathan Trelawney*, whose brave and vigorous Opposition to Popery in the Reign of King *James*, whose steady Adherence to the Protestant Succession in the House of *Hanover*, and whose Greatness of Soul and generous Acts, will always deserve an honourable Mention within these Walls, was taken from us by an unexpected Death; then the Great and Good Man, who lies now dead before us, was translated to the vacant See of *Winchester*; not out of Covetousness, not thro' a Desire of filthy Lucre; for this Promotion might raise him indeed to great Riches, but could not make him Rich; because he had a generous Contempt of Money; and great Incomes were no otherwise desirable to him, than as they administered a larger Opportunity of doing good, and making his Charity more diffusive: So that he has left it still doubtfull, whether he received most from his Bishoprick, or bestowed most upon it: for the Weakness of his Body did not deter him from generous Acts: That Consideration might enter indeed into meaner Souls; but with him to do good, was more than Life; and therefore his Name will be remembered hereafter with great Honour, when Strangers visit that *Beautiful Chapel*, which his Piety undertook, his Elegancy contrived, his Generosity finish'd.

The Virtue of just and honest Parents frequently casts a Lustre on the Children, and mingles it self in their Honours. Therefore this good Bishop's Descent from a worthy Clergyman, together with his natural Affection for the Sons of the *Levites*, and his known Goodness in ruling the Clergy, and his Equity and Justice in protecting the Colleges committed to his Care, induced his Friends to chuse him *President* of the *Corporation of the Sons of the Clergy*. And how lovely a Picture was it to behold this good Man at their Head, presenting himself with an humble Address before the Throne, and obtaining a *Royal Benefaction from the King*, and exciting in him the kindest Thoughts of the whole Body by his own personal Loyalty and Goodness. These were the Labours of this good Man, and his Death will be lamented not only by his own Clergy, but likewise by every Son of a Clergyman; not by a few Persons at his Grave, but by whole Colleges which he protected: Two of which were more nearly related to him in Affection.

He had an excellent Turn for Business, an easy Method, and a great Application; and if you would view the Politician, you will find him deep and silent, wise without the Affectation of Cunning, complaisant without the Baseness of Flattery, reserv'd without Moroseness, close without Ambiguity, and Great without the Noise of Greatness; The Address of the Courtier never destroy'd the Man of Probity, and the great Regard which he had for the State, did not weaken his Love for the Church. He obeyed his King, he honour'd him, he loved him, and was often admitted into the freer Hours of Converse, and always returned from Court more strongly attach'd to the House *Hanover*; because he saw in the King an Heroick Courage, an engaging Mildness, a Steadiness of Temper, a calm Majesty, an *English* Face, and an *English* Honesty.

If you would behold this great Man in the Senate, you will see him there steady to his Friends, steady to the Interest of his Country, and bearing Testimony of his Love towards it in some of the feeblest Minutes of his Life. In the Business of the House, his Apprehension was quick, his Understanding clear, his Distinctions exact, his Observations judicious, and his Arguments weighty; for Meekness gave him the Advantage of a calmer Thought, and a more silent Disquisition after Truth. And he not only obeyed the Laws, but contributed his Part towards framing some of the wisest now in being, though he never assumed the Honour of them. These were the Qualities which render'd him great in the Sight of all

all Men; and after a full Measure of Honour, he died in the Favour of a wise Ministry, and an excellent King.

Such was the Character of this great Man in all the publick Stations of his Life: But consummate Wisdom, a large Compass of Knowledge, a masterly Address in publick Affairs, and a discreet Use of the greatest Powers, are Virtues far above our Praises, and beyond our Imitation. Therefore I shall bring this great Man nearer to our own Capacities, and shew him in private Life, in that Civility which he shewed to Strangers, in that Affection which he expressed for his Friends, and in that Benevolence which he had for all Men.

And here you see him such as he always delighted to appear, kind and affable, gentle and good-natured, easy in his Carriage, soft in his Address, calm in his Authority, and sweet in his Discourse; for all his Words were the Words of Peace, *and his Speech distill'd as the small Rain upon the tender Herb.*

He had a quick Insight into Men, and presently discover'd the reigning Passion; yet no Man ever beheld the Follies of others with more Candor and with less Pride: And wherever he observed the Seeds of Virtue, he certainly encouraged the Growth of them: And he not only judg'd well of Persons, but of Actions too; and therefore adhered to the present Government, and was very capable of promoting the true Interest of it. For his Goodness was popular, and he constantly aimed at a friendly Correspondence with all his Neighbours; the Sweetness of his Temper invited him to a decent Familiarity, and he had the easiest and softest Way of instilling his own Notions into others; and often received even such Persons as differ'd from him with all the Terms of Courtesy and Kindness, and pass'd gently over their Errors, endeavouring to instruct them with Meekness and Love.

He was devout in his Prayers, regular in performing the Duties of Religion, and it always sat easy upon him. He was tender in his Nature, full of Compassion, loving, merciful, and always very charitable to the Poor; and had certain Days every Week, on which he dealt his Bread to the Hungry, and cheer'd the Hearts of the Widows and the Fatherless.

He was just in his Payments, wise in the Conduct of his Family, kind and fatherly towards his Servants, and never provoked by any Thing but Vice. And then his Rebukes were conveyed in few Words, and those deliver'd with a Sort of Uneasiness for the Necessity of them. But although they were few, and *smoother than Oil*, yet were they *very Swords*; for to an understanding Heart they seem'd to receive an Aggravation of Anger from that very Meekness which endeavour'd to soften them.

His Meekness gave him an absolute Mastery over the Passions; so that the Pains which were uneasy to him, never made him uneasy to others. His Goodness laid him open to Visits, and he received his Friends in the busiest Hours without the forbidding Face of Business. He gave his Advice with great Openness; he gave his Charities with great Secrecy; his Favours were bestow'd with a handsome Grace; and his very Denials were meek and obliging.

The Happiness of his own Temper was answer'd by the happy Tempers of such as were dearest to him; for he was blessed in the best and tenderest Wife, in the fondest Brothers, and the kindest Relations; and never was any Family more affectionate towards one another, or more at Unity within itself.

He was a Master of polite Learning, and had read the Ancients with great Exactness; and without quoting, often mingled their finest Notions with his own Discourse, and had a particular Easiness and Beauty in the Manner of expressing them. He spent some Hours every Day in the Study of Divinity, and no Man was better vers'd in the Controversies of it; for he had an understanding Heart, and a clear Head; and immediately discern'd the Point on which the Controversy turned, and pared off all the Luxuriancies of Writing. And as he would have reduced all Controversies to a few Propositions, so he was never better pleas'd, than when he saw the Christian Cause argued and defended with a Christian Meekness.

Lastly, He had a certain Elegancy and Delicacy of Taste, which pass'd into every Part of his Life: It polish'd his Writings, it adorn'd his Table, it gave Strength and Beauty to all his Dwellings; for he had a particular Passion for Building, and was always happy in the Contrivance, and great in the Design. And whoever has seen him in his languishing State, and heard his Groans and heavy Breathings, will easily conclude, that the *Expences* which he laid out *in the Improvement of his Palaces*, the Favours which he bestow'd upon his nearest Friends, and the Satisfaction of lessening some of the former Burthens of the Clergy, were the chiefest Pleasures which he enjoyed during the short Time of his Bishoprick.

Thus I have view'd this Great Man from different Stations, and may, I believe, declare him Blessed in every View. For we have beheld him Wise and Good, Great and Just,

Just, happy in the Love of the Clergy, happy in the Favour of his Prince, happy in the Tenderneſs of his Wives, happy in the Affection of his Brothers, happy in his own Temper, happy in his own Succeſſes, and we can only wiſh that he had been happier in a healthy Conſtitution; that indeed was weak and feeble; for he languiſhed under a long Sickneſs, and melted away in a lingring Decay; but the Alteration of his Body did not alter the Sweetneſs of his Temper: In its neareſt Approaches he talked of Death with a Calmneſs of Mind, and a Greatneſs of Soul, above a Philoſopher, and becoming a Chriſtian. For he had never done any Thing that was diſhoneſt, any Thing that was unhandſome, any Thing that was mean; and therefore had no unkind Remembrance to embitter his Death; but was pious and chearful in his laſt Moments, and had no Thoughts but what adminiſter'd Comfort and Delight to a departing Soul; and with this Eaſineſs *fell aſleep, and was gather'd to his Fathers.*

Died in Auguſt, 1723; and buried the 27th of the ſame Month, in the Cathedral Church of Wincheſter.

*The CHARACTER of the Rt. Hon. THOMAS, EARL of DORSET, Lord High Treasuſer of England, by GEORGE ABBOT, D. D. Dean of Wincheſter, and one of his Lordſhip's Chaplains. **



WE are here to celebrate the Funeral Solemnity of an honourable Perſonage, a grave Counſellor of State, a great Officer of the Crown, a faithful Servant unto his Maſteſty; touching whom, ſince you expect that ſomething ſhould be ſaid, I ſhall draw the Beginning of that which I muſt deliver, from a Witneſs beyond all Exception; and that is the late Queen, of everlaſting Memory.

Her His Maſteſty, not long before her Death, being pleaſed, as it ſeemeth, with ſome ſpecial Piece of Service which his Lordſhip had done unto her, grew at large to diſcourſe touching this Nobleman, as an honourable Perſon, and a Counſellor of State, in Writing hath advertiſed me, that her Highneſs was then pleaſed to decipher out his Life, by Seven Steps or Degrees.

The Firſt was his younger Days, the Time of his Scholarship, when firſt in that famous University of Oxford, and afterwards in the Temple (where he took the Degree of Barrister) he gave Token of ſuch Pregnancy, ſuch Studiouſneſs and Judgment, that he was held no Way inferior to any of his Time or Standing. And of this there remains good Tokens, both in Engliſh and in Latin, publiſh'd unto the World.

The Second was his Travels, when being in France and Italy, he profited very much in the Languages, in Matter of Story and State (whereof this Common-wealth found great Benefit in his Lordſhip's elder Years, in the deepeſt Conſultations that belong'd unto this Kingdom.) And being Priſoner in Rome for the Space of fourteen Days, which Trouble was brought upon him by ſome who hated him for his Love to Religion, and his Duty to his Sovereign, he ſo prudently behaved himſelf, that by the Bleſſing of God, and his temperate Kind of Carriage, he was freed out of that Danger.

The Third Step which her Maſteſty did think fit to obſerve, was upon his Return into England, his coming unto her Court, where, on divers Occaſions, he bountifully feaſted her Highneſs and her Nobles; and ſo he did to foreign Embaſſaders. At that Time he entertain'd Muſicians, the moſt curious, which any-where he could have; and therein his Lordſhip excelled unto his Dying-day. Then was his Diſcourſe judicious; but yet witty and delightful. Thus he was, in his younger Days, a Scholar, and a Traveller. and a Courtier of ſpecial Eſtimation.

The fourth Step of his Life, noted by her moſt ſacred Maſteſty, was his Employment of a higher Nature; in Embaſſies beyond the Seas. As firſt, when his Lordſhip was ſent unto the French

* From the Sermon preached at Weſtmiſter, May 26, 1608; and printed in the ſame Year, in Quarto.

b Elizabeth.

a James I.

King (Charles the IX, partly to congratulate his Marriage with the Daughter of Maximilian the Emperor, and partly about other weighty Affairs, touching both the Kingdoms; at which Time his Lordship was so honourably attended with Gentlemen of choice Quality, and was so magnificent in his Expence, as was admirable to the French, honourable to his Country, and gave much Contentment unto his Sovereign. The Chronicles at large relate the Manner of it. Secondly, when afterwards, in a Service of a ticklish Nature, he was employed into the low Countries, where notwithstanding the sharp Sight, which, by some was carried over him, yet his Lordship behaved himself so warily and discreetly, that no Blame could be fastned on him.

The Fifth Observation was his Temper and Moderation after his Return from thence; when her Majesty, to give Contentment to a great Personage, in those Days of high Employment, was pleased to command him unto his own House, there privately to remain, till her further Pleasure was known; where his Lordship did bear himself so dutifully and obsequiously unto her Highness's Command, that in all that Time of his Restraint, for nine or ten Months Space, he never would endure, either openly or secretly, either by Day or by Night, to see either Wife or Child. A rare Example of Obedience and Observance unto his Sovereign.

The Sixth Degree which was noted by that most renowned Lady, was the Time that his Lordship was Counsellor, before that he was advanced to that high Office which he afterwards bore, in which Time he daily showed great Diligence and sound Judgment in her weightiest Affairs.

The last of all was that Space, wherein he filled the Room of the Lord High Treasurer of England; in which Place the noted, the continual and excessive Pains and Care which his Lordship did take in her Business; his Fidelity in his Advices; his Dexterity in advancing of her Profit. This it seemed good to that Queen, of blessed Memory, to discourse, touching her faithful Servant. This was while his Lordship lived; and since his Death, his Majesty that now is (as I have been advertised from Persons of high Quality) hath been pleased divers Times to give many excellent Speeches before the Lords concerning him, as his Highness had done formerly, while this Nobleman did live.

And indeed, these were most gracious Testimonies of two such Sovereigns to their Servant, who desired much to please them with Loyalty and Fidelity, with Vigilance and Care, with Industry and Diligence incredible; but unto those that did know it: And never was there any Nobleman, who with more humble agnising, with more feeling and affectionate Gratefulness, did entertain the Favours of his Sovereign, than this honourable Person did, as may fully appear by many Words in his last Will, recommending to his Posterity a special Grace of his Majesty, in sending a Ring unto him, which he wisheth his to keep, as a Jewel of highest Value, throughout all Generations.

Now for other Parts of moral Virtues, how many rare Things were in him? Who more loving unto his Wife, ^d that honourable Lady, the Mirror of all true Virtue? Who more kind to his Children, and to his Grand-Children? Who more fast unto his Friend? Who more moderate to his Enemy? Who more true of his Word? It was a noble Testimony which a most honourable Personage gave of his Lordship since his Death, in a right worthy Assembly, that in much Conversation and Concurrence in many Causes of great Weight and Importance, he never heard him speak, or in earnest affirm that which he found to be otherwise.

What Nobleman in his Time was more given to Hospitality, and keeping of a great House? Having lived Seventy two Years, and being married more than Fifty three Years to one and the self-same Lady, he kept House for Forty two Years in an honourable Proportion. For thirty Years of those, his Family consisted of little less, in one Place or another, than Two hundred Persons; but for more than twenty Years, besides Workmen and others hired, his Number at least has been Two hundred and twenty daily. A very rare Example in this Age, when Housekeeping is so decayed.

Who more magnificent than his Lordship in solemn Entertainments? As (besides other Particulars) was manifested not long since abundantly to the World, when his Majesty, with the Queen and Prince, together with a great Part of the Nobility, spent divers Days at Oxford. Who was ever more desirous to do Wrong unto none? His Lordship bought no Land, but he commonly paid more for it than it was worth; yielding this Reason of it, that it would the better prosper, and continue in his Name and Posterity. In his Will how careful was he, that all Debts should be paid? Yea, though there were no Specialty whereby it might be challenged; yet if it might appear that ought was due unto any Man, his Charge was to his Executors that they should give Satisfaction. The like also for Wrong done to any one whatsoever (whereof he protested before the Eternal Majesty that he did not remember any.) And if there should grow Difference between his Executors and any Person

^c King James I.

^d Cicely, Countess of Dorset.

demanding, his hearty Prayer and Desire is to the Deans of *Windſor*, *Westminster*, and *Pauls*, (for ſo his Lordſhip doth range them) to hear, order and determine all Controverſies depending; which if they reſuſe to do, which he hopeth they will not; or if the Party claiming ſhall not obey the Award, he leaveth them to the ordinary Courſe of Law; but chargeth and requireth his Executors to anſwer them in all Courts of Judicature immediately, without all Delays whatſoever.

Unto thoſe honourable Parts, I may add a great many more; as his good and charitable Diſpoſition towards his Tenants, of whom ordinarily he took leſs Fines by a third Part, than by other Lords is uſually accuſtomed; and his Farmers held his Farms, as is well known to the World, but at reaſonable Rents. As his Relief to the Poor, in pinching Times of Dearth, e in the Year 1597, which was a Time of the greateſt Scarcity that ever we did know, his Lordſhip ſent into *Suſſex*, of his own free Gift, unto ſix Pariſhes, Store of *Danſk Rice*, bought at *Billingſgate*. Divers other Years, and namely this preſent Year 1608, his Lordſhip hath cauſed weekly certain Quarters of Wheat to be carried from his own Granary, at *Lewes* in *Suſſex*, and to be ſold in the Market to the Poor, at a far lower Rate than the Price which commonly Men did take. And that this his Lordſhip's Bounty might continue after his Death, by his laſt Will and Teſtament he hath bequeathed a thouſand Pounds for the erecting a Granary at the Place which laſt I named, for the Uſe and Benefit of poor People in thoſe Parts; and two thouſand Pounds as a Stock for the ſtoring of that Houſe againſt Times of Dearth and Scarcity. Unto this he hath alſo join'd a thouſand Pounds, to be beſtowed on the Building of a Chapel, where his Anceſtors do lie, and where his Lordſhip deſired that his Body might be interred. Theſe are the Fruits of a lively Faith, and ſo muſt be reputed.

But becauſe a right Belief and Religion towards God is the higheſt Point of all, I may not here omit to ſay ſomething touching that. Theſe are Arguments moſt evident to demonſtrate unto all Men, that his Faith was agreeable unto the Word of God, and according to the Profeſſion of the renowned Church of *England*. In that famous Univerſity of *Oxford*, where his Lordſhip for more than ſixteen Years was our honourable Chancellor, it was his ſpecial Care to ſubſtitute ſuch under him as were moſt ſound for Religion, which the wiſer Sort did obſerve, although common Men did not mark it. As he kept down, with the one Hand, all Novelties and Humours in Opinions, which labour to ſet Trouble in the Church and Common-wealth; ſo with the other Hand, to the utmoſt of his Power, he depreſſed the Priests and Jeſuits, which have uſed ſo much that Place; not the Univerſity, which God be praiſed is free from all ſuch Imputation; but ſome few of the City, who embrace their old Superſtitious. In that Place, this I can witneſs, that his Lordſhip neither openly nor ſecretly did ever give Countenance unto any that was backward in Religion: And on the other Side, that there was never any Thing ſoberly and wiſely propoſed, which might forward true Piety, which his Lordſhip did not further; as I could by many Particulars make plain to whomſoever.

Touching the Education of thoſe honourable Plants his Grand-Children, his Lordſhip was ever careful that they ſhould be trained up in the Truth of Religion, far from Popery and Idolatry. His Charge was unto their Tutor (as I well knew in his Life-time) that as he would anſwer him in the Day of the laſt Judgment, before the Face of Chriſt, that he ſhould train them up in the Truth of the Religion profeſſed now in *England*. How angry would he be, when he was at his Country Houſe, if they came not duly to Prayers? He never could endure that they otherwiſe ſhould be match'd, than were was ſound Religion.

Concerning his own Soul, when the laſt Year he was ſick, beſides ordinary Prayers, he compoſed himſelf to God, by ^h receiving the Holy Sacrament of the Lord's Supper, when he looked to depart the World. But two Days before he died, devoutly and religiously he heard a Sermon at home in his Lordſhip's own Chapel: Nay, to let all other Things paſs, how holily and Chriſtianly, in his laſt Will and Teſtament, doth he commend his Soul unto God! I muſt profeſs, when I ſaw it firſt, it did very much affect me; and becauſe it cannot chuſe but give very full Contentment to all reaſonable Minds, yea, perhaps may do much Good unto others by the Example, I think it not amiſs to read the very Words that his own Hand hath deliver'd, as follows: *Firſt, therefore, as a living Creature, moſt bound thereunto, I here throw down and proſtrate myſelf in all Humility and Thankfulneſs, at the Feet of my Creator, Redeemer, and Saviour; rendring unto his Divine Majeſty my moſt lowly, hearty, and infinite Thanks, in that he hath vouchſafed to create me a Man indued and infused with Soul and Reaſon, and fashioned like unto the Image of his own Eternal Son, that might have*

e From the 28 May to the 15 Auguſt, ſo much as coſt 154 l. 14 s. 7 d. when other Men ordinarily ſold for 40 s. the Quarter.
Dorſet-Houſe.

f After the Rate of 26 s. 8 d. the Quarter.
g At *Withiam* in *Suſſex*. h At *Horſeley*. i At

made me a brutish and Soulless Beast, to have fed and grazed upon the Earth, like unto those irrational living Creatures of the Field: But especially in that he has pleased to make me a Christian Man, whereby in this Light I may joy and rejoice with the Sound and Badge of that glorious Name; and when I go from hence, I may thereby, and through the Mercies and Goodness of Jesus Christ, depart and die in Assurance and Comfort of my Soul and Body's Salvation and Resurrection, and to rest at his Right-hand, in the Fruition of those celestial and unspeakable Joys and Blessedness that never shall have End. To him therefore, my most merciful and omnipotent God, and into the Hands of his inexpressible and eternal Goodness, I give, will, and bequeath my Soul, firmly and assuredly trusting, believing, and freely confessing, that by the Death and Passion of his Son Jesus Christ, and by his only Mercy, Mean and Mediation for me, and by none other, and not by any Good Works, or Merits of mine own (although I must acknowledge, that I am bound, upon Pain of Damnation, to do as many good Works as possibly I can or may; all which when I have done, yet am I but an unprofitable Servant, and a sinful Creature full of Iniquity) I shall live and partake with his Saints in his heavenly Kingdom, of that eternal and inexpressible Bliss and Happiness which he hath prepared for his Elect; of which Number (through his infinite Mercy and Goodness) I die confidently and stedfastly hope, know, and believe I am one.

These Things did God provide should be in his Lordship's Lifetime, that those who did love and honour him (of whom I must evermore acknowledge myself to be one, and so bound by due Desert) might have the more Comfort in, and after his Death; which must needs be confessed to have been on the sudden, and yet such as hath befallen many good and godly Men, yea, choice Persons amongst God's Servants.

As God dealt with this noble Person somewhat extraordinarily, in taking him from amongst us; so it may be well supposed, that he gave him more than an ordinary Conjecture or Suspicion that his Death was not far from him. The last Year, when he returned after his grievous Sickness, he spoke it more than once to his honourable Friends, that he had settled his Soul and composed it to another World, whensoever God should call for him. Soon after, he began to dispose of those worldly Things which the Lord had lent unto him. Of late it was his common Speech, *I am now an old Man, therefore this, or therefore that*, as I myself am Witness.

The Day before he died, writing with his own Hand to one of his Grand-Children, he more than once in that Letter used this or the like Phrase, *After my Death, and When I am dead and gone.* The last Morning of his Life, it was noted by those who were nearest about him, that his Lordship was apparently longer at his private Meditations than commonly he did use. But the Words of his Will, written with his own Hand, may give great Satisfaction to a Man of a hard Conceit, that he did fit himself to Mortality, whereof in the former Year he had had a Warning-Piece. I will read his Lordship's own Words, in which let each Man judge, whether it may not be thought that there was some Instinct more than ordinary.

Thus then his Will beginneth: *The Eternal God of Heaven and Earth, the Father, the Son, and the Holy Ghost, guide and prosper this mine Intent and Purpose, which in their Name I here take in Hand and begin; because it is a Truth infallible, such as every Christian ought not only perfectly to know, and stedfastly believe, but also continually to meditate and think upon, namely, that we are born to die; that nothing in this World is more certain than Death, nothing more uncertain than the Hour of Death, and that no Creature living knoweth; neither when, where, nor how it shall please Almighty God to call him out of this mortal Life: So as here we live, every Hour, nay, every Instant, a thousand Ways subject to the sudden Stroke of Death, which ought to terrify, teach and warn us to make ourselves ready, as well in the Preparation of our Souls to God, as by the Disposition of all our Earthly Fortunes to the World, whenever it shall please the heavenly Power to call us from this miserable and transitory Life, unto that blessed and everlasting Life to come.*

Died in 1608, and buried at Withiam in Suffex.

*The CHARACTER of the LADY MARY LANGHAM,
by EDWARD REYNOLDS, D. D. afterwards Lord Bishop
of Norwich. **



CONCERNING this dear and worthy Lady, though my Custom be to be very sparing in Funeral Elogies; yet many Things were in her so remarkable, that the mentioning of them cannot but tend to the Edification of others.

I shall not mention her mere *Externals*; the Worth, Credit, and Dignity of her Family; the Gentleness and Sweetness of her Disposition, and all amiable Accomplishments, which render'd her lovely to those that knew her: I shall only name such Things as commended her to God as well as to Men.

She looked after Heaven very young; would frequently bless God for the religious Education which she had under her Parents; she was even then assaulted with Temptations unto Atheism, and to think that there was no God; but took the best Course to repel and resist them, that the most experienced Christian could have directed her unto; immediately betaking herself to *Prayer* unto that God whom she was tempted to deny.

She was a Woman *mighty in Scriptures*, and read them over once a Year; and searched after the Sense of difficult Places out of the several Annotations before her. She was as it were a *Concordance*, directing usually to the Book and Chapter where any Place of Scripture mention'd in Discourse, was to be found.

She was constant in reading *substantial Authors of dogmatical and practical Divinity*, and by that Means grew greatly acquainted with the whole Body of wholesome Doctrine.

She was unweariedly *constant* in the Performance of *private Duties*, insomuch that it is verily believed by him, who had best Reason to know it, that for twelve Years together, she never intermitted her Morning and Evening Addresses unto the Throne of Grace. When she was suddenly surprized with the Pangs of this last Child, she ran into her Closet, to be first deliver'd of her Prayer, and pour out her Soul to God, before she was deliver'd of her Child.

She had a singular Delight in the *publick Ordinances*, and was a most constant Frequenter of them, with very serious and devout Attention, calling her Memory to an Account when she came home. She left behind her in her Closet a Paper Book, wherein, with her own Hand, she had collected divers *general Directions* for an holy spending of the Day, with several particular Means for the faithful Observance of those general Rules.

She highly honoured *Holiness* in the poorest and meanest Person; and would frequently with some decent and modest Excuse, get off from unprofitable and impertinent Discourse, that she might have her Fill of more edifying Conference with such in whom she had learned of *David* to place her Delight.

For divers Months before her Death, she was wonderfully improved Heavenward, as those about her observed, not regarding the World, nor letting any vain Word drop from her.

She was greatly adorned with *Meekness, Modesty, and Humility*, which are Graces, in the Sight of God, of great Price. When one wished her Joy with the *Honour* lately come to her, she answer'd, That there was a greater Honour which she looked after, which would bring with it more solid Joy.

She always express'd much *Honour and Reverence* to her *Parents*, in all comely and dutiful Comportment towards them, which much endeared them unto her.

Full of *Conjugal Affection* to her dear Husband, revoking with an ingenuous Retraction any Word which might fall from her, which she judged less becoming that Honour and Reverence which she did bear to him. When he was engaged upon publick Concernments, and more particularly when he crossed the Seas, to wait on his sacred Majesty, she daily put up such ardent and heavenly Petitions unto God for him, as caused those about her to conclude it impossible that the Husband of so many Prayers and Tears should meet with any

* From the Sermon preached September 11, 1660, dedicated to Sir James Langham, Knt. her Husband, and printed at London in 1662, in Quarto. a King Charles II.

Miscarriage. Wonderful watchful over his *Bodily Health*, and spying out Distempers in him before he discover'd them himself; earnestly desiring what is now come to pass, that he might survive her, that she might never know the Wound of a deceased Husband.

She had a more than ordinary Care in the *Education of her Children*, holding them close to the reading, and committing to Memory, both Scripture and Catechism, wherein, by her Diligence, they made a very strange Progress.

She was very affable and kind to her *Servants*, specially encouraging them unto *holy Duties*, who have professed themselves very much benefitted in their spiritual Concernments, by the Discourses which she hath had with them.

She was very *charitable*, and ready to do Good to poor distressed Persons, especially those of the *Household of Faith*; visiting, edifying, and comforting them, and with her *Liberality* relieving their Necessities; acknowledging God's free and rich Mercy, in allowing her a plentiful Portion of outward Blessings, and that she was not in the low Condition of those her Charity relieved.

In her Sickness, and Extremities of Travel, and other Pains, she earnestly pleaded *God's Promises of healing, of easing, of refreshing* those that were weak and heavy laden, acknowledging herself so to be, not in Body only, but in Soul too, and was full of holy and fervent Ejaculations.

Yea, when the Disease affected her *Head*, and disturbed her *Expressions*, yet even then, her Speeches had still a *Tincture of Holiness*, and favoured of that Spirit wherewith her Heart was seasoned.

She advised those about her to set about the great and one necessary Work of their *Souls* while they were in *Health*, assuring them, that in Sicknes, all the Strength they had would be taken up about that.

Thus lived and died this excellent Lady, a worthy Pattern for the great ones of her Sex to imitate.

Died in September, 1660; and buried the 11th of the same Month.

The CHARACTER of the Rt. Rev. Dr. JOHN BRAMHALL,
Lord Arch-bishop of Armagh, by JEREMY TAYLOR,
*D. D. Lord Bishop of Down and Connor. **



THE Death of our late most Reverend *Primate the Church of Ireland* hath very great Reason to deplore; and we have great Obligation to remember his very many worthy Deeds done for this poor afflicted and despised Church. *St. Paul*, that excellent Preacher, made a Sermon in *Commemoration of the Saints*. For since good Men, while they are alive, have their Conversation in Heaven; when they are in Heaven, it is also fit that they should in their good Names live upon Earth. Their great *Examples* are an excellent *Sermon* to the Living; and in praising them when Envy and Flattery can have no Interest to interpose, as it is the best *Incentive* to great Things, so to conceal what Good God hath wrought by them, is great Unthankfulness to God and good Men.

This great Man, whom God hath lately taken from our Eyes, was bred in *Cambridge*, in *Sidney Colledge*, under Mr. *Hulet*, a grave and a worthy Man; and shewed himself not only a *fruitful Plant*, by his great Progress in his Studies, but made him another Return of *Gratitude*, by taking Care to provide a good Employment for him in *Ireland*, where he then began to be greatly interested. *Augustus Cæsar* gave his *Tutor* an honourable Funeral; *Marcus Antonius* erected a Statue to his; *Gratian* the Emperor made his Master *Aufonius* to be Consul; and our worthy *Primate* suffer'd not the Industry of his *Teacher* to pass unrewarded.

Having passed the Course of his Studies in the *University*, and done his Exercise with that Applause which is usually the Reward of pregnant Wits and hard Study, he was removed

* From the Sermon preach'd July 16, 1663, in *Christ's Church, Dublin*.

a *Hub* xi.

into *Yorkshire*; where first in the City of *York* he was an assiduous *Preacher*; but by the Disposition of Divine Providence he happen'd to be engaged at *Northalerton* in Disputation with three pragmatical *Romish Priests*, of the *Jesuits* Order, whom he so much worsted in the Conference, and so shamefully disadvantaged by the Evidence of Truth, represented wisely and learnedly, that the famous *Primate of York*, Arch-bishop *Matthews*, a learned and most excellent Prelate, and a most worthy Preacher, hearing of that Triumph, sent for him and made him his *Chaplain*. In whose Service he continued till the Death of the *Primate*; but in that Time, had given so much Testimony of his great Dexterity in the Conduct of *Ecclesiastical* and *Civil* Affairs, that he grew dear to his *Master*, and in that Employment was made *Prebendary* of *York*, and then of *Rippon*. The Dean of which Church having made him his *Sub-dean*, he managed the Affairs of that Church so well, that he soon acquired a great Fame, and enter'd into the Possession of many Hearts, and Admiration to those many more that knew him.

There, and at his *Parsonage*, he continued long to do the Duty of a learned and good Preacher; and by his Wisdom, Eloquence and Deportment, so gain'd the Affections of the Nobility, Gentry, and Commons of that Country, that as, at his Return thither upon the blessed *Restoration* of his most sacred *Majesty*, he knew himself obliged enough, and was so kind as to give them a Visit; so they, by their coming in great Numbers to meet him, their joyful *Reception* of him, their great *Caressing* of him when he was there, their forward Hopes to enjoy him as their *Bishop*, their Trouble at his Departure, their *Unwillingness* to let him go away, gave signal Testimonies that they were wise and kind enough to understand and value his great Worth.

But while he lived there, he might seem like a *Diamond* in the *Dust*; his low Fortune cover'd a most valuable Person, till he became observed by Sir *Thomas Wentworth*, Lord President of *York*, whom we all knew for his great Excellencies, and his great but glorious *Misfortunes*. This great Person espied the great Abilities of Dr *Bramball*, and made him his *Chaplain*, and brought him into *Ireland*, as one whom he believed would prove the most fit Instrument to serve in that Design, which, for two Years before his Arrival here, he had greatly meditated and resolved; the *Reformation* of Religion, and the *Reparation* of the broken Fortunes of the Church.

The *Complaints* were many, the *Abuses* great, the *Causes* of the Church vastly numerous; but as fast as they were brought in, so fast they were by the Lord Deputy referr'd back to Dr. *Bramball*; who, by his indefatigable Pains, great Sagacity, perpetual *Watchfulness*, daily and hourly *Consultations*, reduced Things to a more tolerable Condition than they had been left in, by the *schismatical Principles* of some, and the unjust Prepossessions of others, for many Years before. For the *Bishops* were easy to be oppress'd by those that would, and they *complained*, but for a long Time had no *Helper*; till God rais'd up that glorious Instrument the Earl of *Strafford*, who brought over with him as great *Affections* to the Church, and to all publick *Interests*, and as admirable *Abilities*, as ever before his Time did invest and adorn any of the *Kings Vice-gerents*.

And God fitted his Hand with an Instrument as good, and his Skill was great. For the first *Specimen* of his Abilities and Diligence, is recorded of some *lost Tythes*, being represent-ed to his late *Majesty* ^b of blessed and glorious Memory, it pleas'd his Majesty, upon the Death of *Bishop Downham*, to advance the *Doctor* to the Bishoprick of *Derry*. Which he not only adorned with an excellent Spirit, and a wise Government, but did more than double the *Revenue*; not by taking any Thing from them to whom it is due, but by *resuming* some of the Churches *Patrimony*, which by undue Means was detained in unfitting Hands.

But his Care was beyond his *Diocese*, and his Zeal broke out to warm all his Brethren; for by the Favour of the Lord *Lieutenant*, and his own incessant and assiduous Labour and wise Conduct, he brought in divers *Impropriations*, cancell'd many unjust *Alienations*, and did restore them to a Condition much more tolerable: I say much more tolerable; for tho' he rais'd them above *Contempt*, yet they were not near to *Envy*. But he knew there could not, in all Times, be wanting too many, that *envied* to the Church every Degree of Prosperity. And for ever, since the Church, by God's Blessing, and the Favour of religious *Kings* and *Princes*, and pious *Nobility*, hath been endowed with fair *Revenues*, the *Enemy* hath not been wanting, by Pretences of Religion, to take away *God's Portion* from the Church, &c. I have heard from a most worthy Hand, that at his going into *England*, he gave Account to the Arch-bishop of *Canterbury* of Thirty thousand Pounds a Year, in the Recovery of which he was greatly and principally instrumental.

^b King Charles I.

But his Care was not determined in the exterior Part only, and Accessories of Religion; he was careful, and he was prosperous in it, to reduce that divine and excellent Service of our Church to publick and constant Exercise, to Unity and Devotion; and to cause the Articles of the Church of England to be accepted as the Rule of publick Confessions and Persuasions here, that they and we might be *Populus unius labii*, of one Heart and one Lip, building up our Hopes of Heaven on a most holy Faith, and taking away that *Shibboleth*, which made this Church lisp too undecently. And the excellent and wise Pains he took in this Particular, no Man can *debonestate* or reproach, but he that is not willing to confess, *That the Church of England is the best reformed Church in the World*. God, by the Prosperity of his Labours and a blessed Effect, gave Testimony not only of the Piety and Wisdom of his Purposes, but that he loves to bless a wise Instructor, when he is vigorously employed in a wise and religious Labour.

These were great Things, and Matter of great Envy. At first, the Product was nothing but great Admiration at his stupendious Parts, and Wonder at his mighty Diligence, and Observation of his unusual Zeal; but this quickly passed into the natural Daughters of Envy, *Obloquy and Slander*. His Zeal for Recovery of the Church Revenues was call'd *Oppression and Rapine*; his Care of reducing Religion to wise and justifiable Principles was call'd *Popery and Arminianism*, and I know not what Names, which signify what the Authors are pleased to mean, and the People to construe and to hate. This made him to walk more warily, and do justly, and act prudently, and conduct his Affairs by the Measure of Laws, as far as he understood; and indeed that was a very great Way. And though every Slanderer could tell a Story, yet none could prove that ever he received a Bribe to blind his Eyes, to the Value of a Pair of Gloves. It was his own Expression, when he gave Glory to God, who had preserved him innocent.

See the Greatness of Truth and Prudence, and how greatly God stood with him. When the numerous Armies of vexed People heaped up *Catalogues of Accusations*; when the Parliament of Ireland imitated the violent Procedures of the then disorder'd English; when his glorious Patron was taken from his Head, and he was disrobed of his great Defences; when Petitions were invited, and Accusations furnished, and Calumny was rewarded and managed with Art and Power; when there was above Two hundred Petitions put in against him, and himself denied Leave to answer by Word of Mouth; when he was long imprisoned, and treated so, that a guilty Man would have been broken into Affrightment, and pitiful and low Considerations; yet then, he himself standing almost alone (like *Callimachus* at *Marathon*, invested with Enemies and covered with Arrows) defended himself beyond all the Powers of Guiltiness, even with the Defences of Truth, and the Bravery of Innocence, and answered the Petitions in Writing, sometimes twenty in a Day, with so much Clearness, Evidence of Truth, Reality of Fact, and Testimony of Law, that his very Enemies were ashamed and convinced: They found they had done like *Æsop's Viper*, they licked the File till their Tongues bled, but himself was wholly invulnerable.

They were therefore to leave their Muster-rolls and decline the Particulars, and fall to their *ἐν μέγας*, to accuse him for going about to subvert the Fundamental Laws, the Way by which great *Strafford* and *Canterbury* fell. Which was a Device, when all Reasons fail'd, to oppress the Enemy, by the bold Affirmation of a Conclusion they could not prove. But the Martyr-King, *Charles I.*, of most glorious and eternal Memory, seeing so great a Champion likely to be oppress'd with Numbers and Despair, sent what Rescue he could, his Royal Letter for his Bail, which was hardly granted to him; and when it was, it was upon such hard Terms, that his very Delivery was a Persecution. He that does great Things cannot avoid the Tongues and Teeth of Envy; but if Calumnies must pass for Evidences, the bravest Heroes must always be the most reproached Persons in the World. But God, who takes Care of Reputations as he does of Lives, by the Orders of his Providence confutes the Slanderer, that the Memory of the righteous Man might be embalmed with Honour. And so it happen'd to this great Man; for by a publick Warranty, by the concurrent Consent of both Houses of Parliament, the libellous Petitions against him, the false Records and publick Monuments of injurious Shame were cancelled, and he was restored *in integrum* to that Fame, where his great Labours and just Procedures had first instated him. Which though it was Justice, yet it was also such an Honour, that it is greater than the Virulence of Tongues, which his Worthiness and their Envy had arm'd against him.

I shall not refuse to speak yet more of his Troubles, as remembering that *St. Paul*, when he discourses of the Glories of the Saints departed, he tells more of their Sufferings than of their Prosperities, as being the Laboratory and Chrysale in which God makes his Servants Vessels of Honour to his Glory. The Storm quickly grew high; Words were changed into Swords; Iniquity had put on Arms; and when it is *armata nequitia*, then a Man is hard put to it.

The

The *Rebellion* broke out, the *Bishop* went to his Charge at *Derry*; and because he was within the Defence of Walls, the execrable Traitor, Sir *Phelim O Neale*, laid a Snare to bring him to a dishonourable Death. For he wrote a Letter to the *Bishop*, pretended Intelligence between them, desired that according to their former Agreement such a Gate might be deliver'd to him. The Messenger was not advised to be cautious, not at all instructed in the Art of Secrecy; for it was intended that he should be search'd, intercepted, and hanged for ought they cared; but the Arrow was shot against the *Bishop*, that he might be accused for base *Conspiracy*, and die with Shame and sad Dishonour. But here God manifested his mighty Care of his Servants. He was pleased to send into the Heart of the Messenger such an Affrightment, that he directly ran away with the Letter, and never durst come near the Town to deliver it. This Story was published by Sir *Phelim* himself; who added, that if he could have ensnared the *Bishop*, he had good Assurance the Town should have been his own. The *Goodness of God* is greater than all the *Malice of Men*.

But it seems Sir *Phelim's* Treason against the Life of this worthy Man had a *Correspondent* in the Town, and it broke out speedily; for what they could not effect by malicious Stratagem, they did in Part by open Force: They turned the Bishop out of the Town, and upon trifling and unjust Pretences searched his Carriages, and took what they pleased, till they were ashamed to take more. However, though the Usage was sad, yet it was recompenced to him by his taking Sanctuary in *Oxford*, where he was graciously received by that most incomparable and divine Prince: But having served the King in *Yorshire* by his Pen, and by his Counsels, and by his Interest, he returned back to *Ireland*; where, under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the Risque and Fortune of oppressed Virtue.

But God having still resolved to afflict us, the good Man was forced into the Fortune of the *Patriarchs*, to leave his Country and his Charges, and seek for Safety and Bread in a strange Land. He was not ashamed to suffer, where the Cause was honourable and glorious. Thus God provided for the Needs of the Banished, and sent a Man, who could minister Comfort to the Afflicted, and Courage to the Persecuted, and Resolution to the Tempted, and Strength to that Religion for which they all suffer'd.

And here this great Man was indeed triumphant; for so it was that he stood in publick and brave Defence for the *Doctrine* and *Discipline* of the *Church of England*. There wanted not diligent Tempters in the Church of *Rome*, who taking Advantage of the Afflictions of his Sacred Majesty, (in which State Men commonly suspect every Thing, and like Men in Sickness, are willing to change from Side to Side, hoping for Ease and finding none) flew at *Royal Game*, and hoped to throw away the King from that Religion, which his most Royal Father, the best Man and the wisest Prince in the World, had sealed with the best Blood in Christendom, and which himself suck'd in with his Education, and had confirmed by Choice and Reason, and confessed publicly and bravely, and has since restored prosperously. *Millitier* was the Man, witty and bold enough to attempt a zealous and a foolish Undertaking; and addressed himself with ignoble indeed, but witty Arts, to persuade the King to leave what was dearer to him than his Eyes. It is true, it was a Wave dash'd against a Rock, and an Arrow shot against the Sun, it could not reach him; but the Bishop of *Derry* turn'd it also, and made it fall upon the Shooter's Head. For he made so ingenious, so learned, and so acute Reply to that Book, he so discover'd the Errors of the *Roman Church*, retorted the Arguments, stated the Questions, demonstrated the Truth, and shamed their Procedures, that nothing could be a greater Argument of the Bishop's Learning, great Parts, deep Judgment, Quickness of Apprehension, and Sincerity in the *Catholic* and *Apostolick Faith*, or of the Follies and Prevarications of the Church of *Rome*.

But this most Reverend Prelate found a nobler Adversary, and a braver Scene for his Contention. He found that the *Roman Priests*, being wearied and baffled by the wise Discourses and pungent Arguments of the *English Divines*, studiously declined any more to dispute the particular Questions against us, but fell at last upon a general Charge, imputing to the Church of *England* the great Crime of *Schism*; and by this they thought they might with most Probability deceive unwary and unskilful Readers; for they saw the *Schism*, and they saw we had left them; and because they consider'd not the Causes, they resolved to out-face us in the Charge. The Bishop now having an Argument fit to employ his great Abilities, undertakes the Question, and in a full Discourse proves the Church of *Rome* not only to be guilty of the *Schism*, by making it necessary to depart from them; but they did actuate the *Schism*, and themselves made the first Separations in the great Point of the *Pope's Supremacy*, which was the *Palladium* for which they principally contended. He made it

appear, that the *Popes of Rome* were *Usurpers* of the Rights of *Kings* and *Bishops*, that they brought in *new Doctrines* in every Age; that they imposed their own *Devices* upon *Christendom* as *Articles of Faith*; that they prevaricated the *Doctrines* of the *Apostles*; that the *Church of England* only returned to her primitive Purity; that she joined with *Christ* and his *Apostles*; that she agreed in all the Sentiments of the *Primitive Church*.

The old *Bishop of Chalcedon*, known to many of us, replied to this excellent Book; but was soon answer'd by a Rejoinder made by the Lord *Bishop of Derry*; in which he so pressed the former *Arguments*, refuted the *Cavils*, brought in so many impregnable *Authorities* and Probations, and added so many Moments and Weights to his Discourse, that the Pleasures of reading the Book would be the greatest, if the Profit to the Church of God were not greater. Whenever Men will desire to be satisfied in those great Questions, the Bishop of *Derry's* Book shall be their Oracle.

I will not insist upon his other excellent Writings; * but it is known every-where, with what Piety and *Acumen* he wrote against the *Manichæan* Doctrine of *fatal Necessity*, which a late witty Man had pretended to adorn with a new Vizer: but this excellent Person wash'd off the *Cerufs* and the meretricious Paintings, rarely well asserted the Oeconomy of the *Divine Providence*; and having once more triumphed over his Adversary, betook himself to the more agreeable Attendance upon *Sacred Offices*; and having usefully and wisely discoursed of the sacred Rite of *Confirmation*, imposed Hands upon the most illustrious Princes the Dukes of *York* and *Gloucester*, and the *Princess Royal*, and ministred to them the Promise of the Holy Spirit, and ministerially establish'd them in the Religion and Service of the Holy *Jesus*.

And one Thing more I shall remark, that at his leaving those Parts upon the King's Return, some of the remonstrant Ministers of the low Countries coming to take their Leaves of this great Man, and desiring that by his Means the Church of *England* would be kind to them: He had Reason to grant it, because they were *learned Men*, and in many Things of a *most excellent Belief*; yet he reproved them, and gave them Caution against it, that they approached too near, and gave too much Countenance to the great and dangerous Errors of the *Socinians*.

He thus having served God and the King abroad, God was pleased to return to the King, and to us all, as in the Days of old, and we sung the Song of *David*, *In convertendo captivitatem Sion*. When King *David* and all his Servants returned to *Jerusalem*, this great Person, having trod in the *Wine-press*, was called to drink of the Wine; and as an honorary Reward of his great Services and Abilities, was chosen *Primate* of this National Church. He had this Remark in all his Government, that as he was a great Hater of *Sacrilege*, so he professed himself a publick Enemy to *Non-residence*, and often would declare wisely and religiously against it, allowing it in no Case but of Necessity or the greater Good of the Church.

There are great Things spoken of his Predecessor *St. Patrick*, that he founded Seven hundred Churches and religious Convents; that he ordain'd Five thousand Priests; and with his own Hands consecrated Three hundred and fifty Bishops. How true the Story is I know not; but we are all Witnesses that the late Primate, whose Memory we now celebrate, did, by an extraordinary Contingency of Providence, in one Day consecrate *two Arch-bishops* and *ten Bishops*, and did Benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the Endowments of the whole Clergy; and in the greatest Abilities and incomparable Industry, was inferior to none of his most glorious Antecessors.

The Character which was given of that learned Primate *Richard of Armagh*, by *Tritheimius*, does exactly fit this our Father: *Vir in divinis, &c. He was learned in the Scriptures, skilled in secular Philosophy, and not unknowing in the Civil and Canon Laws. He was of an excellent Spirit, a Scholar in his Discourses, an early and industrious Preacher to the People.* And, as if there were a more particular Sympathy between their Souls, our Primate had so great a Veneration to his Memory, that he proposed, if he had lived, to have restored his Monument at *Dundalk*, which Time, or Impiety, or Unthankfulness, had either omitted or destroyed. So great a Lover he was of all true and inherent Worth, that he loved it in the very Memory of the Dead; and to have such great Examples transmitted to the Intuition and Imitation of Posterity.

At his coming to the Primacy, he knew he should at first espy little besides the Ruins of Discipline, a Harvest of Thorns and *Heresies*, prevailing in the Hearts of the People, the Churches possessed by Wolves and Intruders, Mens Hearts greatly estranged from true Religion; and therefore he set himself to weed the Fields of the Church. He treated the

* See his Works collected together, in *Folio*.

Adversaries sometimes *sweetly*, sometimes he confuted them *learnedly*, sometimes he rebuked them *sharply*. He visited his *Charges* diligently, and in his own Person; not only by Proxies and instrumental Deputations. He design'd nothing that we know of, but the *Re-dintegration of Religion*, the Honour of God and the King, the restoring of *collapsed* Discipline, and the Renovation of the *Faith*, and the Service of God in the Churches: And still he was indefatigable, and, even in the last Scene of his Life, not willing that God should take him *unemployed*.

The last of *January* God sent him a brisk Alarm of Death, whereupon he made his Will; in which, beside the Prudence and Presence of Spirit manifested in making a just and wise Settlement of his Estate and Provisions for his Descendants, at Midnight, and in the Trouble of his Sickness, and Circumstances of addressing Death, he kept still a special Sentiment, and made Confession of God's admirable Mercies, and gave Thanks that God had permitted him to live to see the blessed *Restoration* of his *Majesty* and the Church of *England*; confessed his Faith to be the same as ever; gave Praises to God that he was born and bred up in this Religion; and prayed to God, and hoped he should die in the Communion of this Church, which he declared to be the *most pure and Apostolical Church in the whole World*. He prayed to God to pardon his Frailties and Infirmities, relied upon the Mercies of God, and the Merits of *Jesus Christ*; and with a singular Sweetness resign'd up his Soul into the Hands of his Redeemer.

But God, who is the great *Choragus* and Master of the Scenes of Life and Death, was not pleased to draw the Curtains: There was an *Epilogue* to his Life yet to be acted and spoken. He returned to Actions of Life, and went on in the Methods of the same Procedure as before: was desirous still to establish the Affairs of the Church; complained of some Disorders, which he purposed to redress, girt himself to the Work: But though his Spirit was willing, yet his Flesh was weak, and he was *heavy unto Death*, and look'd for the last Warning, which seized on him in the Midst of Business; and though it was sudden, yet it could not be unexpected, or unprovided by Surprise; and therefore could be no other than that *Euthanasia* which *Augustus* used to wish unto himself, *A civil and well-natured Death*, without the Amazement of troublesome Circumstances. His passive Fortitude had been abundantly tried before, and therefore there was the less Need of it now. His active Graces had been abundantly demonstrated, by the great and good Things he did; and therefore his last Scene was not so laborious: But God call'd him away, something after the Manner of *Moses*, which the *Jews* express by *Osculum oris Dei*, the Kiss of God's Mouth; that is, a Death indeed *foreshadowed*; but gentle and serene, and without Temptation.

To sum up all, he was a wise *Prelate*, a learned *Doctor*, a just *Man*, a true *Friend*, a great *Benefactor* to others, a thankful *Beneficiary* where he was obliged himself. He was a faithful Servant to his Masters, a loyal Subject to the King, a zealous Asserter of his Religion against *Popery* on the one Side, and *Fanaticism* on the other. The Practice of his Religion was not so much in *Form* and exterior Ministeries (though he was a great Observer of all the publick *Rites* and Ministeries of the Church) as it was in *doing Good* for others. He had the Fate of the Apostle *St. Paul*, he passed *through evil Report and good Report, as a Deceiver, and yet true*. He was a Man of great Business, and great Resort; he divided his Life into Labour and his Book. He took Care of his Churches when he was alive, and even after his Death; having left Five hundred Pounds for the Repair of his Cathedral of *Armagh*, and *St. Peter's Church* in *Drogheda*. He was an excellent *Scholar*, and rarely well accomplished; first instructed to great Excellency by natural Parts, and then consummated by Study and Experience. *Melancthon* was used to say, that himself was a *Logician*, *Pomeranus* a *Grammarians*, *Justus Jonas* an *Orator*, but that *Luther* was all these. It was greatly true of him, that the single Perfections, which make many Men eminent, were united in this *Primate*, and made him illustrious. It will be hard to find his Equal in all Things; for in him were visible the great Lines of *Hooker's Judiciousness*, of *Jewel's Learning*, and of the *Acuteness* of Bishop *Andrews*. He wrote many Things fit to be read, and did very many Things worthy to be written; which if we wisely imitate, we may hope to meet him in the Resurrection of the *Just*.

Died in July, 1663; and was buried the 16th of the same Month in Christ's Church, Dublin.

*The CHARACTER of the Rt. Hon. DENZEL LORD HOLLES, † by SAMUEL RAYNER, M. A. and Rector of St. Peter's in Dorchester. **



HIS honourable Person, whom we now commemorate, did move in such an Orb, and did shine with so much Brightness in it, as that no one can be such a Stranger in this our *Israel*, but he must of Necessity have heard something of his *Fame*.

His Birth and Parentage was Noble and Honourable, he being a second Son of the illustrious House of *Clare*: But withal he knew, that *Nobility by Patent* alone, was but *Nobility in Parchment*; and that a Man of *true Honour*, must have something more to make him honourable, than merely his Prince's *Favour* or *Fancy*.

He was careful therefore to store his Mind with all *Soul-ennobling Virtues*, that so he might reflect a greater Honour upon his Family, than that was which he *received from it*. And that when it should come to his own Turn, his Prince might not set his Seal upon a Blank; but the Honour that he should confer upon him, should be as well the Reward of his own *Desert*, as the *Token and Pledge* of his Prince's *Kindness*.

About Twenty three Years old, in King *James I's* Time, he was chosen a Member of Parliament for a Town in *Cornwal*; and after his being married to the Daughter and Heiress Apparent of Sir *Francis Ashly*, of this County, ^a he was in four several Parliaments chosen principal Burgeßs for this Town of *Dorchester*. But indeed the Honour that we did him by chusing of him, was not comparable to that Honour he did us in *accepting* of our *Choice*. The Prudence and Wisdom that he always manifested in those Assemblies; the constant Zeal that he had for his Prince's *true Interest* (though not always rightly understood) and for the *Liberties* of his Country; his constant *Opposition* against all *Innovations* in the Church, and against any Thing that looked like a publick *Grievance* in the Common-weal: It did not only create him Honour and Renown among all good *Protestants*, and good *Patriots*; but it did derive *some Honour* also upon *this Place*; as making the World to know, that *We* also had some *Sentiments* of those Virtues in *ourselves*, for the Sake of which we so constantly made Choice of *him*.

He had once the Unhappiness, indeed, to fall under his Prince's ^b *Displeasure*; and yet none need much to wonder at it, since Kings see with *other Mens Eyes*, and hear with *other Mens Ears*; and there never want those about the Courts of Princes, who do envy and *traduce* that Virtue in *others*, that they cannot, or will not imitate *themselves*. It is likely that some such Persons had *misrepresented* Mr. *Holles* to the King that then was, which might be the Occasion of that *short Displeasure* that was conceived against him. But that *excellent Prince* was too wise to be long *imposed* upon, and it seems did quickly find *Cause* to surcease any further Prosecution of that *Displeasure*.

This I am certain of, that it was not long before Mr. *Holles* gave such Testimony of his *Loyalty* to his Prince, that the *Antimonarchial* Party that then carried all before them in the House of Commons, quickly found that he was not for *their Purpose*, and therefore *turned him out of Doors*. Yea, (if I be not mistaken) they made the Land of his Nativity *too hot to hold him*, as thinking that they could not sit secure in their *usurped Thrones*, till they had got the *Seas* between *themselves* and *him*.

What his particular Agency was, in the happy Restoration of his Majesty that now is, ^c I am not able to declare: But the King it seems was so well acquainted with it, and had such a grateful Remembrance of it, as that he thought that Orb that hitherto Mr. *Holles* had moved in was *too low*, and *too little*, for a Star of his *Magnitude and Influence*, and therefore advanced him into an *higher*; first making him a *Peer* of the *Realm*, then taking him into his *Honourable Privy-Council*; and two several Times employing him as his immediate *Representative* to foreign States and Princes; where he discharged his Trust with

† Baron *Holles*, of *Ifeld* in *Suffex*, &c. and printed the same Year at *London*, in *Quarts*.

* From the Sermon preached at *St. Peter's* in *Dorchester*, April 10, 1680; a *Dorsetshire*. b King *Charles I.* c King *Charles II.*

that *Prudence* and *Discretion*, and yet with that State and Grandeur, as created him *Honour* at *Home*, and *Admiration* from *Abroad*

One Instance of the Greatness of his Mind I cannot chuse but remember. It is reported of him that when he was on his Embassy in *France*, at his Departure from thence, that King did offer him very rich and noble Presents; which yet he absolutely refused to receive, as *scorning* to accept any *personal Kindness* from *those Hands*, from which *his Master*, he thought, could not obtain *Justice*.

Let me add to all this, and above all this, that he was one that was as faithful to his *God*, as he was to his *King* and *Country*; one that stuck close to the *Reformed Religion*, understood its Principles well and thoroughly, professed and propugned them publicly, practised them conscientiously, lived and died in it; and, if he had been call'd to it, no Doubt would have *died for it*.

He was naturally of as high a Spirit as the most daring Gallants of them all; but yet he thought it not beneath him (as some others do) upon his bended Knees daily to worship that God that made him. He would sometimes have Thought Scorn to run away from the proudest Piece of Mortality that treads on Earth; but he could never understand it to be any Piece of Valour or Gallantry to run upon the Almighty.

Prayers, and Tears, and Supplications; these he thought the most proper Way of addressing himself by, to the eternal God; but could never understand either the Valour or the Courtship of those Fools and Madmen (as he accounted them) that could dare the Almighty himself to damn them.

In a Word, look upon him which Way you will, either as a *Counsellor* to his *Prince*, or as a *Patriot* to his *Country*, or as a *Christian* towards *God*; he was one, that in a most *inauspicious Time* (as unto us) was taken from us. *We* of this *Place* (if it had been the Will of God it should be otherwise) could ill have spared this Patronage, whom we found always ready upon all Occasions, to do us what Good he could. The King, I am afraid, at this Time especially, could ill have spared his Counsel; and the Church and State I am sure, at this Juncture of Affairs, could very ill have spared that Support, that both very reasonably might have expected from him.

But what shall we say? He had served his Generation according to the Will of God; and saw it time for him now to receive the Reward of all his Services, and therefore took him unto himself. I shall conclude all, in applying to him those Words that are spoken of holy *David*, *a He died in a good old Age, full of Days, and Riches, and Honour*. And having thus brought him to his *Bed*, we shall softly draw the *Curtains* about him, and leave him to an *eternal Rest*.

Died February 17, 1679; and buried on the 10th of April following, in St. Peter's Church in Dorchester. Aged 81 Years, 3 Months, and 16 Days.

a 1 Chron. xxix. 28.

The CHARACTER of the Rt. Hon. ANNE BARONESS HOLLES, † by JAMES WATERS. *



SHALL now take Occasion to revive the Memory of the Dead, by speaking something of that truly virtuous, and right honourable Lady, *Anne* Baroneſs *Holles*, whose sudden Departure out of this World, is the sad Occasion of this mournful Solemnity; the last Duty we are come to pay the Deceased.

I confess I had the Honour of being acquainted with her Ladyship but a very few Months before her Death; but her Virtues were so conspicuous, that I could not but see enough in that short Time, for which to admire and esteem her Worth, and to conceive the greater Sorrow for being so soon deprived of her Company.

† Rel & of the Rt. Hon. Francis Lord Holles, of *Ifield* in *Suffex*.

1682; dedicated to the Rt Hon. Francis Lord Holles; and printed the same Year in *London*, in *Quarto*.

* From the Sermon preached at *Ifield* May 4,

Were it permitted here to make an Encomium, I have a Field large enough to expatiate in her just Praises; but I am constrained to mention (and that I shall do with the greatest Truth and Sincerity) only some of those Things that were more remarkable in her, and that are proper for the Instruction of the Living:

Her Birth was very noble and illustrious, being the eldest Daughter of Sir *Francis Pile*, late of *Compton Beauchamp*, in the County of *Wilts*. But though it be a very great Blessing to be nobly descended; yet outward Dignity abstracted from real and internal Worth, serves nothing at all to make any Persons the better, or to be the more esteem'd. But this excellent Lady was no less honourable for the rare Endowments of the Mind, and her own Personal Worth, than for the Honour which she derived from her Ancestors.

She had a lofty and sublime Spirit, which much ennobled the Soul and exalted her far above the Vulgar, by a certain Grandeur of Mind; (I do not mean such a Grandeur which puffed her up in her own Conceit, and which might make her carry herself with Scorn and Contempt towards her Inferiors. This is but a false Appearance of Grandeur, which more debases than ennobles all that possess it) but a Grandeur which made her abhor and scorn whatsoever was base and unworthy, either of a Christian, or a Person of noble Birth.

She knew how to use Riches, and Honours, and outward Splendor, as became one who was sensible that they were the Gifts of God; and therefore did not abuse the Benefits she had received from his Bounty, but improved her Talents for her Master's Use; for with a liberal Hand she ministered to the Necessaries of the Poor, and bountifully provided for many indigent and distressed Families, who blessed her whilst she lived, and, no Doubt, will as much lament her now she is dead: So that what the Psalmist affirms of a good Man may be truly ascribed to this good Woman: *She is gracious, and full of Compassion, and is righteous; a good Woman sheweth Favour and lendeth; she has dispersed, she has given to the Poor; her Righteousness endureth for ever.* Yet did she not design herein the Praises of Men, but the Approbation of God; for she punctually observed the Manner that Christ had prescribed in giving of Alms, *viz. Not to let her Left-hand know what her Right-hand did.* For her Alms was always in Secret; and I doubt not but her Father which saw in Secret, has himself rewarded her openly.

She knew also, that it required as much Care to demean herself aright, in a State of Prosperity, as well as of Adversity; to know how to abound, as well as how to want; to be high, as well as to be low; and that the first Condition is commonly more dangerous than the latter; and therefore she consider'd how careful she ought to be, lest this World should ingross her Affections, and alienate her Heart from God; and that she might the more effectually be so, she had settled in her Mind a true Judgment concerning both the present and future State. This gave her a constant even Temper, in all the several Changes of her Life; for in her highest Dignity (which is apt to puff up others) she kept her Mind always humble and low, being affable and courteous to the Poor, as well as to the Rich; and so natural was her condescending Goodness, and her sweet and obliging Carriage, that we may very truly and aptly apply to her that of the wise King: *She openeth her Mouth with Wisdom, and in her Tongue is the Law of Kindness.*

Her Affairs she always managed with an extraordinary Conduct, and the greatest Prudence that ever I knew; for she had a quick Apprehension, a piercing Wit, and a solid Judgment; she had always a good Forecast, and made those Things that were less necessary give Place to those that were more useful. She ever order'd her Affairs with Discretion, and had such a Care and Inspection over her domestick Business, that the other Part of the virtuous Woman's Character (as all that were near her can testify) did punctually agree to her, *viz. That she looked well to the Ways of her House, and did not eat the Bread of Idleness. The Heart of her Husband might safely trust in her, so that he could have no Need of Spoil. She did him Good and not Evil all the Days of her Life. She considereth a Field, and buyeth it; and with the Fruit of her Hands she planted a Vineyard.*

Nor is her Care in the Education of her only Son and hopeful young Gentleman, the honourable *Denzell Holles*, Baronet, to be passed by in Silence, whom she so much encouraged, and promoted in Learning and Piety, both by her Words and prudent Conduct, being neither fondly indulgent, nor too severe.

Her Moderation of her Passions was so remarkable, that I must needs be blind if I did not take Notice thereof; and I believe in this Respect she has hardly left her Equal behind her. What Disorders are generally produced in Families (and in whole Kingdoms too) by that unruly Passion of Anger, none can be ignorant of, who is but in the least Measure ac-

^a *Psal. cxii.*

^b *Proverbs xxxi. 26.*

quainted with the World; yet this unruly Affection she had wholly govern'd by Reason, and made serviceable to Religion; for in her own Cause she was meek and patient, but when God and Religion required it, she could, and did often shew a true and well-guided Zeal according to Knowledge.

But though these Things that I have already mention'd did make her so justly esteemed and admired by all that knew her; yet her Religion and Piety did far surpass the rest, and were as an Ornament of Gold about her Neck, and have left her an immortal Diadem of Glory.

She begun her Life (as I am credibly inform'd by those that intimately knew her from her Childhood) with an early Piety towards God, her Mind being a fruitful Soil, that readily suck'd in the Instructions that were given her by her religious and virtuous Mother, the Lady *Pile* (to whom she always shew'd a constant and chearful *Obedience*;) nor did she forget, in her riper Years, the virtuous Principles which she had received in her younger Years; but still, as she increased in Days, increased in every Thing that was good.

God was pleas'd often-times to send her sharp Afflictions, by which she was the more warned from the Vanities of the World, and her Mind more possess'd with a Savour of heavenly Things: So that she had Experience of that of *David*, *It is good for me that I have been afflicted, that I might keep thy righteous Precepts.*

And as she began her Days in the Fear of God, so was she constant to the End in her Christian Course, never growing weary of well doing; for she knew that *her Labour was not in vain in the Lord*. She knew the Advantage and Comfort of having Communication with God, and therefore did not forget to call upon him; nor would she be a Stranger at the Throne of Grace; but had set Hour of Prayer, which she constantly observ'd every Day.

But though her Piety began at home, in her own Heart and Life; yet there it did not end; but she took great Care that her whole Family should serve God as well as herself, and would not wittingly entertain any under her Roof, whom she knew to be guilty of any Enormities; but purged her House of those that were corrupt, and endeavour'd to get those that feared God. She likewise was very careful to instruct her Servants in the Principles of Religion, which (till one call'd her off that Trouble) she did herself perform; esteeming that Pains and Work to be her Duty and Honour, which some would disdain to undergo, though far inferior to her Dignity.

But now it was the Pleasure of Heaven that she should tarry no longer on Earth, wherefore God was pleas'd to send her a short, but sharp Affliction, which ended her Days, and put a Period to her holy Life by a happy Death.

In this her last Sickness, she discover'd so much Christian Patience, that the Physicians themselves were deceived as to the Violence of her Distemper, and were very confident of her Recovery; for she never complain'd, never murmured or repined against God; but bore the Chastisement of her Father with the greatest Submission and Resignation that ever I either saw or heard of. And though she was always patient under Afflictions, yet now she shew'd a double Constancy of Mind, in this her last Hour of Trial; she encouraged herself by Faith in God, and a lively Hope and Expectation of the Recompence of Reward in that City, that (to us that remain alive) is yet to come.

Died March 8, 1681-2; and buried the 4th of May following, in the Church of Ifield in Suffex. Aged 41 Years, 10 Months, and 21 Days.



*The CHARACTER of the Rev. Mr. JOSEPH GLANVIL,
Rector of the Abby Church in Bath, by Mr. ANTHONY
A WOOD, and Dr. ANTHONY HORNECK.*



JOSEPH GLANVIL, Chaplain in Ordinary to King *Charles II*, was born *A. D.* 1639, in *Plymouth, Devon*, where his Father was a Merchant; and by his Coat Armour, descended from that antient and gentile Family of the Name, which sometime flourished at *Tavestock*.

Being grown ripe for the University, he was enter'd a Batler of *Exeter College, Oxon*, *April 19*, 1652, aged sixteen Years; where he had the Fortune to be put under the Care of a good Tutor, *Mr. Samuel Conant*, Fellow of that House, and afterwards one of the Proctors of the University, who severely disciplined him in Religion, Logic, and Philosophy.

Here he tarried untill he had taken the Degree of Batchelor of Arts; and then he removed to *Lincoln College* in the Beginning of *July*, 1656, where taking the Degree of Master of Arts, in the Beginning of the Year 1658, he was about that Time made Chaplain to the famous *Francis Rous*, then one of *Oliver's* Lords, and Provost of *Eaton College*; but he dying soon after, *Mr. Glanvil* return'd to *Oxford*, and continued for a Time in *Lincoln College*.

After his Majesty's Restoration, ^a he became a Conformist, and a great Promoter of the new Philosophy, and was made a Member of the Royal Society. At which Time also he enter'd into Holy Orders, according to the Church of *England*; and by the Favour of *Sir James Thinne*, was presented to the Vicarage of a Market Town in *Somersetshire*, call'd *Frome Selwood*, in the Beginning of *November* 1662.

In the Year 1666, *June 23*, he was inducted Rector of the Abby Church in *Bath*, dedicated to *St. Peter* and *St. Paul*; and in *July*, 1672, he changed *Frome* for the Rectory of *Streat*, with the Chapel of *Walton* annexed in *Somersetshire*, with *Richard Jenkins*, M. A. So that by Virtue of the Presentation to those two Churches by *Thomas Thinne*, Esq; (afterwards barbarously murder'd) *Mr. Jenkins* was instituted to *Frome*, and *Mr. Glanvil* to *Streat* and *Walton*, on one and the same Day, *July 26*, 1672.

About that Time also, he was made one of the Chaplains in Ordinary to King *Charles II*. and at length, by the Endeavours of *Henry Marquess of Worcester*, since the most noble Duke of *Beaufort*, to whom our *Mr. Glanvil's* Wife was somewhat allied, he became one of the Prebendaries of *Worcester*, in which Dignity he was installed *June 22*, 1678.

His CHARACTER by Mr. Anthony a Wood. *

' *Mr. Glanvil* (and those that knew him will concur herein) was a Person of more than
' ordinary Parts; of a quick, warm, spruce, and gay Fancy; and was more lucky (at least
' in his own Judgment) in his first Hints and Thoughts of Things, than his after Notions.
' He had a very tenacious Memory, and was a great Master of the *English* Language, ex-
' pressing himself therein with easy Fluency, and in a manly, yet withal a smooth Stile.
' He was indeed no great Friend to *Aristotle*; but catch'd at all Occasions, as well in his
' Discourse, as in his Writings, of depreciating that renowned Master of Reason and cele-
' brated Advancer of Knowledge; undervaluing his Philosophy, although it had been re-
' ceived in the Schools for many Ages with general Approbation, and unto which himself
' had been so much obliged.

' However, this also must be acknowledged, that he did not blame the Use of *Aristotle* in
' the Universities among the junior Students; but did altogether disapprove the Streightness
' and Sloth of elder *Didjudicants*, from whom a more generous Temper might be expected,
' than to sit down in a contented Despair of any further Progress into Science, than has

^a King *Charles II*.

* In his *Athenae Oxonienses*.

‘ been made by their idolized Sophy, and depriving themselves and all the World of their Liberty in Philosophy, by making a sacramental Adherence to an Heathen Authority.
 ‘ He did more especially applaud and recommend that more free and generous Way (an Argument of his great and large Mind) of promoting Learning, professed and carried on for a while by the Royal Society, whereof he was a Member. The Institution of which, its religious Tendency towards the Advancement of true substantial Improvements, and great Benefit which hath and may accrue thence to human Life, he with great Shew of Reason defended against his learned Antagonist, *Henry Stubbe*. As for the old Way, he represented it as a bare formal Scheme of empty airy Notions, senseless Terms, and insignificant Words, fit only to make a Noise, and furnish Men with Matter of Wrangling and Contention; insomuch, he often declared, that his being trained up in that trite and beaten Road, was one of the greatest Unhappineſſes that had ever befallen him in his Life.

*His CHARACTER by Dr. Anthony Horneck. **

‘ The Author of these Discourses, Mr. *Glanvil*, as his Wit lay out of the common Road, so this genuine Off-spring of his fertile Brain soars above the common Level of Ecclesiastical Orations. Death seemed to envy the vast Parts of so great a Man; and in the Ascent of his Age snatch’d him away, when the learned World expected some of his greatest Attempts and Enterprizes. As he valued no Notions that were mean and trivial; so those he hath sent abroad favour of more than an ordinary Genius. His Soul seemed to be spun of a finer Thread than those of other Mortals, and Things looked with another Face, when they passed through the quicker Fire of his Laboratory.

‘ Some curious Artists, though their Work is materially the same with that of meaner Artificers; yet the Shape they give it, and the Neatness of the Fabrick, makes it seem a Thing composed of different Ingredients. Even the most obvious Truths coming from our Author, received a greater Lustre; and that Meat which Familiarity made in a Manner nauseous to some nicer Palates, when dressed with his Sauce, became more poignant, and consequently more acceptable.

‘ His Discourses from the Pulpit, as they were very solid, so they were (which is the Grace and Life of them) pathetick; and by his Zeal and Fervor, one might guess how big his Desire unto God for Israel was, that they might be saved. Though he met with Disappointments sometimes, yet he remembred he was a Christian; and as he was not without his Crosses, so he carried himself under them like a true Philosopher. His Mind seemed to be serene, when Things went most contrary to his Wishes. And whatever Storm the Inconstancy and Fickleness of sublunary Objects threw upon him, within still he felt a Calm beyond that of *Socrates*, when the ungrateful *Athenians* sent him the fatal Draught to drink his Death and Ruin.

‘ He had a Mind fitted for Contemplation; and his Thoughts could dwell on a Divine Object, till he had suck’d out the Cream and Marrow. His Divinity, as well as Philosophy, was free from Dogmatizing; and while he tied himself to no *auris æon*, he arrived to a clear apprehension of Truth and Error. The divine *Plato* was somewhat dearer to him than the subtler *Aristotle*; and it can’t be otherwise, where Souls long to be transformed into the Image of the Deity. Nothing seem’d to engross his Desire so much, as the Reformation of an unbelieving World; and indeed, there were few Men fitter for that Enterprize, God having blessed him with a considerable Stock both of Reason and Eloquence.

‘ To a clarified Mind, the gross atheistical Surmises of modern Wits, must needs be exceeding fulsome; and no Marvel, if Souls so fine break forth sometimes into very severe Satires, to lash this petulant Humour. If any Thing could raise his Passion, it was the nonsensical Discourses of Deists and Christian-Infidels: And he thought he might be justly angry with such Wretches, that like the Giants of old, durst make new Wars with tremendous Omnipotence.

‘ He loved not to envelope theological Doctrines in mysterious Phrases; and ever thought that Divinity best agreed with the Mind of the Holy Ghost, that was expressed in rational and intelligible Propositions. He was never any great Admirer of our modern *Illuminati*, and he accounted that Discourse but little better than Nonsense, which affected to recommend itself, to the Admiration of the Hearer, by its not being understood; where his Reason tired, and could give him no Direction, he was willing to take Faith for his Guide.

* In his Preface to Mr. *Glanvil*’s Sermons publish’d by him, after the Author’s Decease, in *Quarto*.

And though he confessed, that not a few Things in Scripture were altogether unaccountable to his Understanding; yet he doubted not but they would all be made clear in that State, where we shall know even as we are known.

Died at Bath, November 4, 1680; and buried there in the Church of St. Peter and St. Paul, on the 9th of the same Month..

*The CHARACTER of Sir HENRY JOHNSON, Knt.
by the Rev. Mr. SAMUEL PECK, Minister of the Chapel
of Popler. **



It is not so much my Design, in what I have to say, to praise the Dead (whom our Praises can neither reach nor profit) as to provoke you that are living to imitate him in what is good and Praise-worthy; and to let you see, 'tis possible for a Man to be great and good too.

I shall omit to speak of him, as he once stood in those Relations of an Husband, Father, or Friend, in every of which there are many will testify he deserved an *Eloge*; but shall consider him only as a *Christian*; and here let his own Works speak for him, both living and dying, some of which I shall set before ye from my own Observation; and others from credible and undoubted Information.

All the Time I have known him (now near fourteen Years) I have observed him religiously inclined; not only free from the gross Debaucheries and sinful Excesses of this atheistical and corrupt Age, wherein he lived; from those open Vices and Immoralities, which many of his Rank are tainted with, and are not at all ashamed of: But very serious in his Discourses, grave and exemplary in his whole Deport; no Encourager of Faction, or Rebellion; no Friend to, or Favourer of Profaneness, or Irreligion: But the Contrary, a Countenancer of Religion and Loyalty; this I know. I doubt not to say (without Fear of Controul) that Sir *Henry Johnson* was one who both feared God and honoured the King.

As to the former of these, his Religion towards God, I need mention but this one Demonstration of it; that commendable and religious Order that he constantly kept up in his Family, by Prayer, reading the Scriptures, and good Instructions to the Members of it, especially upon the Lord's Day, or Sundays, which he was a strict Observer of. This I myself have sometimes seen; and those of his Household can bear Testimony to the Truth of it. And I have often heard him say, that those Servants that would not submit to, and comport with his Discipline, were no Servants for him; so that he seemed to have taken up *Joshua's* Resolution: *As for me and my House, we will serve the Lord.*

As to his good Works, his pious and charitable Deeds, both in his Life and at his Death, I presume not to give an exact Account of them from my own Knowledge, but as I am informed; and in recounting these, I know no Reason why that charitable Act of his to the Poor of *Wapping*, in the late dreadful Fire there, may not be remember'd; since many of you know, he was the first and chief Mover to obtain a Contribution to their present Necessities, and (I know) a liberal Donor thereto himself, which was a great, a publick good Work.

In the Time of his Life (for divers Years last past, besides his most private Acts of this Nature) he every Sunday, or Lord's Day, relieved forty or fifty poor Persons at his own House, and that not with the Fragments of his own Table; but with good and wholesome Diet, provided on purpose for them. And as he fed the Poor in his Life, so he did not forget them at his Death; having in his last Will bequeathed several Legacies to charitable Uses, some of which I had an Account of. As

To the Hospitals of *Christ's Church* and *Bridewell*.

To the Poor of *Trinity House*.

To the Poor of the *East India* Alms-House, in this Hamlet.

* From the Sermon preached in the Chapel at Popler, November 19, 1683.

To the Poor of *Shipwright's-Hall*, in *Ratcliff*.

To the Erecting and Maintaining an Alms-House for Six poor Persons in *Blackwall*.

He hath also given Monies for the placing out several poor Children at *Albrough* in *Suffolk*; and for the maintaining a Weekly Lecture at *Sax-mundum*, in the same County.

By these charitable Deeds he has built his own Monument, more lasting than those of Brass or Marble.

During his last long and tedious Sickness (in which I was several Times with him) he had many excellent Expressions of God, and the State of his own Soul; I could mention divers, and the Occasions of them, but then I should be tedious: I will only recall some spoken to myself. *I bless God (saith he) for this Affliction; I would not have been without it for all the World.* And again, when I told him I should visit him oftener, if his Illness would permit me, he replied, *I thank God I am never alone; God is always with me, and Christ is my Visitant, who is above all to me, and who (I trust) will work all in me and for me.* He often spoke of the Vanity of the World, and (notwithstanding the large Share God had given him of it) declared himself willing to leave it; adding this, with great Earnestness and Vehemency of Spirit (being sensible he was not wholly without Enemies, and what good Man is?) *I freely forgive all the World.* In a Word, when he received the Holy Sacrament, which I administered to him in the Time of his Sickness; as he received it with great Devotion, so he afterwards expressed himself *very thankful to God for that Opportunity, blessing him for the Refreshment he found in his Soul by it.* I could mention more Expressions of this Nature that fell from him; but I forbear. These, with the Manner of his delivering them, begot in me (I confess) a Belief that he had upon his Mind a real Sense of God, and a savoury Relish of the great Things of Eternity; yea, and an Hope too of a better Inheritance in the other World, than he hath left behind him, even of a Building of God, an House not made with Hands, eternal in the Heavens.

Died in November, 1683; and buried the 19th of the same Month at Poplar.

*The CHARACTER of Mrs. MARY DAWES, † by
THOMAS PRITCHARD, M. A. and Rector of West-Tilbury
in Essex. **



HIS most excellent and pious Lady was deservedly dear, justly admired, and highly honoured and esteemed by all that were so happy as to know her. All the usual Attractives of Love and Esteem were in her in the highest Degree, as being complete Mistress of all those gentile Accomplishments which make up what the World calls a fine Woman; a great Fortune, handsome and ingenious, modest and humble, chearful and pleasant, courteous and obliging, a most intire, faithful, and fast Friend; of a most incomparable sweet and singular good Humour; her Conversation very pleasing and charming: In a Word, strictly virtuous, sincerely pious; so as God was pleased to allot her but a short Time here upon Earth, (the greater is our Unhappiness) for her Life was scarce a Span long, yet she lived a great deal in this little, suffering none of her Time to run Waste, but was always busied in some Employment or other suitable to her Quality and most ingenious Mind. She spent a great Part of her Time in reading the Holy Scriptures, and other Books, which might furnish her with the most necessary and useful Knowledge, esteeming the Knowledge of God and Religion to be such, chiefly endeavouring after this, which she attained to in a very great Degree; and made the best and truest Use of her Knowledge in Religion, by reducing it to good Practice, which is the Life of Religion. Thus by a conscientious Practice of religious Duties, and by her daily walking with God, by a Life (though short) yet very holy and good, she did excellently provide for her future eternal Welfare, which was the main Care of her Life. She was very sensible of her uncertain State and Condition in this World; knew very well that this

† Daughter of Sir Jonathan Dawes, of London, Merchant.

* From the Sermon preached at Great Parfeld, in Essex; dedicated to the Lady Dawes, by T. F. and printed at London in 1709, in Octavo.

World was not her Home, that she had here no continuing City, and therefore made it the great Business of her Life to seek one to come: So that though I have ever declared myself no Friend to Funeral *Encomiums*, nothing could have prevailed with me to give one now, but the extraordinary Merits of this deceased Lady, to whom I should be highly injurious should I refuse it. I know very well how difficult a Thing it is to give a Character of any Person which some or other will not be displeased with; but this must not discourage me: I shall say nothing but what I myself know to be true, or have had from very credible Hands.

This Lady was descended from very worthy Parents, her Father Sir *Jonathan Dawes*, a wealthy Merchant, an eminent and well known Citizen; her Mother one of the Daughters of Sir *Thomas Bendish*, a very ancient Baronet in this Neighbourhood. Her Education was suitable to her Extraction, which her pious Mother (her Father dying when she was very young) took great Care of, educating her genteely and virtuously, in all those fine Accomplishments which became her Sex, which she improved to the utmost; but that which I chiefly remark, is, her being betimes acquainted with God; her being early instructed in Religion, which grew up with her, and which being happily accustomed to, she made her daily Employment, finding a great deal of Pleasure, Satisfaction, and Sweetness in it; experiencing, *that all its Ways are Ways of Pleasantness, and all its Paths Peace*. Being trained up when a Child in the Ways she should go, she did not depart from it: And that was it which did exceedingly adorn and beautify her beyond what the finest Accomplishments could do, tho she had them in as great a Degree as any, Religion giving her a greater Grace and Lustre than all Things else besides. She was blessed with great Endowments of Mind; she was a Lady of very great and extraordinary Parts, highly ingenious, of quick Apprehension, of firm Memory, and of most solid Judgment; she had a most curious and fine Way of Speaking and Writing; the *one* all know that ever had the Honour to converse with her, and she hath left lasting Monuments of her great Abilities in the *other*; she was a most obedient and dutiful Daughter; she was of a most generous and charitable Disposition, which she expressed upon all fit Occasions, and particularly at her Death, by that liberal and considerable Legacy which she gave to the Poor: All which joined with her great Piety, made her an Ornament to her Sex, and a Pattern most worthy of Imitation.

I should be tedious if I should but barely mention all those Things that were commendable in her; but must contract, and what I have further to add, I shall comprise under these three Heads.

Modesty, Humility, Piety, every one of which she was very eminent for.

First, *Modesty*. This is a great and becoming Virtue; with which Virtue this Lady was most eminently adorned, being extremely modest; having a perfect Abhorrence, and utter Aversion to any Thing that might but seem to trespass upon it; never being able, without the greatest Detestation, to hear any Discourse that had the least Tendency to Levity or Wantonness. All her Discourses, all her Behaviour, all her Actions were guided by the strictest Rules of Modesty.

Secondly, *Humility*. For though none were more deserving, yet none had a lower Opinion of themselves than she; she always thought meanly of herself, yet was she free from the abject Meanness of Spirit which some miscall Humility; none could have more to puff them up than she had, but she very well knew how great a Folly it is to be proud of any Thing, since all that we have we receive from God. Her Care was to improve well the Talents God entrusted her with to his Glory, from whom she thankfully acknowledged she received whatever good Thing she had; in this, following the great Pattern of Humility, our Blessed Saviour, never taking to herself the Praise of any Thing, but ascribing all to the Grace of God. She was, to use the Apostle's Phrase, *clothed with Humility*, the humble Disciple of an humble Saviour, *of the same Mind*; that is, the same lowly Frame and Temper of Spirit which was in Christ Jesus, was, as the Apostle requireth should be in us, in her also.

Lastly, her *Piety* was of the right Stamp, not formal, but real; not by Fits and Starts only, but constant and uninterrupted; not partial, picking and chusing some of God's Commandments, and disregarding the rest; but universally having Respect to all God's Commandments. She daily set a-part a Portion of her Time for the Service of God, which she spent in Prayer, reading the Holy Scriptures, and other Good Books, Meditation, &c. and if she was at any Time prevented by Company, or Diversions (which were always harmless and innocent) or by any other unavoidable Accident, she would be sure to make it up an-

other Way, and would not rob God and her Soul of the Time set a part for them. Besides her private Devotion, which I believe she never omitted, she never failed to be at the Prayers of the Family, unless she was hinder'd by Sickneſs, or was abroad, which ſhe ſeldom was at Prayer-time; ſo that I can ſcarce remember that ever ſhe was abſent, behaving herſelf very devoutly and reverently with all imaginable Fervency, and the moſt profound Humility, putting up her Prayers to God, preſenting them at the Throne of Grace in ſuch a decent Manner, in ſuch a lowly Poſture of Body as becometh Supplicants, and as the infinite Majeſty of that God to whom we pray doth require. And as frequent ſhe was at the publick Prayers of the Church, which ſhe continually attended; nay, would often go when her Health would ill admit of it, being deſirous to omit no Opportunity of ſerving God in his own Houſe, his Houſe of Prayer, where ſhe was wholly intent on the Duty ſhe was about, joining with the greateſt Devotion and Earneſtneſs; and at Sermon-time, as I have obſerved when I have occaſionally preached here, ſhe was a very diligent, ſerious and attentive Hearer; and as ſhe was thus conſtant at the Publick Prayers of the Church and Sermon, ſo was ſhe alſo at the Holy Communion, which to the End of her Life ſhe frequented, having received the Holy Sacrament at Church on *Chriſtmas-Day*, ^c the laſt Opportunity ſhe had of receiving thoſe bleſſed Viands; which Duty ſhe never went about heedleſſly or inconfiderately, but uſed the greateſt Care and Diligence poſſible to fit herſelf for it, always ſetting a part ſome Time for Preparation, practiſing the Apoſtles Advice, examining herſelf, and that ſtrictly too, before ſhe would preſume to eat of that Bread and drink of that Cup, which ſhe did with a Devotion and Reverence ſuitable to that great and holy Duty.

Which Piety is the more commendable, becauſe it was an early one; ſhe remember'd her Creator betimes in the Days of her Youth, devoting the beſt and prime of her Days to his Service. The Comfort which the Remembrance of her well-ſpent Life gave her, ſupported her under all her Sickneſs, which made her not only not afraid to die, but if it were God's Will to deſire that ſhe might die; which ſhe deſired, not out of any Impatience for what ſhe ſuffer'd, or out of Diſcontent, or Diſſatisfaction; but, as ſhe herſelf aſſured me when I viſited her in her Sickneſs, out of a firm Hope ſhe had, that God would pardon her Sins through the Merits of Chriſt, by whoſe alone Merits ſhe hoped for it; and that God, of whoſe Favour ſhe had a well-grounded Assurance, would beſtow upon her thoſe great and unconceivable Felicities of the other World, which ſhe ſtedfaſtly believed, and hoped, through the Mercy of God, and Merits of Chriſt, to partake of: It was this which made her deſire to be diſſolved, that ſhe might be with God and Chriſt, which is beſt of all; or to give it you in her own Words, from a Letter which ſhe left to comfort a dear Relation under this ſo great a Loſs; having ſpoke in that with ſome Certainty of her future Happineſs, ſhe thus ſaith: *I ſpeak not with this Confidence of my future Felicity, through any Opinion of my own Virtue and Goodneſs; alas! no, I am deeply ſenſible of my Deſiciency in both, and that I deſerve nothing but eternal Punishment; but all my Dependence is on the Merits of my Saviour, who, I hope, will never caſt off a Soul to whom he hath given the Grace to truſt in him. This is the Ground of my Assurance, which (though perhaps attended with ſome Fears) is ſtill maintain'd, by meditating on the boundleſs Clemency of my Creator and Redeemer.* Theſe are her own Words; it was this which made her ſo willing to die, having that to cheer her, which is the greateſt Comfort we can have when we come to die, that ſhe was exchanging this ſhort troubleſome Life, for a bleſſed eternal one.

It pleaſed God to viſit her with a long and tedious Sickneſs; and though her Sickneſs was ſevere and long, though ſhe endured much Pain, and had many weary and reſtleſs Nights, yet did no one ever hear a murmuring and complaining Word from her; but looking up to God, and conſidering that it was he that afflicted her, ſhe quietly and patiently ſubmitted herſelf to his correcting Hand.

Died December 31, 1690; and buried the 15th of January following, at Great Bardfield in Eſſex.

c A. D. 1690.

*The CHARACTER of the Most Rev. Dr. WILLIAM SANCROFT, Lord Arch-bishop of Canterbury. **



HOUGH I am very conscious to myself, that my Abilities are not equal to this Attempt, which I have at your Request undertaken; which is to give you a short Character of that most reverend *Prelate*, Dr. *William Sancroft*, late Lord Arch-bishop of *Canterbury*: Yet I have rather chosen to sacrifice my little Reputation to your kind Importunity and the publick Censure, than that this little Volume of Sermons should go *unprefac'd* to the World. I am exceeding sensible of the Boldness herein of the most ingenious Designer, to draw his Picture as it ought to be; and the most skilful Hand would be at a Loss for the true Features and Lineaments of this great Man; but the best, though the most difficult, Enterprize ought not to meet with any Discouragement, when it is design'd well; and not only for a private, but a publick Good too.

His Life was the Transcript of those excellent Endowments and Virtues, which usually adorn'd the Lives of the *primitive Bishops*; as no one could know more what belonged to the Character of a true *Prelate*, so none practis'd it better. He gradually arriv'd to his Greatness, by early Notices in the World: And while a Youth, and under the Government of his *Parents*, he was always addict'd, through the Pregnancy of his Genius, to a great Sense of *Piety* and *Goodness*, and out-stripp'd the great Care and Education of his *Masters*, by the large Steps and Progress he daily made in Learning and Religion.

Cambridge was the Place he came to, when he first appeared in the World, and so became the happy Mother of this renowned *Prelate*, in the very Bloom of his Years; which is a just Honour to that great Seat of Learning, and which any other *University* I am sure would justly boast of. He was settl'd in *Emmanuel College*; and no sooner there, but he gave the World those early Hopes of him, as he made good presently after, in many of the great Actions of his Life.

His Accomplishments in *Human Literature* were very surprizing, and within a very little While after his being there, he became Master of the whole Circle of it; which upon all Occasions, in Publick as well as in Private, shew'd itself very remarkably. In this he had a peculiar Talent, being an admirable *Critick* in all the Antient and Classick Knowledge, both among the *Greeks* and *Romans*. He had thoroughly digested all their Learning, in *Poetry* and *History*, and this without the least Affectation or Vanity, or Ostentation of Learning. He attained to that Perfection in it, that as it was his Diversion, so he made it an Advancement to his other Studies. He made it subservient to the carrying on his unwearied Labours in *Theology*. In this he spent the greatest Part of his Time, and cultivated the Soil, in which it was planted to so great a Height, that it became exceeding fruitful.

The great Men of that Time, who were justly celebrated for Learning, and honoured with those Rewards in the Church, that might make them publick Benefits and Examples to the World, quickly took Notice of him, as a Person who was growing into Greatness, and whose extraordinary Parts and Abilities would soon ripen him for the greatest Employments his Profession could entitle him to. He was intimately known to all the learned Bishops of that Age, and particularly to the most reverend Dr. *John Cosens*, Lord Bishop of *Durham*, who had singled him out to be his Chaplain, and (which was a far greater Honour to him) his Friend and Confident. He was most intirely beloved by all the *great ones*, both in Church and State, and so might have commanded whatever he could have desired in the Church from those, who had so many excellent Preferments in their Donations: But Privacy and a retired Life, was the only Thing he coveted, and preferr'd to all the greatest Employments they could bestow upon him; because this did best improve his Mind, as it gave him the largest Opportunities of laying in the greatest Stock and Treasure of

* In a Letter from M. M. to his honourable Friend R. T. prefixed to Arch-Bishop *Sancroft's* Sermons, printed at London 1694, in *O. 2avo*.

Knowledge and Wisdom, which he esteem'd above all the Honours and Wealth in the Kingdom.

He never did desire either to be rich or great, but to be as *knowing* as he could be, which he thought could never be obtained but by Ease and Quietness, and by Pains and Study, which are very much interrupted by publick Business and Employments. And being therefore blessed with admirable natural Parts, and Qualifications of Mind, he resolved to take this Course, to obtain the End he aim'd at, of gaining as much Learning as he could, to render him every Way serviceable to his Profession, and to the World.

He had an Understanding that was extended to all the Parts of useful Knowledge, and this improved by Travel and foreign Conversation. He spent some Years in *France* and *Italy*, amongst the most learned Personages that those Countries could boast of. Here he prosecuted his Studies with an indefatigable Industry, courted and beloved by every one, for the singular Modesty and Affability of his Mind and Temper, and for his great Attainments in all Manner of Knowledge, that could render him not only an Honour to his Country and Profession, but highly acceptable to all learned and ingenious Persons.

Some Time before the *Restoration* of our *Government*, he returned to his native Soil, and lived in that *Privacy* and *Retirement*, which was so suitable to his Temper, till the Place of his Education in the *University*, became the Scene of his Government; wherein that *College* may justly boast of its Happiness, by Reason of the great *Prudence* and *Wisdom*, which was visible to every one of the *Fellows*, by his careful Management of their Affairs, giving every Day Instances of his great Understanding, and clear Insight in the Nature of Business, and in his most obliging Deportment to every Member of that Society; who were encouraged by his great Example, to laborious Study, and to the Prosecution of the greatest Attempts in Learning.

Here he stayed not long; but was by that wise and discerning Prince, King *Charles II*, recommended to the *Deanery* of *St. Pauls*: *St. Pauls* being, through Length of Time, and a barbarous *Rebellion*, become very much decayed and ruined, it was necessary that so charitable a Person should be fixed in that Post, in order to contrive Ways for the Repairing of her Breaches, and the Decays she then lay under. None I am sure had a larger Heart for such an Undertaking, and a more eager Inclination to endeavour all he could to restore her to her former *Beauty*: And in order hereunto, while he sat in this *Chair*, no one could have husbanded her *Revenues* with a more frugal, and yet decent Oeconomy, in order to advance her to her Greatness, wherein she appear'd in former Ages. But while he was carrying on this noble Design, it fell a Sacrifice to that dismal Conflagration, and had *Burning* instead of *Beauty*. However, this fatal Judgment which befel this renowned City, and noble Structure, which had been the Honour of our Nation, and the Admiration of all the World, for many Ages, did not lessen his singular Zeal for the *House of God*. His Labours and Sollicitations in order to the rebuilding of it, were unwearied, and he was as diligent to raise this reverend *Pile* out of its Ashes, as he had been before to support it in its Ruin.

Here he continued for many Years, adorning the Post he was in, by rebuilding the *Deanery*, and improving its Revenue, and carrying on his great Resolution of doing all the Good he could to the Church in general, and to his *own* in Particular. While this was the daily Object of his Thoughts and Actions, he was unexpectedly, and without the least Inclination in himself, advanced to the *See of Canterbury*. This Promotion, as it was an *Act of Grace*, which flowed from the great Benignity of his Prince; so it was the Effect of that Judgment in his Majesty, which all the World acknowledged to be remarkable in him. And indeed it was not possible for him to lie long hid, though he industriously sought it, and seemed rather to be earnestly compelled to the Acceptance of it, than through any natural Desire after Greatness disposed towards it. No sooner that the World knew of his *Nomination* to the *See*, but his Advancement thither met with an universal Joy and Satisfaction. Every one were sensible of what happy Days this truly *Primitive and Apostolical Church of England* would enjoy under his zealous Patronage, and how much *Learning* would flourish in these *Kingdoms*, under his auspicious Influence and Protection. And so indeed it hath, He being generally known to be a hearty and faithful Friend to all that had any Merit to expect his Favour, or desire it. He carefully sought out such Persons for the *Service* of the *Church* in those *Preferments* that fell within his Gift, as were of approved Abilities, of great Learning, and of exemplary Lives and Conversations. He had a Heart enlarged to the greatest Hospitality that could be, and his Charity was diffusive to all Manner of Objects relating thereunto. He was a constant Friend to *Learning*, to *Religion*, and to our *Establish'd Church*, and designed to wear away the Remains of his Life, his Estate, and his Inte-

rest for the Encouragement and Preservation of them. He had for many Years been collecting a useful Library of the best Books in every Science, but particularly *Philology*, *History*, and *Divinity*; and these of the best Editions, which he at first design'd for the publick Library at *Lambeth*; but afterwards he alter'd his Intentions, and sent this noble Present to his own College.

He was a great Admirer of the Excellency of our *Liturgy*, in the last Alterations of which, just after the Restitution of our Government in *Church* and *State*, as he was very much concerned; so he was a constant Attender on the publick Worship of God, both in Private and Publick. His Behaviour was always exceeding grave, and composed; and whenever present at the publick Service of the Church, he had not only a Habit of Seriousness visibly dwelt upon his Mind and Spirit, but a reverend and profound Humility, which appeared in the great Devotion of his Heart. In a Word, he had all the Virtue and Qualification, both of a great and of a good Man; he was a wise *Prelate*, a most learned *Divine*, an universal *Scholar*, a just *Man*, a faithful *Friend*, a kind and tender *Master* to his Servants, a great *Benefactor* to others, a thankful *Beneficiary*, where he was obliged, himself a zealous *Asserter* of his Religion, against *Popery* on the one Side, and *Fanaticism* on the other; and (in short) all the single Perfections that make many Men eminent, were united in this *Primate*, and render'd him illustrious.

Thus I have ventured in Haste to give you my Thoughts of this most reverend *Prelate*, while he lived; and I am confident you earnestly expect, at the same Time, I should say something how he died. All that I shall observe, is, that his Retirement into the Country was wholly in order thereunto, that he might lay his Remains in the very same Soil, where he first received his Being. His Time was spent most in Preparation for his great Change, which he expected with the same Joy and Pleasure of Mind, as others are wont to do their Advancements to Honour and Greatness. The World was what he never loved, but only for those Opportunities it gave him of doing Good. He parted with his Life with the same Submission to Divine Providence, as the *Christians of old* did, with an humble Chearfulness and Resignation of Spirit. He spent most of his Time in private Devotion and Charity, in daily Prayers to God for himself and the whole World, in Reading and Meditations, and whatever Duties are necessary for a good Man, and a dying Christian. He was some Months before he died, seized with a Fit of an Ague, which confined him to his Bed for many Weeks. The third Fit proved so exceeding violent, that it was in great Likelihood to have master'd his Nature and Constitution, and carried him off; every one about him thinking, and his Grace likewise finding, his Strength so far gone, that it seem'd impossible for him to have grappled with another. However, it was diverted, though against his Inclinations, by the *Cortex Peruvianus*,^b being more desirous to die than to live.

He was for many Days in Prospect of Death, which he saw as it approached, and felt it come on by Degrees; and to the very last Minute of his expiring Breath (having placed himself in a Posture of dying, and ordering the *Recommendatory Prayer* in the *Service* of the *Visitation of the Sick* to be read to him, he immediately resign'd his Breath to Almighty God) and thereby gave all that were about him great Cause to admire his *Faith* towards God, his *Zeal* to his Church, his *Constancy of Mind*, his *Contempt* of the *World*, his universal *Charity* to all Mankind, and his chearful Hopes of Eternity.

He died on the Twenty fourth of *November*, 'between Twelve and one of the Clock, and was buried on the Twenty seventh, between Eight and Nine, very privately (as he himself order'd it) in *Fresingfield Church-Yard*, on the *South-side*, as near the Wall as they could lay him. A Place indeed of his own Chusing, sixteen Years since, at which Time he was nominated to the *See of Canterbury*; but before his Instalment, he took a Journey down into *Suffolk*, to see his Relations and his native Place, and then told his Friends, they should bury him there, in case he should die in that Country: Though afterwards he changed his Intentions, and made a Place for his Interment in his own Palace at *Lambeth*; but upon his Deprivation, and Return to the Place of his Nativity, he reassumed his former Resolutions, and disposed of his Body as above-mention'd, and his Soul into the Arms of his dearest Saviour.

What then remains for us, but to preserve the Merit of his great Virtue always fresh in our Minds, and express as far as we are able, the Copy of them in our Practice; for this will be the best Way of remembering the Dead, which brings in most Advantage to the Living; and the truest Way to honour him, is to imitate what was so good, and highly commendable in him: When the Piety and Humility, the Justice and Charity, and all the other excellent Endearments of this *Great Person* are kept alive, and shewn in the Conver-

^b Jesuits Bark.

c 1693.

fation of those that survive him. It is only these Virtues which have carried those that have gone before us, and which can carry us too, in the End, to a joyful Resurrection.

Thus, worthy Sir, I have, at your Request, ventured to give you a brief Account of this most *excellent Prelate*; and am very conscious to myself, the *Character* I have given you of him, is infinitely short of his extraordinary Merit. I might have insisted upon many peculiar Passages of the Life and Actions of this *Great Man*, which would have been more honourable to him, there being no Way so advantageous of drawing out excellent *Persons*, as by shewing the Draught which they have made of themselves, their own most commendable Actions making them more truly illustrious, than all the Paint and Varnish of an abstracted Eloquence; especially because this is of more Use, and a better Help to Imitation.

But I have chosen rather to give you my Thoughts of him in the general, not doubting but some more perfect and larger Account will, in due Time, be publish'd concerning him. However, I have this Satisfaction, that you will I am sure accept of my poor Endeavours herein, having obeyed your Command with the same Chearfulness and Readiness, where-with you are wont to oblige,

SIR, Your Most Humble

And Obedient Servant,

M. M.

*The CHARACTER of BERNARD CONNOR, M. D.
by WILLIAM HAYLEY, D. D. Rector of St Giles's in
the Fields. **



OUR deceased Brother God has called away in the Vigor of his Youth, about the Thirty third Year of his Age, when the World was in Expectation of great Things from him, and when possibly Improvement in *natural Knowledge*, Reputation in his Profession and Advancement in his Fortune, filled and employed his Thoughts. He had lived a virtuous and a sober Life, free from those Extravagancies which Men in the luxuriant Bloom of Youth and Wit are too often carried into, and by which they run into a hasty Decay.

But though he had been free from the Debauches of the Age, yet what he seem'd most to lament at his Death was, that he had not been better prepared for it, and that he had not employed more of that Time which he spent in the Search of *Nature*, and the Entertainment of *Philosophy*, in the more *useful* Search into the State of his *Soul*, and the Concerns of a *future Life*.

He was born in *Ireland*, and educated in the Communion of the Church of *Rome*, and remained in his own Country, as I am informed by his Friends, till about the *twentieth* Year of his Age; when in order to cultivate his Studies, and to apply his Mind to *Physick*, and work out his Fortune, he betook himself to *travel*. His Parts and Conduct were soon taken Notice of in the Court of *France*, where the Care and Government of the Sons of the high *Chancellor* of *Poland*, who were then in that Kingdom, was committed to him, and he attended them in their Travels into *Italy*, *Sicily*, *Germany*, &c. which gave him Opportunity of making many considerable Observations in those Countries. At his Arrival in *Poland*, whither he accompanied these Gentlemen in their Return, he was made *Physician* to the late *King*, and by him recommended to his Daughter, the *Electress* of *Bavaria*, to have the Care of her Health. After some Stay at the *Electors* Court, he departed thence with several Marks of Esteem and Favour, as he had before done from the Court of *Poland*, and he came through *Holland* into this *City*, where he was admitted into the *Royal Society* and the *College of Physicians*.

* From the Sermon preached at St. Giles's in the Fields, October 30, 1698; and printed at London, 1699, in Quarto.

Whether it were only to perfect himself in *Physick* that he came into *England*, where our Professors have deservedly the Reputation of excelling those of their neighbouring Nations, or whether his riper Years gave him other Opinions in Matters of *Religion* than would have been tolerated in the Court, whence he came, I had not Opportunity of informing myself. In fact, he had not been long in *England* but he came so far acquainted with our Doctrine and Discipline, and *approved* of both so well, that he professed himself a Member of *our Church*. What were the main Arguments and Inducements to his *Conversion*, though I could wish they were publick, I could not particularly examine; for I knew not of his Sicknes till two Days before his Death, when he was very weak; and I was then ignorant of his having been bred up in the *Roman* Communion, and had I known it, I should still have thought it more necessary to employ that little Time his Weakness would enable him to hold a Discourse, in examining his present *Sincerity* and directing him in his *last Work*, than in enquiring into the *Occasions* and *Reasons* that brought him to a Change of his *Religion*.

He had in his Sicknes, before his Distemper arrived to a great Height, and while he was in his perfect Senses, made his *Will*, in which he left five Pounds to the Poor of this Parish where he now lived, and desired that if it should please God to take him out of this World, I might preach him a *Funeral Sermon*, and that it might be made publick; his Friends let me know this, and at his and their Request I visited him; I found him very much decayed in Strength, but perfectly sensible, as he had still been, in the Intervals of his Fits, though the Height of his Fever put him into *Ravings*. As soon as I saw him, he requested of me what his Friends had told me beforehand; and I presumed his Design in it was, that he might be vindicated from the Suspicion of some *Heterodox Opinions* which his Censurers imputed to him, as well as that his Death might be the Occasion of an useful Discourse to the Living. I therefore told him, that in case I complied with his Desire, I thought it would be expected I should say something of a *Person*, whose *Writings* and *Character* had render'd him so much known to the World, and had given Occasion to some People to speak *doubtfully* of his *Principles* in *Religion*; and that for this Reason, among other, it would be very proper for me to have some Satisfaction from him, as to his *Faith*; upon which I put several Questions to him, as *whether he believed the Gospel? Whether he gave Credit to the Miracles that are there recorded, and look'd upon them as Attestations of the Truth of the Christian Religion? Whether he believed that Jesus Christ was the Saviour of the World, and that he came to be our Propitiation, and to satisfy Divine Justice for the Sins of Mankind?* To which, and such like Questions he answer'd *affirmatively* with great *Earnestness*; and when I discoursed him on the Subject of that *Book* of his, which occasioned Suspicion of his Principles, he declared that he had no Intention to prejudice *Religion* thereby, and remitted me to his Grace the *Arch-bishop* of *Canterbury* for farther Satisfaction, to whom he said he had explained himself in this Matter, and as an Attestation of his Sincerity, had received the *Sacrament* upon it, at the Parish Church of *St. Martin's in the Fields*, which I have since found to be true.

I then began to examine him as to the *State* of his *Soul*, what *Sense* he had of his Sins, and what *Remorse* for having at any Time offended God? And whether he were persuaded of the Necessity of *Repentance* and *Amendment* of Life, in order to gain the Salvation purchased by *Jesus Christ*? To all which he gave me satisfactory Answers, and expressed great Sorrow for the *Sins* and *Errors* of his Life past, and then join'd with us very *devoutly* in the Prayers of the Church, in the Office for the Visitation of the Sick.

In the *Afternoon* of the same Day, I went with a Desire to have had some farther Discourse with him; but the Violence of his Fit being upon him, he was not in a Condition to be spoken with.

The next Morning I visited him again, and found him in one of his *Intervals*, still *sensible* but very much *weakned*. I took this Occasion to talk with him more particularly concerning his Principles, and upon mentioning the *Merits* of our *Saviour*, ask'd him whether he depended intirely on the *Merits* of *Jesus Christ*, and his *Intercession* for Pardon of his Sins, and Reconcilement to God? And he made Answer, that he *relied only on the Merits of his Saviour*. He was then put in Mind of receiving the *Sacrament*, and he said he desired it *with all his Soul*. I ask'd him, whether, in receiving the *Sacrament*, he had in his View the professing himself a Disciple of *Christ*, and a Member of *his Body* the *Church*? And if, in receiving it from *my Hands*, he desired to profess himself a Member of the *Church of England*, which Question being a *second Time* distinctly put to him by a Friend of his then present, he answered with very great *Seriousness* that he did. Then I put him in Mind of his *Neglect* of receiving the *Sacrament*, which he had not done since about *two Years* ago, when he communicated at *St. Martin's*, and he expressed a Sorrow for it. By all this I thought he sufficiently purged himself from the Imputation of *Deism*, *Socinianism* or *Popery*,
I look'd

I look'd on him as a *true penitent* Member of the *Church of England*, and I gave him the Sacrament. He received it with Signs of very great *Devotion*, with Expressions of hearty *Repentance* for all the Sins and Follies of his Life, and earnest Petitions for Pardon; and so I left him, as far as we could judge, in a *Christian* Disposition for Death, which I look'd upon as very near.

These are Things which I think myself obliged to give a particular Account of, partly to answer what I conceive was the *Design* of the Deceased, and partly upon Occasion of an *Accident* that happen'd some Hours after I left him; which perhaps it will be thought not *fair* to conceal. A certain Person, who it seems was a *Romish Priest*, came to the Doctor's Lodgings, and desired very earnestly to see him, delaring that he was his *Country-man*, his *Friend*, and his *Relation*; those about him, looking upon him as very near his Departure, were unwilling he should be disturbed; but upon great *Importunity*, did at last grant the *Stranger* Admittance, who coming to the Bed-side, call'd the Doctor by his Name, and saluted him *three* Times before he regarded; but at the third Time, he cried out, *For God's Sake assist me*. Upon which the Company was prevailed with to leave the Room; but the Doctor's most intimate *Friend* returned to the Door, and heard the Doctor repeating over his *Confiteor* in *Latin*, in a very *buddled* Manner; upon which the *Priest* gave him *Absolution*, and then ask'd him whether he would have *extreme Unction*; and the Doctor said *yes*, after which it is suspected it was given him.

Now here could I imagine the Doctor was in his Senses, and that he was really in his Heart of the *Roman* Communion, while he only acted this Part in the *last Scene* of his Life, I should look upon it as a very great *Stain* on his Memory; and I am persuaded it would give every Body a shocking Idea of that *Religion*, which would allow a Person so to *prevaricate* both with God and Man.

But I confess I believe his Judgment was now quite decayed, and that he did not know what he did; for he was thought dying by those about him, though he recover'd out of that Agony and lived till next Day. His *Friend* assures me, that in his Sickness he turn'd away another *Romish Priest*, who would have seen him, that the Doctor *thanked* him for it, and desired that none of those Persons (adding a *reproachful* Word, which I do not think decent to publish) should be admitted to him, and that it was the *Doctor's own Desire* that I should attend him in his Sickness; and I cannot see what Occasion there should be for such a Piece of *Disimulation* if he had been of the *Roman Communion*. Now if the Case were thus, that he was really past his Senses, it cannot but give us some Resentment of the *Confidence* of Persons, who will take such Liberties in our Land as to obtrude themselves upon the dying Members of *our Church*, when they know what Severities any *Protestant* must expect, who should dare to do any Thing like it in a *Popish Country*. And it must give us some *Indignation* against the *Vanity* of that *Church*, which hopes to save a Man by *Words* said over him, in which he bears no Part; and against the *Profaneness* of those *Priests*, who prostitute the most sacred Parts of their *Religion* to those who have no *Faith* in them, or *Regard* for them. However it be, I thought it a sincere Part to lay the Thing open as it happen'd, that it might not be pretended that any Thing was concealed which should argue him of the *Roman* Communion; or that *we* do, what we justly reproach our *Adversaries* for, endeavour to gain Credit to our Church by *feigned* and *pretended* Conversions.

Died in October, 1698; and buried the 30th of the same Month; at St. Giles's in the Fields.



The CHARACTER of Mrs. ELIZABETH BURNET, †
*by T. GOODWYN, Arch-deacon of Oxford. **



O give an Account of the Life and Character of this excellent Person, is a Task indeed, which I was very much afraid to undertake, and would rather have left it to a far better Hand; but it being put upon me by those whom I could not deny, who knew my Acquaintance with her in a Friendship of many Years; I have adventured to draw it up in short; short I may say, for I am conscious to myself that I have represented her but imperfectly. However, I can truly affirm, that it contains nothing but what I have gather'd from my own Observation, and from the best Enquiries I could make of those that knew her well, and who were equally concern'd with myself, to have nothing said of her but what might be fully depended upon, and the rather within than beyond the Truth.

She was born the Eighth of November, in the Year 1661, being the eldest Daughter of Sir Richard Blake, Knight, the Fifth Son of Thomas Blake, of Earontoun, in the County of Southampton, Esq; of an eminent Family, and of Elizabeth the Daughter of Dr. Bathurst, a Physician in London, one of eminent Piety, and of the most considerable Men of his Profession in his Time.

At Eleven Years old she began to have a true Sense of Religion, and read with great Application the Books that were put into her Hands, but was not quite satisfied with them, aspiring after more solid and sublimer Notions, than what she found in them. On this Account it was, that more than ordinary Care was taken to make her think meanly of herself, she being bred up in the greatest Privacy possible.

At a little more than Seventeen Years of Age, she was married to Robert Berkeley of Spetchly, in the County of Worcester, Esq; Grandson of Sir Robert Berkely, that was a Judge in King Charles I's Time; which was procured chiefly by the Means of that Apostolical Man, Dr. Fell, late Lord Bishop of Oxford, who was that young Gentleman's Guardian, and had taken the Care of his Education. That great Prelate, so famous for his Piety and Learning, thought that the assisting him in that Match was the greatest Service he ever did him.

When she came into that Family, she found this Gentleman's Mother a zealous Papist, and a Woman of a good Life. This put her upon taking especial Care to study her own Religion in a larger Compass, in order to understand the Controversies between our Church and the Church of Rome, that she might be able to preserve her Husband and herself from the Artifices and Insinuations of the Popish Priests, and the Influences of his Mother, who had great Interest in him. But yet, considering the particular Turn of his Mind, and the great Deference he had to his Mother, she found herself obliged to be very tender and careful, that he might not be disturbed with unnecessary Disputes about Religion; in which, and in her whole Management in this Respect, there appeared a Discretion admired by all that knew her.

At the same Time she obliged herself to a more than ordinary Strictness, in all the Offices of Piety, and in her whole Conduct, that she might adorn her own Profession by a suitable Practice, constantly governing herself by the Rules of true Religion, and of a severe Virtue. And therefore living in the Country, where she had much Leisure, she spent great Part of her Time in Devotion and Reading: And when she would divert herself with Work, she generally had some Persons to read to her. When her poor Neighbours came to visit her, which being encouraged by her, they often did, that she might instruct them without seeming to take too much upon her, she would frequently read good Books to them.

In this Manner she lived for Six Years, being esteem'd and loved by all that knew her; even by those, who, on the Account of different Opinions in Religion, were likely to be most prejudiced against her.

† Late Wife of the Right Rev. Dr. Gilbert Burnet, Lord Bishop of Sarum
 † to her *Method of Devotion*, printed several Times at London in Octavo.

* From the Account of her Life,

In King *James's* Time, when the Fears of *Popery* began greatly to encrease, and Bishop *Fell* died, who had great Influence over Mr. *Berkely*, and visited him once a Year with still greater Satisfaction in the happy Choice of a Wife which he had made for him, to prevent his being wrought upon by his Relations, at a Time when they had mighty Hopes of their Religion being settled here, she prevailed with him to go to *Holland*, and travelled with him over the Seventeen Provinces; where, on the Account of his Relations, they met with an unusually kind Reception in the *Popish* Provinces: Letters being sent without their Knowledge to *Brussels*, *Ghent*, *Liege*, and other considerable Places, recommending her in a very particular Manner, as one that, had she been, as they call it, of the Catholick Church, her Piety and Virtue were great enough to entitle her to the Character of a Saint.

After this, they both fix'd at the *Hague*; where she was soon known, and grew into the Esteem and Friendship of Persons of the highest Rank, till about the Time of the Revolution, then they returned into *England*, and went to *Spetchly*, his Country-Seat.

Here she went on in the happy Course of Life she was at first engaged in, increasing continually in Knowledge and good Works. She had generally some young Persons in her Family, whom she well improved, both by her Instructions and Example; so that there was quickly a visible Alteration made in them.

Her Knowledge and Virtue made her every Day more and more taken Notice of in that Country. She contracted an intimate Friendship with the then Lord Bishop of *Worcester*, who has left so great a Name behind him for his eminent Piety and Learning, Dr. *Stillingfleet*: He to his Death continued in an high Esteem of her, and has been often heard, upon several Occasions, to say, that he knew not a more considerable Woman in *England* than she was. Nor was she less esteem'd by the Dean of that Church, the present Lord Bishop of *Oxford*, who had always a high Value for her. But the Lord Bishop of *Worcester*, who that now is, having a particular Relation to her, treated her always with such a Respect, and expressed his Esteem of her on all Occasions in such Terms, that her great Humility and Modesty made her ashamed to receive it. Thus she continued to live with Mr. *Berkely* till the Year of our Lord 1693, when he died, and was buried with his Ancestors at *Spetchly*.

In her Widowhood, as she had more Time and Leisure, so she applied it wholly to Devotion, to Reading, to Acts of Charity, and the Offices of Friendship; particularly she took upon her the Care of her late Husband's Protestant Relations, as if they had been her own; and was indeed a Mother to them all, as long as she lived, shewing a great Concern for them, and Kindness to them, even at her Death. She was also very kind and obliging to all the rest of his Family.

She had then a very plentiful Income, which she managed with great Prudence, as well as with an high Degree of Charity; and was indeed uneasy at all other Kind of Expences, but what went that Way.

While she continued at *Spetchly*, she kept an hospitable Table, to which the Neighbouring Clergy were always welcome. She paid true Respect to those of them that were in low Circumstances, heartily esteeming them for the Sake of their Functions and Labours; she frequently made them Presents of the most useful Books, and to some she generously lent Money, without requiring any Security, expecting only to be paid when, by the Providence of God, they might be put into more easy Circumstances.

She spent some Time in *Worcester* at the Bishop's Palace, with Bishop *Stillingfleet* and Mrs. *Stillingfleet*, with whom she had a most particular Friendship, and at the Commandary House of *Robert Wylde*, Esq; who took a particular Care of her, and of her Concerns; for whom, and his whole Family, she had, as they well deserved it from her, a great Measure of Esteem and Friendship.

Mr. *Berkely* ordering in his Will a great Sum of Money to be raised out of his Estate, to erect an Hospital at *Worcester* for poor People, she had it much at her Heart to see that brought to Perfection as soon as was possible; and it pleased God to continue her Life till she saw it was settled. Besides the Care of this, she took upon her several Charges in Relation to his Affairs, more than the Law required, in the Payment of Debts and Legacies: And here the continued still one eminent Instance of Charity, to which she had engaged Mr. *Berkely* in his Life time; which Kind of Charity is now, by the Blessing of God, spread almost all over *England*, in setting up *Schools* for the Instruction and Education of poor Children; which she afterwards encreased to a much greater Number.

She spent a good Part of her Time at *London* with her only Sister, the Wife of Mr. Justice *Dormer*, who was always very dear to her, and she had an high Value for the great Integrity and Worth of the Judge.

She had early an Inclination to employ her Pen in several Sorts of Composition, which she was thought by her Friends to do to so very good Purpose, that it encouraged her to employ much of her Time that Way; and while she was a Widow, she made the first Draught of a Book (afterwards published) entitled a *Method of Devotion*, for her own Use only, consisting of such Rules and Directions as she resolved to conduct herself by, and which indeed had been all along the Measure of her Practice.

She continued a Widow near Seven Years, and then was married to the Right Reverend the Lord Bishop of *Salisbury*, ^b where she found a Family of Children, which she treated not with a false Indulgence, nor with an unnatural Severity; but with that Care and true Concern for their Education, as if they had been her own; and was indeed loved and respected by them, as if she had brought them into the World; of which the Bishop was so sensible, that he had, by his Will then made, left them intirely under her Care and Authority in so absolute a Manner, that it has been seldom known that so much was trusted even to the proper Mothers of any Children. And the Bishop judging right, that he brought Blessing and Happiness enough into his Family, by bringing herself into it, desired her to secure all her own Estate and Income to herself, with a Power to make such a Will as she pleased; to which he bound himself to consent. So she continued the Mistress of all that was her own, and allowed for her own Entertainment that which did not exceed the Rate of a Boarding-House, that so she might the more abound in good Works; which the Bishop readily accepted of, though he was willing, and often told her so, that nothing at all should be allowed upon that Account; for she had in herself a Treasure valuable beyond all Riches: And indeed the Bishop was willing that all the World should see what a Value he set on so much true Worth of the sublimest Sort, as he found he possessed in her.

After this, she extended her Charity farther than she had done before; and indeed, instead of giving a double Tenth, or a Fifth Part of her Income that Way, which is the largest Proportion that any have suggested as taken from the *Jewish* Constitution, she was very uneasy at taking a Fifth Part of it to her own Use. She seldom went beyond it, but was much oftener within it; by which Means she was able to give many Sums away in charitable Uses; and particularly the Number of Children taught at her Expence in and about *Worcester* and *Salisbury* were above an Hundred.

And now she grew into a more general Acquaintance, and was continually rising higher in the Esteem of the World, as she was more known. She enter'd into Friendship with some Persons of the greatest Quality, which made no other Alteration in her, than the increasing her Zeal of doing more Good, as her Interest was enlarged. The being rich in good Works was visibly the greatest Design of her whole Life, and that which she most of all delighted in.

Notwithstanding the Interruptions which a more general Acquaintance gave her, she spent as much Time as she could get to herself in writing upon Divine and Moral Subjects; and was prevailed with to consent to the printing of the *first* Edition of the afore-mention'd Book, which, as well as the *succeeding*, was all entirely her own Composing, without any Assistance or Addition by any Person whatsoever.

This being very much approved of by many of her Friends, she thought she could make it much more useful, by adding a great deal to it out of many other Papers she had by her; and she printed a *Second* Edition of it at her own Expence, that she might dispose of it among those whom she thought most likely to be improved by it.

She kept a constant Journal of her Life, and every Evening spent much Time in recollecting her Actions and Discourte that Day; and would call herself to a strict Account in every Particular, that the Errors of every Day past might be avoided in those that were to follow.

She continually laboured under a weak Disposition of Body, which grew upon her at length so much, that it was thought she could not easily get over it. On this Account she was advised to go to the *Spaw* for the Recovery of her Health; which Journey she undertook in the Year 1707; and wheresoever she went, she was received with great Marks of Esteem and Respect, by Persons of the most eminent Ranks.

After her Return, she seemed to be in a much better State of Health; and bore the Severity of the Beginning of the last Winter so well, that her Friends hoped her Constitution was grown stronger than it had been: But it pleased God, that upon the breaking of the Frost, *January* 27, she was taken with a Pleuritick Fever, the Symptoms of which were not violent, nor were her Friends at first apprehensive of her Danger; but her Lungs being weak, in a few Days she sunk under it, and died *February* 3, 1708-9. She was

buried at *Spetchley* by her former Husband, according to a Promise she had made him, as appears by this Clause in her Will: 'I will that my Body be buried in the Parish-Church of *Spetchley*, in the County of *Worcester*, in a Vault made by me for my former Husband, *Robert Berkely*, Esq; and myself. I order this to fulfil a Promise I made to him; not out of any Want of Respect or Kindness to my present Husband, who has, by his great Kindness and Confidence, deserved from me all the Gratitude and Acknowledgments of Love and Respect I can testify.

And thus I have given a very brief Account of some of the most remarkable Circumstances of her Life, in which she must appear a bright Example of the most eminent Virtue in a private Station; but I should not do Justice either to her, or to the World, if I did not enlarge a little more upon her Character; in which, if I should be thought to have said too much, by them that were not acquainted with her, I am confident what I say, will be judged by them that did know her, to fall far below her Character.

She knew exactly how to distinguish between the Means and End of Religion, and the Necessity of joining them both together in her Practice, so as that she came up to the strictest Rules of Piety in her Devotions, both in private and publick, especially in her frequently receiving the Sacrament of the Lord's Supper; and as she was heartily affected to the Constitution of the Church of *England*, and zealous for the truest Interest of it; so she was fully persuaded, that the best Evidence and Testimony she could give of this, was in a strict Government of her Passions, in a constant Care and Watchfulness over her whole Conduct, and in abounding in all Kinds of good Works.

She had no Skill in the learned Languages; but having made the Understanding of the Scriptures her chief Study, by the Help of *English* Commentators, and the Assistance of those of the Clergy with whom she most frequently conversed, and did often discourse about Texts of Scripture that were obscure to her, she attained to a great Degree of Knowledge in them. Though she read them much, yet she seldom employed her Time in the more intricate Subjects, which are out of the common Way, and have no general Use; but spent it in those of the greatest Weight, in which she attained to a very high Measure of Knowledge. Though her Mind was naturally inquisitive, her Apprehension quick, and her Judgment solid; yet she confined her Enquiries to a few Things: Therefore when she had made some Progress both in Geometry and Philosophy, she laid these Studies aside, though she had both a Genius and a Relish for them. She consider'd the *one Thing necessary*, and applied herself wholly to that which related to it; and even in that, she valued Knowledge only as it purified the Mind. Her chief Care was to govern her Passions, and to subdue all her Affections to created Objects, and to elevate her Soul into an intire Resignation and Conformity to the holy Will of God.

When she conversed with Divines and Scholars, who were well known to her, she would take a great deal of Pleasure in talking of Subjects suitable to their Profession; and would sometimes engage in Disputes, which she managed in such an agreeable Way, as if she had equally studied the same Subject with them. But in Company, where any Discourse of this Kind might be thought unsuitable, she made no Appearance of Knowledge above the common Rank.

Some Particulars of her Charity have been mention'd in the Account of her Life. She did much Good to many Persons, without letting them know who was their Benefactor; but the Way of her Disposal of her Charity, and the many Offices of Friendship she did for those she had a good Opinion of, doubled the Obligations which she laid upon them. When she had promised a Kindness to any of her Friends, they needed not be solicitous to put her in Mind of it; for when they took their Leaves of her, she would ask them whether they had any Thing more to say to her, that so the most Timorous and Modest might have Courage to mention it. Those who conversed most with her, soon observed that nothing was more acceptable to her than the naming worthy Objects for her Charity, and then she with Joy set about the relieving of them, esteeming the best Use of Riches to be the distributing a large Share to such as wanted it, and who deserve well to be supplied.

As her Bounty to indigent Persons reached to a large Compass, so her Charity was most extensive to all those that differed from her in Matters of Religion, especially where they seem'd to be sincere, though erroneous; and this not only to the Divisions among Protestants, but also to the Papists, of whom, as she had Occasion to know more, by Reason of her first Husband's Relations, so she truly valued whatsoever she observed to be commendable in them.

But that this Character of hers did not at all hinder her from being steady to her Principles, appear'd, as in the whole Course of her Life, so in her last Will; in which she declares, 'That she desired to die, as she lived, in a full Communion with the establish'd Church

Church of this Realm, and in a Communion of Charity with the whole Body of Christians throughout the World, especially with all that worship God in Spirit and in Truth, and are not defiled with Idolatry and Superstition.

Her Thoughts of Religion were generous and noble, not confined to narrow Limits, or low Measures; she looked on those as the best Representations of it, that made it appear beautiful and lovely, and begot an internal Purity of Heart, with an exalted Zeal and Life in the Affections, and that gave an internal Sensation of Divine Matters; yet she guarded strictly against all Enthusiasm, and would not affect to be wise above what is written in the Scriptures. In the last Years of her Life, she delighted most in Books that treated of the inward Life of Religion, of the Separation of the Soul from all Creatures, and of an intire Renunciation of every Thing to the Will of God. But above all, she was most constant in reading the Scriptures daily, and used to say, that as to the practical Parts of them, the reading them with a Spirit of Humility and Simplicity of Heart, together with earnest Prayer, and an ardent Desire to understand the Will of her heavenly Father, was the best Means to know of any Doctrine whether it was of God or not; so that she read the Bible rather as a Mean to raise her Soul to great Views of God, and to a noble Sense of solid Virtue, than out of Curiosity, to encrease her Knowledge, or to adorn her Expressions; and indeed she spoke sometimes of those Matters in Strains that look'd like Raptures, and charmed as well as they animated those who heard them.

A Person of such Piety and Goodness, cannot be supposed to have had many Enemies; but where ill Offices were done her, she forgave them so heartily, that by her treating those who had injured her, it plainly appeared, that she had overcome all Resentment, and well knew how to return Good for Evil.

Her Conversation was so entertaining and engaging, that it was no Wonder that her Acquaintance was very great, which was much increased after her Second Marriage. She took formal Visits to be one of the Burdens of Life; yet never would neglect to pay any Civility that might justly be expected from her.

In her general Way of Discourse, she suited herself to the Company she was in, as far as was consistent with the Rules of Decency and Charity, and that with a Spirit and lively Cheerfulness, that render'd her extremely acceptable to all People.

If any Persons were spoken against in Company where she was, she would, if there was Room for it, take Pains to vindicate or excuse them, or else turn off the Discourse to some other Subject.

As she was generally chearful in Company, so she set a most strict Watch over her Lips, without seeming to do so. She gave the greatest Encouragement to an innocent Freedom in Conversation, that ever any one of her strict Piety was observed to do. For indeed, tho' she was severe upon herself in the Opinion she had of her own Conduct in many Austerities, such as Fasting and Watching, which might probably very much contribute to the Weakening her Constitution; yet she carefully avoided all Appearance of Severity towards others, and all Ostentation of Piety: Nor was she ever apt to censure those that did not come up to the Strictness she obliged herself to.

Her Design indeed, was to render a Strictness in Religion as agreeable to all Companies as was possible; and to shew that it did not take off from that Easiness and Freedom which is the Life of Conversation; and few ever succeeded better in recommending it thus to the World, than she did.

Her Humility appear'd in her whole Conversation in a becoming Modesty towards her Superiors, in an obliging Civility to her Equals, and most eminently in a kind Condescension to those that were below her. No Body despised more the Pumps of this Life than she did; but yet she conformed to that Decency of Apparel and Way of Living, that was suitable to the Rank she had in the World, though in the plainest Manner, yet not affecting Singularity in any Thing.

She was most constant in her Friendships, and was always a true and faithful Friend. In the Friendship she had with those that were above her, she used an honest Freedom, that was agreeable to her constant Sincerity: Though from a natural Modesty, and not out of a Love of Ceremony, she treated them often with more Respect than they wished. She carried herself to them with a Regard full of Discretion and Conduct, taking hold of all Opportunities in serving them in their greatest Concerns, which she always proposed to herself as the best End of Friendship, adding her Prayers for them; which was a Debt she paid to all her Friends very punctually.

She would freely give her Advice to those she was most intimate with: and would endeavour to convince them of their Mistakes, and take Notice of their Failings, in a mild and gentle

gentle Way, where she saw they would bear it; and she was always ready to assist them in every Respect to the utmost of her Power; for she was of a very active Temper.

The Truth is, she was a most excellent Manager of her Time to the best Advantage of others, as well as of herself. She prayed, read and wrote so much, that it might be thought she must have confined herself almost wholly to her Closet; and yet she did so many Services for her Friends, was so busily employed in doing Good, and was so easy of Access, that it could hardly be supposed that she allowed herself Time enough for Retirement.

She laboured, as was said before, under a weak Constitution of Body, but had such a natural Liveliness of Spirit, that this, together with a due Sense of the Obligation she lay under of submitting to the Hand of God in every Thing, preserved in her a wonderful Cheerfulness and easiness of Temper in all her Indispositions.

Those coming frequently upon her, had so inured her to Patience, that she bore the common Accidents of Life with great Calmness; and it could scarce be observed, that any Thing relating to her private Affairs ever gave her much Uneasiness; but her Concern for the Publick and her Friends was so great, that any Misfortunes or Apprehensions which related to them, affected her perhaps more sensibly than might be thought suitable to her private Station.

She was very careful to avoid all Occasion of Contention, or Quarrels, on any Account whatsoever; and when they arose, she could not rest till she had done what she could to put a Stop to them: And where she saw any unhappy Difference arise among her Friends, she interposed with all the Diligence imaginable, in order to work a Reconciliation; in which she was often observed to have very good Success.

In her last Sickness the Distemper falling upon her Lungs, she was not able to speak much, but shewed all along a full Resignation of Mind to the Will of God, and a patient enduring the Pains she felt. She expressed all that inward Joy and Satisfaction of Mind which a Life so well spent as hers was, gave her just Ground to have; and after her Voice quite failed her, she, as Things were spoken in her Hearing, shewed, by the lifting up of her Hands, and other Signs, in what an happy Calm she then possessed her Soul, how easy and comfortable her Passage was, and how earnestly she recommended the Practice of true Religion to all about her: And thus departing this World full of good Works, she enter'd into the Joy of her Lord, there to receive an ample Reward for them.

Died February 3, 1708-9; and buried in the Parish-Church of Spetchley, in Worcester-shire.

*The CHARACTER of the Rev. Dr. THOMAS HOLLAND, Rector of Exeter-College, Oxon, by RICHARD KILBIE, D. D. Rector of Lincoln-College. **



DOCTOR Thomas Holland was born at Ludlow in Shropshire, elected *Socius sacerdotalis*, commonly called Chaplain Fellow of Bristol College, January 1573, being then Bachelor of Arts, and a most noted Disputant in that House; and in 1575, proceeding in that Faculty, he became a solid Preacher. Afterwards he took the Degrees in Divinity, left his Fellowship in 1583, succeeded Dr. Humphry in the Divinity Chair 1589, and Dr. Glasier in the Rectory of Exeter-College 1592; in which House he continued almost Twenty Years. He had a considerable Hand in the Translation of the Bible, appointed by King James I. A. D. 1604; and departed this mortal Life on March 17, 1611, and was on the 26th of the same Month, A. D. 1612, buried in the Chancel of St. Mary's Church, Oxon; where being present all the Degrees of the University, Dr. Kilbie, Rector of Lincoln-College, laid open to them, in a Sermon, the great Learning and Virtues of him the said Dr. Holland, † as follows.

* From the Sermon preached at St. Mary's Church, Oxon, March 26, 1612, and printed at Oxford, in 1613, in Quarto.
† From Wood's *Athenæ Oxonienses*.

ALBEIT it be too hard a Matter for me, either by Speech or Action, sufficiently to commend the Worth of this excellent Person; all that I can say being far too little, and no Way answerable thereunto: Yet, because, as *Hermolaus* ^b said of a great learned Man, so may I say of him, that if *I should not somewhat honour him with just Commendation, I should much wrong myself*, and wrong you all; I beseech you therefore, lend me your favourable Patience but a While, whilst I speak briefly of his *Learning, Life, and Death*. That so both I may faithfully repay some Part of that I owe him, and others also thereby may be the more incited to emulate, and follow his Steps.

First, as touching his *Learning*: Such was his Skill in the Tongues, and his Multiplicity of Knowledg in all Arts and Sciences, both divine and human, that, as *Baptista Mantuanus* ^c spake of *Picus Mirandula*, it should seem, that *both St. Hierome and St. Austin did live in him again*. He was an *Apollo*, mighty in the *Scriptures*; ^e he was familiarly conversant among the *Fathers*, and as a Father amongst them; and amongst the *Schoolmen*, *tanquam Seraphicus Doctor*, at whose Mouth, as at an Oracle, Men might be resolved in Matters of Doubt. And therefore, most worthy was he of that chief Place of the *Doctor of the Chair in Divinity*, which he, with so great Applause and Approbation, I had almost said Admiration, so long (even about twenty Years) bore amongst us: Out of whose *School* have proceeded so many light Stars of our Church, that, as *Greg. Nazianzen* ^e compared his Father, so might this our reverend *Father* be well compared to *Abraham*; for he was an *Abraham* indeed, a *Father of many Sons*, by scholastical Creation of them in the highest Degrees of Learning: And, that I may speak the more to his Honour, and to the Honour of our Mother the University, ^f a great Part of the reverend Bishops of the Land were thus his Sons; whereof two at this Day very worthily sit at the Stern of our Church, and are chief Pillars thereof. But I will say no more of his Learning, lest my Praise should but eclipse his Fame, who was so much renowned for his Preaching, Reading, Disputing, Moderating, that all Mouths commended him, and Strangers admired him; so that his Fame was spread abroad, and that in foreign Countries as well as at home: And therefore, it were fore to be lamented, were it not that the good Pleasure of Almighty God was such, that so much Learning should go to the Grave, and be buried in the Bowels of the Earth.

And so I hasten to speak of his *Life*; which was so answerable to his Learning, that it is hard to say which is the more commendable and admirable in him, the one or the other, his Learning or his Life, they did both so equally meet and kiss each other in him. He had as well tasted of the *Tree of Life*, I mean of good Living in the World, as of the *Tree of Knowledge*. He was not like those of whom *Seneca* ⁿ speaketh, *Who after they became learned, began then to leave off to do well*. Neither was he like those of whom *Alvarus* ⁱ complaineth, who had rather an apparent and seeming Knowledge unto the World, thereby to climb to Riches, and Promotions, and Honours here on Earth, than true and sanctified Knowledge, which is the Gift of the Holy Ghost, whereby they might climb up to the Kingdom of Heaven. But he had otherwise and far better learned Christ than so, and was so holy and upright, and sanctified in his Life and Conversation, that, as *Alexander de Ales* (as *Trithemius* ^k reporteth) was wont to say of *Bonaventure*, *It did scarce seem that Adam had sinned in him*. So it might, in some Sort, be said of him also in the very like Manner, at least in Comparison of many in this wicked Generation; so spotless was he, and blameless from all great enormous and scandalous Offences; being full of the Works of the Spirit, as Love, Peace, Gentleness, Meekness, Temperance; full of tender Mercy and brotherly Compassion; full of Alms, Deeds, and Mercifulness unto the Poor. So that as he was a shining bright Lamp for his Learning, and lightning others into the Knowledge of the Truth; so was he a shining bright Star too in his Life, enlightning others in the Path-way to Heaven. He was a *Preacher of the Truth*, and he was a *Doer of the Truth*; he was an earnest Professor of the Orthodox Faith, zealous of true Religion; and did hate with a perfect Hatred all Idolatry, and Superstition, and false Religion. His common Farewel to the Fellows of his College, when he took any longer Journey, was this: *I commend you to the Love of God, and to the Hatred of all Popery and Superstition*. And as he was a great Champion for the Defence and Maintenance of true Religion, so of all Piety and Godliness, having put on *the whole Armour of God*; for as he had the *Shield of Faith*, so he had the *Breast-plate of Righteousness*; and as he had his *Loins girt with Virtue*, and with the *Sword of the Spirit, which is the Word of God*, so hath he now the *Helmet of Salvation*, which is set

^b Hermol. Barbarus in Epist. ad Joh. Picum Mirandul. ^c Mantuan, in Epist. ad Joh. Picum Mirandul. ^d Act. xviii. 24.
^e Greg. Naz. orat. 25. in laudem Gorgoniae. ^f Of Oxford. ^g Dr. George Abbot, Arch-bishop of Canterbury. Dr. John King, Bishop of London, in 1612. ^h Sen. Ep. 95. ad Lucil. ⁱ Alvarus lib. 2. Artic. 74. ^k Trithemius. l Ephes. vi.

on his Head as a Diadem and Crown of Glory in the Heavens. He was meek and humble as *Moses*; and as *Moses* *wist not that the Skin of his Face shone bright*, which the Children of Israel saw and admired; no more did he see and know how his Knowledge and Virtues did shine unto the World, but was meek and lowly in his own Eyes.

I will not presume too much of your Patience, to speak any further of his Life; albeit I verily assure myself you would think nothing too much and too long which should be spoken of him; and for myself, I could not want Matter of Discourse in so worthy a Subject. Wherefore, considering how much Time has been already spent in the solemnizing of his Funeral, I am willing to yield unto the Time, and to mine own and others Weakness; and therefore, hastening to an End, I come in a Word or two to speak of his End and Death. Now what End and Death can be judged of him, but a good End, and a good Death? For a good Life is the Forerunner of a good Death, according as St. *Hierome* saith, *I have not read or heard, but that he that lived well, died well*. And as the whole Time of his Sicknes was accompanied with holy Prayers and devout Meditations, so towards his End especially, he did even seem to *pour out his Soul in Prayer*, breathing out (as his short Breath would give him Leave) these and such like heavenly Songs, a little before Day the same Morning he died, *Come, oh come, Lord Jesus, the bright Morning Star: Come, Lord Jesus; I desire to be dissolved and to be with thee*; as if he had fully conquered Death, and had said in his Soul, *O Death, where is thy Sting? O Grave, where is thy Victory? The Lord hath given me the Victory over you through his Son Jesus Christ*. And so when his Voice began to fail him, that he could pray no longer with his Tongue, lifting up his Hands unto Heaven, and his Eyes unto the Hills, *from whence cometh Salvation*, he shortly after died a most sweet and quiet Death.

The CHARACTER of the Rev. Dr. LAWRENCE BODLEY, Canon Residentiary of St. Peter's Church in Exon.



LAWRENCE, D. D. younger Brother to the Famous Sir *Thomas Bodley*, was born in the City of *Exeter*, near about the Year of our Lord, so far as we may conjecture, 1546. He was the pious Son of Religious Parents; for the Family was eminent as well for their Piety as Gentility, according to the Testimony of an excellent Author, ^a who says thus thereof, *among the Praises of the Bodleian Family, not so much the Dignity of their Gentility ought to be regarded (tho' that was very Illustrious) as the Honour they got for their Piety*; who early embraced the Reformed Religion.

After his Father's Return from foreign Countries, where he had fled on Account of the Persecution in Queen *Mary's* Days, his Son *Lawrence* was sent to *Christ-Church* in *Oxford*; from hence he removed into his own Country, at what Time his Merit was so conspicuous, that he was made one of the Canons Residentiary of the Church of *Exon*, and Rector of *Shobrooke*, about seven Miles from thence; which was all the Preferment (so far as we can find) that this eminent Person ever own'd, who yet deserved more and better; for he was a Person of extraordinary Worth, and did much good in his Generation.

Among other things for which he deserves to be recorded, this is none of the least, that he was of great Use to his Noble Brother Sir *Thomas Bodley*, in Founding his Famous Library at *Oxford*. At whose Funeral, celebrated with great Solemnity there, he was chief Mourner: At what Time, by the Body of the University in Convocation, he was thought worthy the Honour of the Degree of Doctor of Divinity, and was so created accordingly, May 30, 1613, a little after the Interment was over.

As for the Discharge of the Duties of his Function, one who was his Parishioner, ^b and knew him well, hath left this honourable Testimony of him, 'That for his pious Zeal and continual Labours in his Vocation, he cannot be over-praised

Farther, I find Dr. *Bodley* was capable of obliging, and actually did so, by some Preferment he had the Donation of, the famous Dr. *Prideaux*, while he was Rector of *Ex-*

^a Mr. *John Hales*, in his Funeral Oration on Sir *Thomas Bodley*,

^b Westc. Mf. of Devon. in *Shobrooke*.

eter College in Oxford, and Regius Professor of Divinity there; as appears from the Dedication which that grateful Doctor made him, of his Act-Sermon, preach'd at St. Mary's, July 10. ^c in which he calls him his worthy Patron; and takes Occasion to commend him as a Pattern to Patrons, for disposing the Lord's Portion in those his Days; and tells him, that Buyers and Sellers break into the Temple: And Judas's what will you give me? And that Simon Magus his Offerings make most Bargains for Benefices.

He was also of a hospitable Disposition; but very liberal and open-handed to the Poor; whose Charity they were not obliged unto Death for, as the Manner of some is, who give nothing so long as they can keep it: No, he freely bestowed it in his Life-time, in a daily doing Good to some or other; prudently making his Eyes Overseers, and his own Hands the Executors of his Alms.

Nor was his Piety towards God less signal or sincere, which was not by lucid Intervals, but ran through his general Conversation: And how great an Encourager this Reverend Divine was of the weighty Ordinance of the Gospel-Predaching, (that great Duty indeed of his High Calling) may appear not only from his assiduous Practice thereof, in his own Person while alive, but from that considerable Sum of Money, he gave to that Purpose at his Death: ^a For by his last Will and Testament, *He bequeathed to the Mayor and Chamber of Exeter, Four Hundred Pounds in Money, to purchase Twenty Pounds a Year in Lands, towards the Maintenance of a Preacher in that City:* Who is now wont to Officiate, as that Honourable Body is pleased to direct.

Having lived to a considerable Age, near seventy Years, in this Vale of Misery, the Good-man surrendered up his pious Soul into the Hands that gave it, (most probably) in the same City where he first received it, on the 19th of April, 1615; for he lieth Interr'd near the Choir in St. Peter's Church there, under a flat Marble-stone, which had an Epitaph sometime legible thereon: But being now obliterated by the Feet of Men and Time, we shall insert it among the other Epitaphs in the Appendix, as we find it quoted by an industrious Author. ^e

*The CHARACTER of the Rt. Hon^{ble} VISCOUNT SUDBURY, LORD BAYNING, by RO. WILLAN, D. D. Chaplain to King CHARLES I. **



HOPE there is no Auditor in this high Assembly, so unequal as to suppose that I have chosen a just Paralell to the Honourable Party deceased; for alas, they agree only in this particular, that as *Elias*, so he was a Man subject to many Infirmities; of which if any curious Ear desire to hear, he will be deceiv'd. I do not remember, when *David* made *Saul's* Epitaph proclaiming his Virtues, that he touch'd any of his Errors, those he wash'd away with his Tears, and the God of Mercy hath pardon'd; what God hath put out of his Memory, ought not to remain in ours: Yet I say confidently, because truly, Malice it self could fasten no funereous Crime upon his Life. As when a Tree is fallen, you may conjecture what Breadth it bare, and how far it spread, by the Vacuity and Emptiness of the Place where it stood: So if we consider him hewen down by Death, as a Christian, as a Subject, and as the Father of a Family, he will appear a Cedar, and no Shrub.

For his Religion, he was neither superstitious nor factious, but he served God in that Way which the *Papists* call Heresy, and the *Novelists* Formality, a true Member of the *English Church*; he thought of our Church, as *David* of the Tabernacle, that it was very amiable; he embraced her holy Doctrine, revered her comely Orders, loved her

^c Epistle Dedicat. to *Ephesus* Backsliding; a Sermon on *Rev. 2. 4.*
^e Description of *Devon.* in Mr. *Eastchurche's* Copy.

^d *Ex Regist. Eccl. Exon.*

Risd. De-

* From the Sermon Published by the Rev. Mr. *John Spencer* Library-Keeper of *Sion College*; and Printed at London in 1630.

painful Preachers. If due Observation of God's Sabbath; if Frequentation of God's House, Attention in Hearing, Devotion in Prayer; if an Ear open to reproof, and a Mind willing to reform what he did amiss; if strong Pains in Sickness meekly borne, be outward Signs to know a good Christian, such was he: I add, if Works of Charity and Alms-deeds, which *Daniel* held a Means to redeem Sin, and *St. Paul* accounted an acceptable Sacrifice, these he wanted not. He hath to the Building of an Hospital in the Place of his Birth, given competent Maintenance for the Relief of ten poor People to the World's End.

To shew the Affection he bare to Religion and Learning; he was the first Benefactor to the Library of *Sion* College, where, by the pious Care and zealous Industry of that grave and Reverend Divine, Mr. *John Symson*, a most stately Room is erected, for the Benefit of the worthy Preachers of this Honourable City of *London*.

As a Subject, he was Exemplary, in this Age, wherein Liberty is made an Idol, and Obedience an Exile; infinite Occasions of State, inevitably requiring Supplies, he was never wanting to his Duty: His clear Judgment informing him, that he must not be a silly Passenger in a Storm at Sea, who regards more his own trifling Fardles, than the Preservation of the Ship wherein he goes. He knew well, that just Princes have Power to tame the unruly, and Means to guerdon obedient Subjects, and he found it. For modestly, and humbly carrying his inferior Condition, he heard the Governor's Voice, *Friend, sit up Higher*; and the Honour confer'd upon him in his Life, accompanies him to his Hearse; for, see a private Funeral, but a publick Mourning: The great Officers of State, and many noble Peers, solemnizing his Farewel.

As a Father of a Family, God gave him many Felicities; a noble Wife, equaling her Parentage by her Virtues; hopeful Children, the Pillars of his House; a fair Patrimony, encreased by his Industry (for I will give you no false Copy of him). He was no prodigal *Otho*, knowing how to waite, not how to bestow; but a *Cato*, of whom *Plutarch* says, he held this for a Maxim, 'Twas only for Widows and Orphans to suffer any Diminution in their Estates. He knew that Frugality is the Purse-bearer to Bounty, and Providence a surer Sanctuary against Want and Debt, than the Temple of *Diana* at *Ephesus*; and as sure a Way to preserve Possessions, in ancient Names, as the *Levitical* Law against Alienations. *St. Bernard* preaching the Funeral Sermon for *Gerardus*, the Steward of his Abbey, at *Clare Vallis*, among many Commendations, gives him this, that *he was great even in little Matters*, his Care and Circumspection extending to the smallest Atom of Affairs: The deceased Lord was a *Gerardus* in his Family, and 'tis no mean or petty Praise, it being an Argument both of an accurate Judgment, and a strict Conscience, unwilling to suffer; much more to offer any Wrong: Happy is he that deserves the Title to be *fidelis in minimo*, faithful in a little, he shall be made a Ruler over many Cities. Thus he lived, perhaps not wishing Death with *Elias*, before it came, but entertaining it as a Messenger from Heaven, to call him to the Supper of the Lamb, from the Valley of Tears, to the Mount of Happiness, from the Labours of the Servant, into his Master's Joy.

*The CHARACTER of the LADY ELIZABETH ALSTON, by WILLIAM DILLINGHAM, Rector of Woodhill in Bedfordshire. **



N Commendation of this virtuous Lady, very much might with Truth be spoken; but the Suddenness of the Occasion, and the Time of the Night, will not allow me to speak much; not that she, when alive, desired the Praises of Men, but that we, by recounting to ourselves some of her Virtues, may be sensible of the Greatness of our own Loss, and setting her eminent Graces before our Eyes, may both make them the Matter of our giving Praise and Glory to God, and also the Copy and Example of our Christian Imitation.

She was descended of an eminent Family, the *St. Johns* of *Woodford* in *Northamptonshire*; but she was more highly descended than so, and better born, being born again, from above, and so, nearly related unto him, who is called *the Branch*, or *Day-spring from on*

* From the Sermon preached in the Parish-Church of *Woodhill* in *Bedfordshire*, Sept. 10, 1677. Dedicated to the Right Worshipful Sir *Thomas Alston*, Knt. and Bart. Husband to the deceased Lady; and printed at *London* in 1678, in Quarto.

Higb, the Lord of Life and Glory, the Prince of Peace, and Saviour of us all. For God did even in her tender Years season her Heart with Grace, and thereby take Possession of her, bespeaking her (as it were) betimes, and fitting her for that Work, which he afterwards made use of her in, *viz.* the seasoning of others with Religion, and the holding forth the Power of Godliness in the midst of a crooked and perverse Generation, among whom she did shine as a Light in the World, and did let her Light, *so to shine before Men, as that they might see her good Works, and glorify her heavenly Father.*

She was towards her conjugal Relation, a most loving, faithful and dutiful Wife, an Help-meet for him.

Towards her Children, a most tender and careful Mother, whom she did not satisfy herself to have once brought forth, but (as *St. Paul* saith he did of his *Galatians*) she *travailed again of them, that Christ might be formed in them.*^a

She was to her Servants kind and merciful, especially to their Souls. Towards all her Friends true and faithful. Towards all with whom she conversed, exceeding humble and courteous; condescending very much towards them of low Degree, and especially loving those among them, in whom she observed but any Inclinations to God and Goodness.

But remarkable were her Charity and Piety.

Her *Charity*, in supplying the Wants of the Indigent, not only with Food and Physick for their Bodies (wherein she expended not a little) but also with Physick for their Souls, by her wholsom Counsel and Advice, which she was ready to bestow on all that needed it.

Her *Piety* towards God was most eminent, she being careful to walk closely and conscientiously with him; and as he had blessed her with good natural Abilities, so she was careful to improve them by diligent Reading and Meditation, and thereby having gained a good Stock of Knowledge, she reduced it to practice, the right End of knowing.

Witness her constant Closet-devotions, and seeking God in Private; to which she received many gracious Returns, if not in *Kind*, yet in *Kindness*; if not in the particular Things which she asked for, yet in Submission to God's Will, and in the Graces and Comforts of his Spirit, as she herself had made the Observation: Witness her conscientious Care that the Duties of Religion might be maintain'd and kept up in her Family. And how diligent she was in her Attendance upon the publick Preaching of the Word of God, most of you are Witnesses; and how desirous she was that all others should do the like. And it is well known to some, how much she bewail'd the withdrawing of others from the publick Ordinance, the Means of their Salvation, endeavouring to reclaim them.

This was the constant Course and Tenour of her Life, which was a living Practice of Piety, and a constant Walking with God (as *Enoch's* Life was).

Indeed her Departure hence was very sudden, yet it was more sudden unto others than to herself.

That she was provided and prepared for Death, I do not in the least question: Her holy Life was a continual Preparation for Death, so that she might say with *St. Paul*, *I die daily.* Those many Afflictions wherewith God was pleased to exercise her, frequent Sickness, and many bodily Infirmities, Loss of Children, and other near Relations, had weaned her from the World, and taught her humbly to submit to God's Will, whenever he should call; but the Sense of God's Love in Christ to her Soul, had made her more than willing to depart, and to be with Christ.

As for her Expectation of Death, she had long expected that it would be sudden, having been often heard to say, that she should die of an *Apoplexy*, which usually gives no great Warning. But for her Expectation of Death, at that Time when it came, I have not heard it was of any long standing, she being on *Saturday* last (the Eighth of *September*) about Ten in the Morning, surprized with an extraordinary Coldness in her Left-hand, which caus'd her to hasten up into her Chamber, where, within a little Time, the Disease took her Head (the Fountain of Sense and Reason) and from thence sliding down into her Heart (the Citadel of Life) did within the Space of two Hours, put an End to her Days: But as sudden as her End was, she was so far aware of it, that she was able to say with *St. Paul*, *The Time of my Departure is at Hand*; for to that Purpose did she express herself to one of her Servants, saying, *My Time is but short, shorter than you imagine.* And then in the Words of holy *Job*, declar'd her firm Trust in Christ, *I know that my Redeemer liveth.* And the last Words which she was heard to speak were *Jesus Christ*, into whose Hands (as we may well suppose) she did at that Time commend her Spirit.

Died in September 1677, and buried the 10th of the same Month, at Woodhill in Bedfordshire.

*The CHARACTER of the Revd Dr. NATHANAEL HARDY, Dean of Rochester, by RICHARD MEGGOTT, D. D. Rector of St. Olave's, Southwark. **

HIS Birth was in *London*, whence his pious and careful Parents gave him all the Advantages of Education. A quick Apprehension and strong Memory, help'd him to his Learning with so much Speed and Ease, that he commenced Master of Arts in the University of *Oxford*, younger than many are admitted. So well furnished he then was with all those Abilities which might render him serviceable in the Church, that Time was dispensed with, and he admitted into Holy Orders, several Years before the Canon Standard; and sooner than the Laws wou'd have put the dispensing an Estate into his Hands: Such a one was He, that it was thought fit to put the dispensing the Mysteries of God there.

That Extraordinary which *Tully* mentioneth of *Hortensius*, that he pleaded in the *Forum* with great Applause, when he was but nineteen Years old; in him was more than parallel'd, who, when very little over, was a Preacher of Esteem, in, and about our *Metropolis*.

Such was his Pregnancy: But instead of admiring this, I cannot but (rather) condole it as his Infelicity: For so it prov'd. The subtle Faction that had great Occasion for such Parts as his were, in the Game they were then playing, by their wonted Arts of Insinuation, set themselves to compass him: And the Bird was then so young, that with their Chaff they caught him. But it were both unchristian and disingenuous, for any to reproach his Memory with this, when every one knoweth, he made such early and sincere Amends for it: Nor can I suppose that any will upbraid it, that he was so once; but only those that are angry he was not so always. He was none of those, the opening of whose Eyes is just of the same Age with His Majesty's Glorious Restauration; no, when Rebellion was rampant, and Schism triumphant; when Loyalty was condemn'd for Treason, and all Order in the Church bawled down for Antichristian; then, then he left the Tents of those too prosperous Men, and return'd to his Duty, when there was nothing but Conscience to encourage him.

Being at *Uxbridge* when the Treaty was there, he had the Happiness to be brought into the Company of that Hammer of all Innovation both Ecclesiastical and Civil, the never to be mention'd without Veneration, Dr. *Hammond*; and to his solid Arguments, and awful Advices, I have heard our deceased Brother say, he owed his first awakenings and reducing.

He shewed that he was converted himself, after a while; by improving all Opportunities for the strengthening of his Brethren: Not only in Private, but in Publick; with Courage and Faithfulness, reproving the Usurpation, Oppression, Perjury, Sacrilege, Hypocrisy, and the rest of the reigning Sins of those Times of Violence and Madness. I need not insist upon these Things, they were not done in a Corner, but in the Heart of *England's* chiefeft City: And when the Generality of the Pulpits there, poured out little but Noise and angry Nonsense, War or Enthusiastick Humour: His was a Well of Water, whence many an honest *Jacob* drank, himself, and his Children and his Servants, and were refresh'd; some being undeceiv'd, and many confirm'd by him.

But that magnanimous Zeal which he shewed against the Murther of our late Sovereign of Glorious Memory, ought not to be buried in Oblivion: He not only gave Warning against it, openly, and earnestly, while that daring Wickedness was but an *Embryo*; but every Year after, on that *Sunday* which fell nearest the Black-day it was committed on, he failed not in his Prayers to deprecate, and in his Sermon compos'd for the Occasion, to demonstrate, and bewail the Guilt of it.

Thus he continued while the Happy 1660, when he reap'd the temporal Rewards of his conscientious Loyalty, in all which he acted worthily. He had a publick Spirit, and hath left the Prints of it upon his several Preferments; they are all the better for him.

In this Place he found a House, scarce one in these Parts so ruinous, which all, by his Means, much, at his Charge, is re-edified, and so improved, that now there is scarce one so fair and goodly.

* From the Sermon preached at *St. Martin's in the Fields*, June 9, 1670.

† *St. Martin's in the Fields.*

At his Deanery, he found the Cathedral with the Stamps of the Reformation upon it, Wast and much Spoil; this, by the industrious Employment of his great Interest in the Gentry of that County, added to seven thousand Pounds; which he and the Chapter disburs'd freely, he repair'd, and adorn'd in some good Measure.

At *Leybourn*, a Living he was but a little while possess'd of, he findeth the same Occasion for his Munificence and Benefacture; a ruinous House again: And that found him the same; he hath well repair'd it, although it was a Place where his Circumstances (if God had given him longer Life) wou'd not have allowed him to make any Stay, yet his Successors Good was a sufficient Motive to him.

As he made his Preferments better, so his Preferments did not make him worse; he continued the same, the same humble, affable, obliging Person he was, in his least Condition. Yea, to the Confutation of the clamorous Rabble, he was the same constant, diligent Preacher; insomuch, that I think I may adventure to say, there was not a Lord's-Day, wherever he was, whereon (if Sickness hinder'd him not) he was not at least once in the Pulpit.

Not only Charity, but common Reason thinketh no Evil, where it findeth Evidences of Good; and in him were very many. In his Behaviour in his Family, he was a *Joshua*; he and his House serving the Lord: Daily, Morning and Evening, worshiping with the solemn Devotions of the Liturgy: In his Sense of Mercies, he was an *Hezekiah*, writing upon the Wall, when he was recover'd of his great Sickness; and every one of the Years that God added to his Life, he kept that Day on which it seized him, religiously, in Fasting and Prayer. In his Converse and Friendship, he was a *Nathanael*; one in whom there was no Guile; cordial and faithful, without Baseness or low Diffimulation. In his Preaching, the Court, the City, the Country, all from *Dan* unto *Barsheba*, know he was an *Apollo*, an eloquent Man, and mighty in the Scriptures.

Such was this worthy Person, who, on the 28th of *May* last past, was taken suddenly and fatally.

His Distemper being of such a Nature, you cannot look for any Thing from him in his Sickness: For, though he had his Apprehension (which he discover'd when any Thing was said to him; and in a very particular Manner, when Prayers were put up for him) yet he had not Expression: He cou'd not so much as make a Will; or call his dearest Friends by their Names.

Thus he lay, notwithstanding all the Care and Art of the great *Æsculapius*^b of this Age; his Condition being more and more Helpless, while the First of *June* at Night, when, to the Grief of his Friends, the Loss of the Church, but (I hope) the great Gain and Joy of Himself, his great *Change came*, and he *fell asleep*.

Died June 1, 1670, and buried the 9th following, at St. Martin's in the Fields.

^b Dr. Willis.

*The CHARACTER of the Most Honble GEORGE, DUKE of ALBEMARLE, &c. by the Rt Revd Dr. SETH WARD, Lord Bishop of Sarum. **



LESSED be his Holy Name, who by his Grace, is pleased in all Ages, to raise up Christian Heroes for a Testimony to the Energy of his eternal Gospel. And in particular, blessed be his Name, who in our Time, and in our Nation, hath been pleased to raise up that great and most honourable Person, the illustrious GEORGE DUKE of ALBEMARLE, that great and most eminent and most uniform Despiser of Death; that glorious Performer of heroic Actions. Concerning whom I am obliged (though very briefly and scanty) to speak. His Country the Source of many gallant Men, his Extraction from a generous, ancient, eminent Family; his early Addiction to Arms, the School wherein he was trained; the Degrees by which he ascended, his youth-

* From the Sermon preached in the Collegiate-Church of *St. Peter's Westminster*, April 30, 1670; and printed at *London*, the same Year, in *Quarto*.

ful Essays, his virile Performances both at Sea and Land; in foreign Countries, in *England, Ireland, Scotland* (all memorable, and such as will be great in Story) shall not detain you.

The little which I intend to speak, shall take its *Epocha* from that Time, when God was pleased to raise him up to be our Deliverer, to call him forth, and show him openly upon the Theatre of the World, making him a Spectacle to Angels and Men.

Since this Time, if we shall well consider him in every Circumstance, I conceive I may, without Flattery or Partiality pronounce;

1. That a *greater Action* hath not been performed, than that of the *Restoration*.^a
2. That a greater Person than he concerning whom we are speaking, hath not been produced in many Generations; and these are the two Things which I shall propose to your Observation.

He was a Man great of Performance, little of Speech, no lover of wast Words, or fine composed Orations, but a great Affecter of what was short and plain, easy and unaffected.

In Compliance with this Character of him, I shall briefly and plainly intreat you to consider, That for a Man to exert an heroical Performance, two Things are requisite.

1. There must be the Exercise of Virtue (Prudence, Fortitude, Justice, Temperance, and their subordinate Virtues) in an eminent Manner: And, 2. There must be something divine and extraordinary.

An eminent Opportunity, an Object arduous and honourable; and a Success that may have in it an Evidence of something supernatural.

Consider how all these Circumstances were combined and constellate in that *marvellous Work* of the *Restoration*.

2. Moreover, to estimate the Greatness of this Person, I shall intreat you to consider, 2. The Perseverance of his Virtue. 3. The Felicity wherewith it was attended.
1. For the *Glory* of the *Restoration*.

The greatest Advantage of Honour (with God and Man) which can befall a military Person, is not to slay his Thousands, or his Millions, but to be made a Repairer of the Breaches of his Country, and a Restorer of Paths to dwell in: For this there must be Opportunity (if there be no Breaches, there can be no Repairer) For this, God gave him Opportunity.

How great, alas! were the Breaches. How gaping, how desperate were the Wounds of these sinful, miserable Nations? Hell had broke loose upon us, and Confusion had obtained and held a Dominion of twenty Years.

The Flower of our Nobility, Gentry, &c. cut off by the Sword of the Rebellious: How were the mighty fallen! I may not stand to make a Gradation of our Miseries. Yet I must repeat it, the *King* and the *Priest* (the best of Kings,^b a most excellent Prelate^c) fell under the Swords, rather under the Axes of an *impious Rebellion*. The *Sun* was turned into *Darkness*, the *Moon* into *Blood*, the *Stars* thrown from their *Orbs*. Our *Religion* abolished, our *Foundations* overturned, our *Laws* abrogated. The *Government* of Church and State dissolved, the *Governors* banished, imprisoned, murdered.

Instead of *Religion*, *Atheism* and *Infidelity*, *Fanatick Rage* and *wild Enthusiasm*: Instead of *Liberty* and *Property*, the Voice of *Sequestrations* and *Plunders*, *Decimations*, *Transportation*, *Imprisonment*, were heard in the Land.

Our *Kings* and our *Princes* were among the *Gentiles*, the *Law* was no more, the *Prophets* receiv'd no Vision from the Lord.

How often did his Majesty attempt a Restitution! How often was he disappointed! He came to his *own*, but his *own* received him not; they said, *This is the Heir*, come, let us *kill him*, and the *Inheritance* shall be ours.

God permitted them to fill up the Measure of their Iniquities, to baffle every Attempt for a Restitution. He suffered them to ride over our Heads, Tinkers, and Cobblers, and Draymen, &c. to become Lords over his Inheritance.

And now behold a Wonder of Providence and Mercy, “ *Behold, we said our Bones are dry, our Hope is gone, we are clean cut off.* ”

When presently and unexpectedly, the Glory of the Lord appeared for our Deliverance.

As it was with *Gideon*, *Jephthah*, *Samson*, and other Heroes of old, the Spirit of the Lord came upon this great Captain.

It prompted him to an heroical *Design*, it filled him with *Prudence*, *Fortitude*, *Justice*, *Temper*, and *Sobriety*, to an heroical Degree. Immediately he was not disobedient to the heavenly Motion, but he forthwith proceeded to the Performance of Action able to justify the Belief of a divine Assistance.

^a Of King Charles II.

^b King Charles I.

^c Archbishop Laud.

By a deep Prudence, and an impregnable Taciturnity, he confounded the Wisdom of the Wise; and he put to Shame the pretended Spirit of the fanatical Enthusiasts.

He hampered the Crafty in their own Snare; in the Net which they laid for others privily, was their Foot taken.

Such was his Courage, that though an Host of Men were prepared against him, yet he did not fear. If my Voice would reach it, I would speak to the Generations which are to come.

By his *Courage* and his *Prudence*, himself (at first alone in the Design) without any *Confidants* or *Correspondents*, being then in an *unsure conquered Country*, *friendless*, *monileless*, *unarmed*, and *unprovided*. Taking to him the Help of a *few cold Streamers*, in the Compass of a few Weeks, without the Expence of one Drop of Blood, he scattered the invincible Armies and Armadoes of the *Rebellious*, which had so long subjugated these Nations, and made themselves terrible to their Neighbours.

He reduced into Obedience all the *Cities*, *Towns*, *Castles*, *Forts*, *Armies*, *Navies*, *Magazines*, of *England*, *Scotland*, *Ireland*, and our *foreign Plantations*.

He broke the *Heart of Rebellion*, tore up the *Roots of anarchical Tyranny*, and of *fanatical Usurpation*.

By *Temperance*, *Vigilance*, and *strenuous Activity*, God blessing his Endeavours, he brought all Things into his Power. And when he had them there, when these Nations trembled under ambiguous Expectations, and the wondring World were gazing and conjecturing which way the Moment of his prodigious Fortune would incline him; he chose the Way of Conscience and Religion. The fatuous glaring Lustre of a prosperous Usurpation could not seduce him. But embracing the well-weighed Dictates of a *sober*, *solid*, *Christian Understanding*. he sacrificed all his Acquisitions to Honour and Justice, plainly heroical and divine.

He restored to every Man his own; to the King he restored the Throne of his royal Predecessors; to the Nobles their Honours and ancient Privileges (Tribute to whom Tribute, Fear to whom Fear, Honour to whom Honour belonged). To the whole Nation he restored their *Religion*, their *Laws*, their *Liberties*, their *Properties* (and to some of the *Regicides* he repaid their Due). Thus was God pleased, by the Ministry of his Hand (at a Time, and in a Manner unexpected, by a Surprise of Grace and Bounty) to turn our Captivity as the Rivers in the South, to fill our Mouths with Laughter, and our Tongues with Joy.

O that Men would therefore praise the Lord for his Goodness, and (by their Gratitude and Obedience) declare the Wonders of this *heroical Transaction*: This was the Lord's doing, and it will be marvellous in all *succeeding Generations*. He it was that sent Redemption to his People, by the Hand of *this great Leader*, as of old he did to *Israel* by the Hand of *Moses*. Concerning this whole Transaction, I shall only say, it cannot be parallel'd out of the Rolls and Records of the Generations which are past, and it will be remembered and admired in the Generations which are to come. This was the State of that glorious Action!

2. In the next Place, towards an Estimate of his Person, be pleased briefly to reflect upon his Demeanor afterwards; consider how all his following Actions were answerable to this grand leading Performance, and were in their Kind great and heroical.

Did ever any Person (after so great an Action) exceed him in the Temper and Sobriety of his Mind, or in the Dutifulness, Usefulness, the strenuous Labour, the Constancy and final Perseverance of all his following Performances? After that (by the Mercies of God) the publick Affairs were compos'd, and by the Bounty of his *gracious and grateful Sovereign*, his own private Affairs were settled.

Did he use any Insolencies? Offer at any Extravagancies? Attempt any Exorbitancies? Side with any Factions? Make any Intrigues? Cherish any Resentments? Nay (but entirely and absolutely (without any the least Reserve) he devoted himself to the Service of his King and Country, and to the Support and Preservation of those *great Interests of Church and State*, which God by his Ministry had restored.

Riches and Honour did not corrupt and soften him to Ease and Luxury; they did not abate, but animate and inflame his Courage and his Industry.

He did not say, "*Soul take thine Ease, thou hast Goods laid up for many Years, eat, drink, and be merry.*"

He did not say, let others Labour, and let others Fight; let me enjoy myself a little before I go hence, &c. But on the other Side, if any living Man did studiously decline Employments, because they were easy; and offer himself to others, because of their Difficulties; embracing with a greedy Magnanimity the very Labour and Danger of them, certainly

tainly he was that Person. To omit the industrious Execution of his other Offices, wherein no Man could exceed him, the vigilant and laborious Performance of his Place of General, which obliged him to a constant, perpetual Care of all his Majesty's Forces, and to a vigilant Eye over all the Nation (and the like). When God was pleased to send upon the Cities of *London* and *Westminster* that tremendous Plague, and every one by an eager Flight withdrew themselves from the Danger, how earnestly did he Petition that he might stay at *Westminster*! There he staid, and by the exceeding Hazard and indefatigable Labours of his Person, and by a pious, timely, prudent Erogation of his Charity, he was a Succour and Support to a languishing Nation, a dying People.

When the War grew to an Excess of Fierceness, how promptly and desirously did he prefer himself to the Engagement! I need not stand upon this Argument. It is well known this was his Disposition, this was his Practice, such was his constant Behaviour to the last. No Man ever exceeded him in the Perseverance of his Merit.

3. To compleat the Estimate of his Person, it remains that we speak a Word of his Felicity.

1. The Experience that he had of it in this Life.

2. The Hope of his Enjoyment of it in the other.

1. As for his temporal Felicities, received at the Hand of God, they may be reduced to three Orders, 1. Personal. 2. Domestical or æconomical. 3. Popular or Political.

1. That great Things might be done by him, God was pleased to bestow upon him great Endowments; many and great Deliverances, great and glorious Successes.

God had bestowed upon him a large Understanding, a deep Judgment, a capacious and a retentive Memory, an admirable Faculty of Dispatch of Business, a strong compacted Body, a solid Mind, not apt to be elevated or depressed; an invincible Courage, a sedate and uniform Contempt of Death: Each of these hard to be equalled; altogether; never to be exceeded.

To reserve him for honourable and great Performances, he bestowed upon him a thousand eminent and great Deliverances; I believe there is hardly any Man living, who had been more often, or more dangerously engaged; yet I have often heard him say, that he was never considerably hurt, or wounded: God covered his Head in the Day of Battle, and in Time of Danger he whelmed him under the hollow of his Hand.

St. Paul gives the *Corinthians* a Catalogue of the Perils from which God had delivered him. He fill'd up, and vastly exceeded the Catalogue of St. Paul. d From Perils of Robbers, from Perils from his own Countrymen, from Perils among Strangers, from Perils in the City, from Perils in the Field, from Perils in the Sea, from Perils among false Brethren, from Perils by the Plague, from Perils by War, from Perils of Assassination, from Perils innumerable, the Lord delivered him.

To set upon him his own Stamp and Signature of Honour, God blessed his Counsels, and gave a wonderful Success to his Endeavours. No Age can equal that Success of the Restoration. He never fell into any great Disaster in his Profession, which is the common Fate of great Commanders. And even where the Issue of the whole Matter hath not been very prosperous, God hath ordered his Part so, that he hath come off with immortal Honour and Reputation. Such was his personal Felicity.

Moreover, God blessed him in his æconomical Relations. He was certainly the best Husband in the World, and he received the requital of Faithfulness and Love; they twain were loving in their Lives, and in their Deaths they were not divided.

He was the best Father in the World, and God was pleased to bless him with a Son of eminent Abilities, of Body and Mind, fitted for the Support of his Honour, and the Continuance of his Name and Family.

He lived to see him entred into the Service of his Country: As Hanno entred Hannibal, against the Romans, so he entred him in the loyal antifanatical House of Commons. He lived to see him disposed in a very honourable Marriage, seasoned by himself in the Principles of Virtue and Religion, Honour and deep Loyalty, disposed to follow him in the Ways of Honour which himself had traced, and in God's due Time to become a Support and Ornament of his Country.

The Soldiers looked upon him as their Father, and were ready and ambitious to live and die with him. The Body of the People loved and honoured him; nay, God forgive them, they believ'd and trusted in him. They thought he could do all Things; as Martha said unto Christ, Lord, if thou hadst been here, our Brother Lazarus had not died: e How oft hath it been said by common People, if the General had been here, the City had not been burned.

He

He was the Favorite of the Parliament, the *Darling of both Houses*; they confided in him, they loved and revered him. And his Love was reciprocal. His Heart was upon them for their *Religion and Loyalty*, he mourned for their Divisions; exceedingly laboured the uniting of both Houses, and the Continuance of this Parliament.

But incomparably beyond all his other worldly Felicities, was the constant, uninterrupted, ardent Affection of his Sovereign Lord and Master. He conferred upon him Riches and Honour: He cherished him in his royal Bosom. He pursued him with perpetual Ardors without Intermision or Abatement. No Shadow of Suspicion, no Cloud of Jealousy, no Qualm of Satiety arose, from the first Moment of his Services, to the last Moment of his Life.

Nay, his Love to him is stronger than Death; his Affection follows him after Death, in a paternal Tenderness towards his Son. In the *glorious Parentation* of this Day: What can a pious Prince do more, than to deliver his Remains to be deposited in the Sepulture of the *Kings of England*, and his Renown to be preserved in the Memorials of Posterity?

These are some few Instances of the Favour of God shewed to this great Person in this World. It is true, that all worldly Felicities in this Life are not to be valued without the Hopes of his Felicity in Heaven; I shall speak therefore one Word of that, and so conclude; and here indeed,

In all that I have spoken, or shall speak concerning him, I would not be understood to pretend, that he was exempt from humane Failings and Infirmities; but his Virtues were great and eminent, his Merits known to all the World. Surely he had no Failings comparable to the Envy and Ingratitude of his Detractors. Moreover we have a gracious God, a merciful Redeemer, an High Priest sensible of our Infirmities; and we have Reason to believe, that his Infirmities were washed away by the Blood of *Jesus*.

What we have seen and heard, we may be admitted to speak, and I have had the Honour to be, in some Measure, a Witness of his Conversation.

For the last seven Years, at least, of his Life, I had the Honour and Happiness of a free Conversation with him. Towards his latter Days, especially since his bodily Infirmary began to prevail upon him, my Addresses were more frequent than before.

When I had Opportunity, I waited on him in the Country; when I perceived the Approaches of Death, I attended him carefully and often.

I was with him in his Agonies, I assisted in his last Christian Offices; *I heard his last Words*, and his dying Groan; *ut Imperatorem decuit*, I saw him die erect in his Chair: And lastly, I had the Honour to close his Eyes. This I speak, not to boast of the particular Honour which he was pleased to do me, his Conversation was universally such, towards all Mankind, humble, easy, and familiar; I am persuaded that hardly any Man did ever exceed him in this Part of the Greatness of his Mind. He was the self same Person in every Position, never depressed, never elevated by his Fortune.

In Reference to the Duties of the second Table, his Performances were so eminent in all Relations, that the mention of them is needless.

I shall only speak a Word in Reference to the first Table.

His Religion did not indeed consist in Talking, Canting, Boasting, of Privileges or Attainments, Censuring, or Disobedience; but it was solid, real, and substantial: And it had these Marks;

Through all the Varieties of his Life, he adhered constantly to the true reformed *Protestant Profession*, and was a Lover of the *Doctrine, Discipline and Government* of the *Church of England*.

He was a great Detester of Sacrilege; he hath often told me with Joy and Resolution, that he never had, or would have, in the Compass of his Estate, any Part that had ever been devoted to pious Uses.

He was constant in Attendance on *religious Duties, Prayers, Sermons, &c.* and would not depart hence without the Communion of the Body and Blood of his Redeemer, which he received with all the Testimonies of *Penitence, Devotion and Comfort*.

He discovered always an awful Reverence towards the *Majesty of God*, and an Abhorrence towards the *Profanation of his Name*.

As for the Truth of the Graces of a Christian Spirit, the surest Time to judge of them, is the Time of Trial; the Time of the greatest Trial, is the Time of Sicknes, and the Approaches of Death; and in Reference to these, I am persuaded that,

If Self-denial and Resignation to the *Will of God*; if Patience and Meekness, and a deep Humiliation under the *mighty Hand of God*.

If a *Promptness to die*, and a *Desire to be dissolved*.

If a *Conscience satisfied and rejoicing*, in the *Discharge of Duty towards God and Man*.

If

If *Faith in Christ*, and a comfortable *Hope of Salvation*.

If *Freedom from Terrors and Scruples*, to which even good Men are liable:

If all these, sealed with a clear and perfect Understanding to the last Moment, and with a gentle, placid and decorous *Exit*, are any Grounds whereby to judge of a Christian's Estate in Reference to the *World to come*; then the World hath Reason to be perswaded of the happy Condition of this great Person.

As he was not an ordinary Person, so his Trial was not the ordinary Trial of Men; it was not in outward Matters, but in his Body; his *Plague* was the *Plague of the Heart*, without a Metaphor: I saw his *Heart* opened, and upon Sight of what was there, it was generally concluded, that there was the Seat of the Distemper whereof he died.

His Visitation was tedious and long; in twelve Months Space he very seldom slept, or took any Rest within his Bed, but suffered all that while an *internal painful Strangulation*.

He bore all this with an heroic Patience and Meekness, without murmuring or complaining; *as a Lamb that is Dumb, so opened he not his Mouth*.

He would not indeed hasten his Release, but he rejoiced when he saw it coming; about three Days before his Death, he foretold the Time of it plain enough, with Joy and Satisfaction. Two Days before it, he told me, "*That no Man in England, that was his Word, was more willing, or more desirous to die, than himself. That he had discharged his Conscience to God, his King, his Country. That he hoped he had left his Son settled in a good Condition, and that God had a Blessing for him; and he hoped, that he himself had made his Salvation sure.*"

The Evening before his Death, he said several Times, that that Day had been better than any of his former; and that the *next Day he should be better than he had been in all his Life*.

From whence we all concluded, that the next Day would be the Day of his Departure, which happened accordingly; for about Nine of the Clock in the next Morning, soon after he had been recommended to God in the Prayers and Offices of the Church, he fell into a short Agony of the Duration of about two or three Minutes; he gave one inward Groan, and a little subsiding in his Chair, he gently and placidly *yielded up the Ghost*.

This was the *Exit* of this *illustrious Person*, when his *Heart and Strength failed*, *God was the Strength of his Heart*; and we have Reason to hope, and to believe, *that he is his Portion for ever*.

Died in April 1670, and buried the 30th of the same Month in Westminster-Abbey.

*The CHARACTER of the Rt Honble the LADY FRANCES PAGET, † by JEHU JENNY, M. A. Vicar of Harmondsworth in Middlesex. **



OF this honourable Person; I hope it is not expected; it may seem needless for me to say much to you her Relations and Acquaintance, to whom she was so well known, and especially in this Place, where her Works so loudly praise her in the Gates: I shall not therefore pour forth the whole Box, only shed a few Drops of this precious Ointment.

Not to tell you, that she was descended of an ancient and honourable Family, though that be a Thing not contemptible, this her just funeral Exequies declare better than I can; but my Task is to blazon a more noble Escutcheon; her Virtues, which were properly her own, and a more enobling Nobility than that derived from her Ancestors.

In her Minority, she had, as I am well informed, and have good Reason to believe, the Advantage and Blessing of a virtuous and severe Education, which early Tincture left that relish which verified wise *Solomon's Maxim*, *train up a Child in the Way he should go, when he is old, he will not depart from it.*^a At an unusual Age, though Mature in Regard of

† Consort of the Right Honourable *William Lord Paget*; and eldest Daughter to the Right Honourable *Henry Earl of Holland*, who was beheaded in the Palace-Yard at *Westminster*, on *Friday March 9, 1649*.

* From the Sermon preached in the Parish-Church of *West-Drayton*, in the County of *Middlesex*, *Nov. 12, 1672*. Dedicated to the Right Honourable *William Lord Paget*; and printed at *London* in 1673, in *Quarto*.

^a Prov. xxii. 16.

her Gravity and Discretion, she enter'd into a married Estate, in which above forty Years she was a most loving and loyal Consort to her dear Lord, in which Time she had so fully studied *Solomon's OEconomicks*, that her Life was a most exact Transcript of them; and without the least Flattery, I may say, her Carriage in her domestick Relations, was the best Commentary I ever met with upon *Solomon's Description* of a virtuous Woman, and a good Housewife; ^b for she had that *Ornament of a meek and quiet Spirit in her Family*, which *St. Peter* makes to be of so great Price in the Sight of God; to her disconsolate Lord she was such a Wife as *Solomon* describes, *she will do him good all the Days of her Life*: ^c To her Children a tender and indulgent Mother, to her Servants a loving and kind Mistress.

But there were, among many other, three eminent Virtues in this excellent Person, which should I not mention, besides a great Injustice to the Dead, in suffering her Name to die, I should wrong the Living of a worthy Example, her *Piety*, her *Charity*, her *Patience* and *Christian Magnanimity*.

1. I begin at the House of God, where she so delighted to be, her *Piety*. Her Religion was not a bare Shew, or an empty Noise, only that of the Tongue, or an outside Paint; but her Piety was solid and substantial, even and uniform, that which exerted itself in the Fruits of a good Life. As to the external Acts of Divine Service and Worship, she was most frequent in them. She seldom took up with so little as *David's Morning, Evening, and Noon*, but very often came up to the *Psalmist's* highest Pitch of Devotion, of *praying to, and praising of God, seven Times in the Day*; besides her publick and Closet-devotion, she constantly attended on the Morning and Evening Sacrifice with her Family, in which she gave a most eminent Example. Her exceeding Devotion carried her to *David's* pious Option, to enjoy the *Door-keeper's* Place, to be first in, and last out, of the House of God; and truly she was of *Joshua's* sociable Temper, she was for *I and my House will serve the Lord*: Her Servants never met with greater Displeasure, or more severe Chiding from her, than for the Neglect of their Duty to God.

2. As her *Piety* was great, so her *Charity* was large; as God had given her the Riches of this World, so she knew full well that she had more in her Custody than was her own, the Poors Portion: She lookt upon herself as the Almighty's Almoner, and understood it his Pleasure, she should dispense bountifully: An empty Belly, or naked Back, or the Sores of an helpless Lazar, were such Oratory, as ever prevail'd for her Relief. So that she might justly have made the Protestation of *Job*, *if I have seen any perish for want of Cloathing, or any Poor for want of Covering; if his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep*. ^d She was wise in her Charity, and understood her own Interest well, and knew that such Sowing brought in a plentiful Crop, a great Encrease; that she should make a great Return for all she thus laid out, and should be reimbursed with an Interest infinitely above the Principal, when her Lord, at the Last-day, shall publicly read her Layings-out, *hungry, and ye fed me, thirsty, and ye gave me Drink, naked, and ye cloathed me*.

3. Her *Patience* and *Christian Magnanimity*. Troubles and Afflictions she had, what Saint ever had not? Indeed, how could her Virtue have been so bright and eminent without them; but her Deportment under them was admirable, her Trust and Confidence in God so stayed her up, that she could be fervent and compos'd in her Devotions, and chearful in her Family, when the greatest Pressures lay upon her; nay, to the former, they did ever add Vigour and Activity; if at any Time the Waves came so thick upon her, that she found herself with *Peter*, ready to sink, she quickly catcht hold of a sure Stay, and recover'd herself with *David's* Reasoning in the like Extremity, *why art thou cast down, O my Soul! Still put thy Trust in God*. ^e

There were two Circumstances about the Death of this eminent Saint, I must not omit; about a Fortnight before she dy'd, she desired the Holy Sacrament at my Hands, which I gave her the *Sunday* following; all the Week before, notwithstanding her great bodily Weakness, with great Devotion, she was present at the Prayers of her Family, and after that continued her Attendance to the very last; this celestial Banquet so refresh'd her Soul, that the Joys and Satisfaction she then possess'd were a happy Anticipation, a delicious Foretast of that Heaven, from which she was not to be long absent: And here her good Nature and christian Charity took an Occasion to express itself in being kindly angry with some of her Servants, for their Neglect of that Opportunity, of coming to the Lord's Supper, and so not sharing with her in so great a Comfort and Happiness. In a Word, as if in the Language of *David* concerning God's House, she had said of her little Sanctu-

^b Prov. xxxi.

^c Prov. xxxi. 12.

^d Job. xxxi. 19, 20.

^e Psa. xliii. v. ult.

ary, *here will I dwell; for I have a Delight therein.* But a few Hours before she departed this Life, she was at Prayers with the Family at the Chapel; and I doubt not but after that, in her greatest Agonies and Extremity, which lasted not very long, she had pious Ejaculations and holy Soliloquies, and her Lord found her so doing.

Died in November 1672, and buried the 12th of the same Month, in the Parish-Church of West-Drayton in Middlesex.

*The CHARACTER of the Revd Mr. THOMAS GOUGE, by JOHN TILLOTSON, D. D. Dean of Canterbury. **



MUST confess, that I am no Friend to funeral *Panegyricks*, where there is nothing of extraordinary Worth and Merit in the Party commended, to give Occasion and Foundation for them: In such Cases, as Praises are not due to the Dead, so they may be of ill Consequence to the Living: Not only by bringing those of our Profession, that make a Practice of it; under the Suspicion of officious and mercenary Flattery; but likewise, by encouraging Men to hope, that they also may be well spoken of, and even fainted when they are dead, though they should have done little or no Good in their Life: But yet on the other Hand, to commend those excellent Persons, the Virtues of whose Lives have been bright and exemplary, is not only a Piece of Justice due to the Dead, but an Act of great Charity to the Living; setting a Pattern of well-doing before our Eyes, very apt and powerful to incite and encourage us to go and do likewise.

Upon both these Considerations, first, to do Right to the Memory of so good a Man, and then, in Hopes that the Example may prove fruitful, and have a considerable Effect upon others, to beget the like Goodness and Charity in them, I shall endeavour, in as narrow a Compass as may be, to give you the just Character of this truly pious and charitable Man; and by setting his Life in a true Light, to recommend with all the Advantage I can, so excellent a Pattern to your Imitation.

He was born at *Bow* near *Stratford*, in the County of *Middlesex*, the 19th Day of *September* 1605. He was bred at *Eaton* School, and from thence chosen to *King's-College* in *Cambridge*, being about twenty Years of Age, in the Year 1626. After he had finish'd the Course of his Studies, and taken his Degrees, he left the *University* and his *Fellowship*, being presented to the Living of *Coltsden* near *Croydon* in *Surry*, where he continued about two or three Years; and from thence was remov'd to *St. Sepulchres* in *London*, in the Year 1638; and the Year after, thinking fit to change his Condition, match'd into a very worthy and ancient Family, marrying one of the Daughters of *Sir Robert Darcy*.

Being thus settled in this large and populous Parish, he did, with great Solitude and Pains, discharge all the Parts of a vigilant and faithful Minister, for about the Space of twenty-four Years. For besides his constant and weekly Labour of Preaching, he was very diligent and charitable in visiting the Sick, and ministring, not only spiritual Counsel and Comfort to them, but likewise liberal Relief, to the Wants and Necessities of those that were poor and destitute of Means to help themselves in that Condition. He did also every Morning, throughout the Year, catechise in the Church, especially the poorer Sort, who were generally most ignorant; and to encourage them to come thither, to be instructed by him, he did once a Week, distribute Money among them, not upon a certain Day, but changing it on Purpose as he thought good, that he might thereby oblige them to be constantly present: These were chiefly the more aged Poor, who being past Labour, had Leisure enough to attend upon this Exercise. As for the other Sort of Poor, who were able to work for their Living, he set them at work upon his own Charge, buying Flax and Hemp for them to spin; and what they spun, he took off their Hands, paying them for their Work, and then got it wrought into Cloth, and sold it as he could, chiefly among his Friends, himself bearing the whole Loss. And this was a very wise and well-chosen Way of Charity,

* From the Sermon preached at *St. Anne's Blackfryars*, Nov. 4, 1631; and printed in *Archbishop Tillotson's Works*, in 3 Vols. In Folio.

and in the good Effect of it, a much greater Charity, than if he had given these very Persons freely, and for nothing, so much as they earned by their Work; because by this Means he took many off from Begging, and thereby rescued them at once from two of the most dangerous Temptations of this World, *Idleness* and *Poverty*; and by Degrees, reclaim'd them to a virtuous and industrious Course of Life, which enabled them afterwards to live without being beholden to the Charity of others.

Of his Piety towards God, which is the necessary Foundation of all other Graces and Virtues, I shall only say this, that it was great and exemplary, but yet very still and quiet, without Stir and Noise, and much more in Substance and Reality, than in Shew and Ostentation; and did not consist in censuring and finding Fault with others, but in the due Care and Government of his own Life and Actions, and in *exercising himself continually to have a Conscience void of Offence toward God and toward Men*; in which he was such a Proficient, that even after long Acquaintance and familiar Conversation with him, it was not easy to observe any Thing that might deserve Blame.

He particularly excell'd in the more peculiar Virtues of Conversation, in *Modesty*, *Humility*, *Meekness*, *Cheerfulness*, and in *Kindness* and *Charity towards all Men*.

So great was his *Modesty*, that it never appear'd either by Word or Action, that he put any Value upon himself. This I have often observ'd in him, that the Charities which were procur'd chiefly by his Application and Industry, when he had Occasion to give an Account of them, he would rather impute to any one who had but the least Hand, and Part in the obtaining of them, than assume any Thing of it to himself. Another Instance of his *Modesty* was, that when he had quitted his Living of *St. Sepulchre's*, upon some Dissatisfaction about the Terms of Conformity, he willingly forbore Preaching, saying, *there was no need of him here in London, where there were so many worthy Ministers; and that he thought he might do as much, or more Good, in another Way, which could give no Offence*. Only in the latter Years of his Life, being better satisfy'd in some Things he had doubted of before, he had License from some of the Bishops to preach in *Wales* in his Progress; which he was the more willing to do, because in some Places, he saw great Need of it; and he thought he might do it with greater Advantage, among the poor People, who were the more likely to regard his Instructions, being recommended by his great Charity, so well known to them, and of which they had so long had the Experience and Benefit. But where there was no such Need, he was very well contented to hear others persuade Men to Goodness, and to practice it himself.

He was *cloathed with Humility*, and had in a most eminent Degree, that *Ornament of a meek and quiet Spirit*, which *St. Peter* says, *is in the Sight of God of so great Price*: So that there was not the least Appearance either of Pride or Passion in any of his Words or Actions. He was not only free from Anger and Bitterness, but from all affected Gravity and Moroseness. His Conversation was affable and pleasant; he had a wonderful Serenity of Mind, and Evenness of Temper, visible in his very Countenance; he was hardly ever merry, but never melancholy and sad; and for any Thing I could discern, after a long and intimate Acquaintance with him, he was, upon all Occasions and Accidents, perpetually the same; always cheerful, and always kind; of a Disposition ready to embrace and oblige all Men; allowing others to differ from him, even in Opinions that were very dear to him; and provided Men did but *fear God and work Righteousness*, he lov'd them heartily, how distant soever from him in Judgment about Things less necessary: In all which, he is very worthy to be a Pattern to Men of all Perswasions whatsoever.

But that Virtue, which of all other shone brightest in him, and was his most proper and peculiar Character, was his cheerful and unwearied Diligence in Acts of pious Charity. In this he left far behind him all that ever I knew, and, as I said before, had a singular Sagacity and Prudence, in devising the most effectual Ways of doing Good, and in managing and disposing his Charity to the best Purposes, and to the greatest Extent; always, if it were possible, making it to serve some End of Piety and Religion; as the Instruction of poor Children in the Principles of Religion, and furnishing grown Persons that were ignorant, with the *Bible* and other good Books; strictly obliging those to whom he gave them, to a diligent Reading of them, and when he had Opportunity, exacting of them an Account how they had profited by them.

In his occasional Alms to the Poor, in which he was very free and bountiful, the Relief he gave them, was always mingled with good Counsel, and as great a Tenderneſs and Compassion for their Souls as Bodies; which very often attain'd the good Effect it was likely to have, the one making Way for the other, with so much Advantage, and Men being very apt to follow the good Advice of those who give them in Hand so sensible a Pledge and Testimony of their good Will to them.

This

This Kind of Charity must needs be very expensive to him; but he had a plentiful Estate settled upon him, and left him by his Father; and he laid it out as liberally, in the most prudent and effectual Ways of Charity he could think of, and upon such Persons, as, all Circumstances considered, he judg'd to be the fittest and most proper Objects of it.

For about nine or ten Years last past, he did, as is well known to many here present, almost wholly apply his Charity to *Wales*, because there he judg'd was most occasion for it: And because this was a very great Work, he did not only lay out upon it, whatever he could spare out of his own Estate, but employ'd his whole Time and Pains, to excite and engage the Charity of others for his Assistance in it.

And in this, he had two excellent Designs: One, to have poor Children brought up to read and write, and to be carefully instructed in the Principles of Religion: The other, to furnish Persons of grown Age, the Poor especially, with the necessary Helps and Means of Knowledge, as the Bible, and other Books of Piety and Devotion, in their own Language; to which End he procur'd the *Church-Catechism*, the *Practice of Piety*, and that best of Books, the *Whole Duty of Man*, besides several other pious and useful *Treatises*, some of them to be translated into the *Welsh* Tongue, and great Numbers of all them to be printed, and sent down to the chief Towns in *Wales*, to be sold at easy Rates, to those that were able to buy them, and to be freely given, to those that were not.

And in both these Designs, through the Blessing of God, upon his unwearied Endeavours, he found very great Success. For by the large and bountiful Contributions, which chiefly by his Industry and prudent Application, were obtain'd from charitable Persons, of all Ranks and Conditions; from the *Nobility* and *Gentry* of *Wales*, and the neighbouring *Counties*, and several of that Quality in and about *London*; from divers of the Right Reverend *Bishops*, and of the *Clergy*; and from that perpetual Fountain of Charity the City of *London*, led on, and encourag'd by the most bountiful Example of the Right Honourable the *Lord Mayor*, and the *Court of Aldermen*; to all which he constantly added two Thirds of his own Estate, which, as I have been credibly inform'd, was two hundred Pounds a Year: I say, by all these together, there were every Year *eight hundred*, sometimes a *thousand*, poor Children educated, as I said before; and by this Example, several of the most considerable *Towns* of *Wales*, were excited to bring-up, at their own Charge, the like Number of poor Children, in the like Manner, and under his Inspection and Care.

He likewise gave very great Numbers of the Books above-mention'd, both in the *Welsh* and *English* Tongues, to the poorer Sort; so many as were unable to buy them, and willing to read them. But which was the greatest Work of all, and amounted indeed to a mighty Charge, he procur'd a new and very fair Impression of the *Bible* and *Liturgy* of the *Church* of *England* in the *Welsh* Tongue, the former Impression being spent, and hardly twenty of them to be had in all *London*, to the Number of eight thousand; one thousand whereof, were freely given to the Poor, and the rest sent to the principal Cities and Towns in *Wales*, to be sold to the Rich, at very reasonable and low Rates, *viz.* at *four Shillings* a Piece, well bound and clasped; which was much cheaper than any *English* Bible was ever sold, that was of so fair a Print and Paper: A Work of that Charge, that it was not likely to have been done any other Way; and for which this Age, and perhaps the next, will have great Cause to thank God on his Behalf.

In these good Works, he employed all his Time, and Care and Pains, and his whole Heart was in them; so that he was very little affected with any Thing else; and seldom either minded, or knew any Thing of the strange Occurrences of this troublesome and busy Age, such as I think are hardly to be parallel'd in any other: Or if he did mind them, he scarce ever spoke any Thing about them. For this was the Business he laid to Heart, and knowing it to be so much, and so certainly the Will of his heavenly Father, it was his Meat and Drink to be doing of it: And the good Success he had in it, was a continual Feast to him, and gave him a perpetual Serenity, both of Mind and Countenance. His great Love and Zeal for this Work, made all the Pains and Difficulties of it seem nothing to him: He would rise early, and sit up late, and continued the same Diligence and Industry to the last, though he was in the threescore and seventeenth Year of his Age. And that he might manage the Distribution of this great Charity with his own Hands, and see the good Effect of it with his own Eyes, he always once, but usually twice a Year, at his own Charge, travelled over a great Part of *Wales*, none of the best Countries to travel in: But for the Love of God and Men, he endured all that, together with the Extremity of Heat and Cold, which, in their several Seasons are both very great there, not only with Patience, but with Pleasure. So that all Things considered, there have not, since the primitive Times of Christianity, been many among the

Sons of Men, to whom that glorious Character of the Son of God, might be better applied, that *he went about doing Good*.

I will add but one Thing more, concerning our deceased Brother; that though he meddled not at all in our present Heats and Differences as a Party, having much better Things to mind; yet, as a looker on, he did very sadly lament them; and for several of the last Years of his Life, he continued in the Communion of our Church, and, as he himself told me, thought himself obliged in Conscience so to do.

It so pleased God, that his Death was very sudden; and so sudden, that in all Probability, he himself hardly perceived it, when it happened; for he died in his Sleep; so that we may say of him, as it is said of *David*, *after he had served his Generation, according to the Will of God*, he fell asleep.

Died Oct. 29, 1681, in the 77th Year of his Age, and buried at St. Anne's Blackfryars.

The CHARACTER of WILLIAM CROWN, M. D.
by JOHN SCOTT, D. D. Rector of St. Peter's le Poor,
London. *



*D*R. Crown, whilst he liv'd, was not only a Friend, but an Ornament to the whole Race of Mankind. He had a *Mind so exalted*, and a *Nature so refin'd*, as that had it but a few Equals scatter'd thro' the World, they might go far towards retrieving the forfeited Reputation of our degenerate Kind; for, as for his *Understanding*, it was a *very learned University of Knowledge*, wherein *Languages*, and *Arts*, and *Sciences* flourished, and every Thing almost was comprehended, that *deserves the Name of Learning*. He was a *general Scholar*, as all his *learned Acquaintance will testify*; an accurate *Linguist*, an acute *Mathematician*, a well-read *Historian*, and a *profound Philosopher*; and in that *laborious Course*, he had run thro' the whole *Circle of Learning*. He contented not himself with a *flight and cursory View* of the several Parts of it, but took a full *Prospect of them all*, and was, *aliquis in singulis*, as well as, *in omnibus*; and as for that *learned Profession*, to which God's Providence determin'd, and his own Genius more particularly addicted him; tho' I verily believe, *England* abounds with as many great and eminent Professors of it, as ever any Age or Nation produc'd; yet in this *bright Constellation*, Dr. Crown will be acknowledg'd by all that knew and understood him, a *Star of the first Magnitude*; for, besides the deep and accurate Insight he had in the Frame and Structure of humane Bodies, of which he gave such abundant Proof, in his *learned anatomical Lectures*; besides his large and comprehensive *Knowledge of the Virtues and Qualities of Medicaments*, and of the *Natures and Symptoms of Diseases*, the *Theory* of which he had *vastly cultivated and improv'd*, by a long, a curious and well-digested Experience; besides these Things, I say, he was a *very generous and careful Practitioner*; for, tho' his *Practice* was *very large* among those of the *better Rank and Quality*, yet his *Ears were always open to the Cries and Complaints of the Poor*, to whom he *always administred* with as much *Care and Consideration*, for *Pity* and for *Charity sake*, as ever he did to the Rich for the most generous Reward sake; for the *Life of a Man*, was so dear and precious to him, that he esteem'd the *very saving it*, to be a much greater Reward, than the largest Fee: Like the *great Physician of Souls*, he had a *tender Sympathy* with his Patients, in all their Griefs and Diseases; and his own *natural Compassion*, did so much interest him in their Sorrows and Dangers, that it was a mighty Ease to himself, to *ease and relieve them*; so that the *Physician*, and the *Patient*, commonly languish'd and recover'd together; and as his *Skill*, and his *Care*, was equally great, so was his Success answerable to both: For, tho' he himself be gone, yet he hath left behind him, *many a living Monument of himself*, who cannot but acknowledge, *with Gratitude to his Memory*, that, under God, they owe their Breath which they now draw, to the Skill and Experience of this great *Æsculapius*.

And as he had an *excellent Mind*, so he had a *lovely and amiable Temper*; a Temper in which there was nothing but what was *highly endearing*, nothing that was stormy or tempestuous, rough or sower, imperious or insolent, false or malicious, humourous or fan-

* From the Sermon preached at St. Mildred, Poultry, Octob. 23, 1684; and printed at London, 1685, in Quarto.

tastick; but was altogether compounded of the best and sweetest Ingredients of Kindness and Benignity, of Modesty and Humility, of Courtesy and Affability; and, in a Word, of every good Thing that good Nature implies. His Passions were always sober; and his Appetites temperate, his Conduct very prudent; but yet very punctual and honest. His Conversation was innocent and chearful, and facetious, and his Carriage was grave; but yet gentle and obliging. In short, he had all the Wit of a good Poet, all the Temper of a Philosopher, and all the good Humour of a well-bred Gentleman. This he was in himself;

We will briefly now consider him in his several Relations, as he was a Creature; and so related to God. I have very often heard him express a very serious and awful Sense of the Divine Majesty, and particularly upon his Death-Bed, not many Hours before his Departure, where he heartily thank'd God, that he had well-weigh'd and consider'd the Course of his Life, and the final Issues and Events of his Actions, and with a very serious Chearfulness, resign'd up himself into God's Hands and Disposal, professing himself to be very well content to live or die, as God in his Wisdom, should think it most expedient; desiring me to pray with him, and for him.

As he was a Husband; alas! The Tears of his sorrowful Relict do but too loudly proclaim how good, and how kind he was! And in such an endearing Relation, what less cou'd be expected from so good a Nature? For, here all his natural Sweetness and Benignity; which ordinarily diffus'd itself thro' the whole Sphere of his Activity, was contracted and united in one Point or Centre, and so was render'd more intense and vigorous by its Union. The holy Scripture tells us, that the Husband and the Wife are one Flesh; but here, one wou'd have thought they had been one Soul too; for they had all the same Likings and Dislikings, the same Joys and Sorrows, the same Pains and Pleasures; such perfect Unions were their Hearts, that whatever Note one struck, t'other eccho'd and resounded it; so that what the good Portia said to her dear Brutus, this happy Pair might truly have said to each other, *I am the Partner of thy Fortunes, and have an equal Share with thee in all that thou sufferest or enjoyest.*

As he was a Master, the Lamentations of his Servants, for the Share they had in the Loss of him, sufficiently demonstrate his great Kindness and Goodness to them; his whole Family, which while he was well, did always wear sprightly and chearful Looks, upon the sad News that there was no Hope of his Recovery, was presently converted into a House of Mourning, and every Countenance was chang'd, as if they had all been sentenc'd to die with their Master. Once more;

Consider him as a Neighbour, he was a publick Good to the Place where he liv'd; and like a rich Field of Spices, he scatter'd his Perfumes throughout all the Neighbourhood, where, upon every Call and Invitation, he was ready to do Good, and freely contributed his best Skill and Care, to all that needed and requested it.

Thus while he liv'd, Dr. Crown was a publick Good, and a great and eminent Benefactor to the World; so that his Loss is like the breaking-up of a common Treasury, in which we had all of us a Share; and accordingly, ye see, that tho' his Kindred and Alliance was not very large, yet by the Lamentations that are made for him, one wou'd think he had been the Father of some very populous Tribe; for I dare say, that for these many Years, there has not been seen a more sorrowful Funeral within the Walls of this City, than this we are now celebrating; and 'tis but fit and decent, that, he who, while he liv'd, was a common Friend to Mankind, shou'd be attended to his Grave with a common Sorrow; and that we who survive him, and were so much beholden to him, shou'd now pay our Debts to his Memory, with our Tears; but if we wou'd be benefited by his Memory, as we were by his Life, let us remember his excellent Virtues and Accomplishments, so as to imitate and transcribe them; to follow his Example in all the good Things he did; and if we knew any Evil, to shun and avoid it: By thus doing, we shall convert his Memory into Medicine, and render him as good a Physician to our Souls, now he is dead, as he was to our Bodies, whilst he was living; and so improve our present Loss, into our everlasting Advantage.

Died Oct. 1684, and buried the 23d of the same Month, at St. Mildred, Poultry, London.

*The CHARACTER of the LADY ARABELLA LACY, †
by ANTHONY HORNECK, D. D. Preacher at the Savoy. **



It is not *very* material, to give *you* an Account of her Pedigree; that she was the Daughter of Sir *John Fettiplace*. Bart. of an ancient Family; and of a Mother, eminent for Wit and Parts, and *exemplary* Virtue; and Sister to the present Heir, Sir *Edmond*; ^a and related to Persons of considerable Rank and *Quality*. These are external Ornaments, which distinguish Persons in the World; but standing alone, give no Reputation in Heaven, with that God, who is no Respector of Persons. *The King's Daughter is all glorious within*, said the Prophet of *Christ's Spouse*; and the Accomplishments of the Soul, are Things which dignify, and exalt, and give Respect in the invisible World; and will last, when earthly Honours and Dignities will fail, and die, and fade away. And of these I shall speak, with respect to the Person, whose Funeral we do now solemnize.

To prove that the *second Death* hath no Power over her, we must seek for Topicks in her Life, for the Life determines Death; and the Holiness of the one, infers the Happiness of the other.

There are great Complaints abroad, of the Wickedness of the Times, and there is too much Reason for it; and yet, as hideous and numerous as these Works of Darkeness are, in the Midst of that Darkeness, God causes Light to rise; and sets up Stars, that shine in the Night, and give a glorious Lustre; and many are reviv'd, and enlighten'd, and warm'd by their Influence: Our deceased Friend may justly be reckon'd among these shining Lights.

And that no Man may suspect the following Account, either of Falseness or Flattery, I must assure the Reader, that I have used all possible Care to take my Information from Persons of Integrity, who had the greatest Reason to know her. And I may truly add, that mine own Observations have furnished me with several Particulars.

Health is the more admired, when preserved in a contagious Air; and so is Grace too, when surrounded with Temptations. It was so with our deceased Friend; who, notwithstanding the Difficulties she met with, and the Disadvantages she was under, in being left without the Inspection and Authority of a Parent or Guardian to direct her, or good Examples to guide her, under the Temptations of Youth and Beauty, not only preserved her Innocence, but gave herself up to the Conduct of Religion.

A becoming Modesty and Reservedness appear'd in the first Stages of her Life; and continued, like a Guardian-Angel, to attend her to the last.

The *Indians* call the *Christians* a praying People; and I wish it were true of all the individual Members of the Community: Our Sister was an admirable Pattern of it. And as Prayer was her frequent Employment, so it was her Pleasure too.

Prayer, if right and sincere, is conversing with God; and it is impossible to converse with the best of Beings, and not to receive Virtue and Power from that Conversation. A dead Man was revived with a Touch of a Prophet's Bones; and we may easily imagine, what Life must flow from being familiar with the Living God. The World, that despises, or hath no Regard to Prayer, knows not the salutary Effects of it. And, indeed, you never saw a Person very eminent in Goodness, that was not frequent in this Exercise.

It was so with our deceased Sister. Early in the Morning, and late at Night, and in Day-time after Dinner, Prayer was her Vocation. I call it her Vocation, because it is hard to say which took up most of her Time, *that*, or the Concerns of her Family. In publick, and with her Family, and in her Closet, where she continued seldom less than an Hour, God found her, either engaged in improving her Knowledge, or pouring out her Soul to him.

† Wife of *William Yate*, Esq;

* From the Sermon preached at *Shipton*, in *Oxfordshire*, April 2, 1695; and printed in the *Savoy*, in the same Year, in Quarto.

^a In 1695.

Good Books, and, above all, the Book of Books, the Bible, were her sweetest Entertainment; and she found more Comfort there, than others do in their Dressing-room, or Ward-robe.

The first Thoughts in the Morning, and her last at Night, were of God. And she had so used herself to pious Ejaculations, at such, and other Times, that they were become a second Nature.

In her publick Devotion, there appear'd that Gravity, and Seriousness, and Attention, that it was easy to perceive, her Soul was affected with the Service.

The *Lord's-Day* particularly, she sanctified, by shewing a good Example at Church; and taking Care at Home, that her Family was employ'd in Hearing and understanding Things which belong to their everlasting Peace. On this Day she never, but upon very extraordinary Occasions, received or paid any Visits, except it were to visit the Sick, and the Widow and Fatherless, in their Affliction.

The holy Sacrament of the *Eucharist* she had learn'd to prize at a very great Rate; and was present at it as often as it was administred in the Country, but more frequently in the City: And her Preparations for it, by Fasting, and Prayer, and holy Exercises, the Week before, were such, that she convinced those about her, that receiving Worthily was a Thing of the highest Consequence.

In her Way to and from the House of God, in the Country, she entertain'd herself frequently, either with hearing some good Book read, or with repeating some spiritual Hymns and Anthems.

Great Prudence and Discretion appear'd in the Management of her secular Affairs. And, indeed, this is a very signal Encouragement to a steady Fear of God, in that it gives Wisdom even in Things relating to this present Life. When I say *Wisdom*, I am far from meaning Craft and Cunning: True Wisdom is founded in nobler Principles, and is attended with Christian Candor and Sincerity. And when I mention Sincerity, I cannot but apply to her, what *Solomon* saith of his exemplary Matron; *many Daughters have done virtuously, but in this thou excellest them all.*

With what Justice, and Honour, and Equity, she discharged her Duty, as Trustee, to her first Husband, I suppose, not a few, who are here present, can confirm with their Testimony: And it was an Argument, how sure that honourable Person was of her Affection; and what Confidence he reposed in her Fidelity, since he left his All to her Conduct.

When Providence disposed her to a second Marriage, she resolv'd, Virtue should be the principal Motive in the Choice of a fit Companion. And it must be confessed, that though she was good before, yet her Goodness received considerable Improvements, by the Zeal, and Example, and Conversation of the second Partner of her Joys and Sorrows.

What her Charity was in giving to pious Uses, the Poor and Needy that were about her, and mourn to see their Benefactress removed from them, can sufficiently testify. And I am credibly inform'd, that many Times, not only to, but beyond her Power, she express'd her pious Liberality.

Censoriousness, and speaking unhandfomly of Persons, or believing easily any ill Reports of her Neighbours, were Vices she had a great Aversion to.

Humility was her peculiar Virtue. And a good Christian that had a lively Sense of God, and of Religion, though poor and mean, was to her very excellent Company.

The Pleasures and Vanities of the World were her Burthen, rather than Objects of her Desires; and in the Midst of external Pomp and Plenty, she preserv'd a Mind mortified to these Impertinencies. And Ceremoniousness in Converse, was a Thing which she rather submitted to, than made Choice of.

And when I shall have told you, that she was both a very kind Neighbour, and an excellent Mother, that took great Care to educate her Son in the Way of Righteousness; and was so zealous for his being a Son of God, that she often pray'd, a Practice warranted by the Examples of some eminent Saints of old, if God, in his infinite Wisdom, foresaw, he would not prove a Lover of Goodness, and good Men, to take him out of the World before the evil Days did come.

And when I shall have added, that she was a tender and generous Mistress to her Tenants and Servants: Twice a Wife; and in both Conditions, so observant of her Obligations, that in her Lips was the Law of Kindness, and Duty, and Affection.

After this Prospect, I say, it will appear, with what Reputation of Virtue and Esteem she lived in this sinful Generation; and did *let her Light shine before Men*, to give Occasion to others that saw her *good Works, to glorify her Father which is in Heaven.*

That, with all this Stock of Virtue, she was subject to Inadvertencies and Infirmities, I cannot deny; but they were not cherished, or allowed of; but still encounter'd and opposed

fed with Antidotes of Repentance and Watchfulness. A rash Word, or an accidental Breach of a pious Resolution, were her Grief and Sorrow; and she groan'd under it, and confessed it, and discover'd her Detestation of it.

In her last Sickness, myself was a Witness of her pious Frame, which was, indeed, disturb'd sometimes with Doubts and Fears; but sheltering herself under the Wings of an almighty and merciful Saviour, to whose Grace she referred all, and by whose Merits she hoped for Pardon, resigned to his Will; and, contented with his Providence, she left this World, to retire to a better.

Died in March 1695, and buried the 2d of April following, at Shipton, in Oxfordshire.

*Some MEMORIALS of the Life of the Rt Revd Dr.
THOMAS KEN, Lord Bishop of Bath and Wells,
by WILLIAM HAWKINS, of the Middle-Temple, Esq;**



THOMAS, youngest Son of *Thomas Ken* of *Furnival's-Inn*, by *Martha* his Wife, was born at *Barkhamstead* in *Hertfordshire*, in *July 1637*. His Father's Family was of great Antiquity, and had possessed a very plentiful Fortune for many Generations, having been known by the Name of the *Ken's*, of *Ken-Place*, an Estate, now ^a in Possession of the Right Honourable *Earl Poulett*, who descends from an Heiress of the *Ken's*. ^b

He was sent to School at *Winchester-College*, where he contracted that Friendship, so closely at length cemented, between himself, and that afterward most truly pious Prelate, *Dr. Francis Turner*, late Bishop of *Ely*; and where his Parts, Application, and Behaviour, were so well employ'd, and observ'd, that he was elected to *New-College, Oxon*; where he took his Batchelor of Arts Degree *May 3, 1661*; and his Degree of Master of Arts, *Jan. 21, 1664*; Batchelor of Divinity, *1678*; and Doctor of Divinity, *June 30, 1679*. But by Reason he out-liv'd all, or most, of his Contemporaries, and that therefore little Account of his Behaviour in that Place can be had, I shall not render this whole Account suspicious, by inserting Surmise, where I intend to advance nothing, but what may evidently be made appear. I shall only add this, that as soon as his Circumstances would permit, he gave them upwards of one hundred Pounds, as a small Acknowledgment for his Education, and towards the erecting of their new Building.

He was from hence, on *Dec. 8*, in the Year *1666*, chosen into the Society of *Winchester*, where his most exemplary Goodness and Piety did eminently exert itself; for that College being chiefly design'd by its Founder, for a retir'd and studious Life, what could a great and generous Spirit propose, but the Good of Souls, and the ^c GLORY of that God, to whom he constantly ascribed it, even in his most familiar Letters? And for this Purpose, he kept a constant Course of Preaching at *St. John's Church* in the *Soak*, near *Winton*, where there was no preaching Minister, and which he therefore called his Cure, and brought many *Anabaptists* to the *Church of England*, and baptized them himself. And that neither his Study might be the Aggressor on his Hours of Instruction; or what he judg'd his Duty, prevent his Improvement; or both, his Closet Addresses to his God; he strictly accusom'd himself to but one Sleep, which often oblig'd him to rise at One, or Two of the Clock in the Morning, and sometimes sooner: And grew so habitual, that it continued with him almost till his last Illness. And so lively and chearful was his Temper, that he would be very facetious and entertaining to his Friends in the Evening, even when it was perceived that with Difficulty he kept his Eyes open; and then seem'd to go to Rest with no other Purpose than the refreshing and enabling him with more Vigour and Chearfulness to sing his Morning-Hymn, as he then us'd to do to his Lute before he put on his Cloaths.

Some Time after he was Fellow of *Winchester-College*, *Dr. George Morley*, then Bishop of that Diocese, made him his domestick Chaplain, and presented him to the Parsonage of

* From the short Account of his Lordship's Life, by *W. Hawkins*, Esq; his Kinsman and Executor; prefix'd to a Specimen of his Works at large; and printed at *London* in *1713*, in *Octavo*.

^a In *1713*.

^b *John*, Lord *Paulett* of *Hinton St. George*, married *Christian*, Daughter and Heir of *Christopher Ken*, of *Ken* in *Com' Som'* Esq; *Dugd. Bar.*

^c *Glory be to God*, was his constant Prescript to all his Letters and Papers.

Woodbay, in *Hampshire*, vacant by the Removal of his Tutor, *Dr. Sharrock*. And it was about this Time he compos'd, and publish'd, his *Manual of Prayers for the Use of the Winchester Scholars*. That *Prelate* soon after, without any Application made in his Behalf, prefer'd him to the Dignity of a *Prebendary* in the *Cathedral-Church* of *Winton*; and he was install'd accordingly, *April 12, 1669*. In which Post, he was taken Notice of by *King Charles the II^d*. In the Year 1675, the Year of Jubilee, he travell'd through *Italy*; and to *Rome*; and upon his Return within that same Year, he was often heard to say, that he had great Reason to give God Thanks for his Travels; since, if it were possible, he return'd rather more confirm'd of the Purity of the Protestant Religion, than he was before. And now that Prince made Choice of him to go with the Lord *Dartmouth*, to the demolishing of *Tangier*; and at his Return from thence, himself gave Order he should be his Chaplain.

He was sometime after this, made Chaplain to the Princess of *Orange*, who was at that Time residing in *Holland*; in which Post, his most prudent Behaviour, and strict Piety, gain'd him entire Credit, and high Esteem with that Princess: But a consequential Act of his singular Zeal, for the Honour of his Country, in Behalf of a young Lady, so far exasperated the Prince, that he very warmly threatned to turn him from the Service; which the Doctor resenting, and begging Leave of the Princess, whom to his Death he distinguish'd by the Title of his Mistress, warn'd himself from the Service, and would not return to that Court, till by the Intreaty of the Prince himself, he was courted to his former Post and Respect; consenting to continue there for one Year longer, during which Time he was taken, at least into a *Shew* of great Familiarity; and when that Year expired, he returned for *England*. This was not unknown to the King, nor did he shew the least Dislike to his Behaviour; for when the See of *Bath and Wells* became vacant, by the Removal of *Dr. Peter Mews* to *Winton*, the King himself stop'd all Attempts of *Dr. Ken's* Friends, who would of their own Inclinations have apply'd in his Behalf, with this remarkable Saying, *That Dr. Ken should succeed, but that he design'd it should be from his own peculiar Appointment*. And accordingly, the King himself gave Order for a *Condesire* to pass the Seals for that Purpose; and he was consecrated Bishop of *Bath and Wells* on *St. Paul's Day*, in the Year 1684. And this even just after his Opinion, *That a Woman of ill Repute, ought not to be endured in the House of a Clergyman, especially the King's Chaplain*, was publickly known. For at that Time the King coming to *Winton*, and his Harbinger having mark'd the Doctor's House, which he held in Right of his *Prebend*, for the Use of *Mrs. Gwin*, he absolutely refused her Admittance, and she was forced to seek other Lodgings.

And now at this Juncture it was, when that King's Period of Life drew near, his Distemper seizing his Head, and our Bishop well knowing how much had been put off to that last Point, and fearing the Strength of his Distemper would give him but little Time, as indeed it prov'd, his Duty urging him, he gave a close Attendance by the Royal Bed, without any Intermission, at least for three whole Days and Nights; watching at proper Intervals, to suggest pious and proper Thoughts, and Ejaculations, on so serious an Occasion; in which Time, the Dutcheß of *Portsmouth* coming into the Room, the Bishop prevail'd with his Majesty to have her remov'd, and took that Occasion of representing the Injury and Injustice done to his Queen so effectually, that his Majesty was induc'd to send for the Queen, and asking Pardon, had the Satisfaction of her Forgiveness before he died. The Bishop having homely urged the Necessity of a full, and prevail'd, as is hop'd, for a sincere Repentance, several Times propos'd the Administration of the Holy Sacrament: But altho' it was not absolutely rejected, it was yet delay'd, from Time to Time, till I know not by what Authority, the Bishop, and all others present, were put out from the Presence, for about the Space of half an Hour, during which Time, it has been suggested, that Father *Huddleston* was admitted to give *Extreme Unction*: And the Interval between this, and Death, was so short, that nothing concerning the Bishop's Behaviour happened, worthy of Notice in this Account. This close Attendance the Bishop thought so absolutely necessary, as thereupon to delay his Admission to the Temporalities of the See of *Wells*; so that, when *King James* came to the Crown, new Instruments were pass'd for that Purpose, and he was accordingly in full Possession.

At this Time, it was frequently said by many of Eminence, who knew him well, *That they never knew any Person so able, and earnest, to do Good in such a Station, as he was*. He had a very happy Way of mixing his spiritual with his corporal Alms. When any poor Person begg'd of him, he would examine whether he could say the *Lord's Prayer*,

or the *Creed*; and he found so much deplorable Ignorance among the grown poor People; that he feared little Good was to be done upon them: But said, he would try, whether he could not lay a Foundation, to make the next Generation better. And this put him upon setting-up many Schools, in all the great Towns of his Diocese, for poor Children to be taught to read, and say their *Catechism*; and about this Time, and for this Purpose, it was, that he wrote, and publish'd; his *Exposition on the Church-Catechism*. And altho' it contain'd nothing, but what was strictly conformable to the Doctrine of the *Church of England*, yet there being an Expression in the first Edition, which the *Papists* at that Time laid hold of, as if it favoured their Doctrine of *Transubstantiation*; he took particular Care in the next Edition, ^e even in that Reign, by altering the Expression, to ascertain the Sense. By this Method and Management, he engaged the Ministers to be more careful in catechizing the Children of their Parishes; and they were by him furnished with a Stock of necessary Books for the Use of Children. And we may now judge, by the great and good Success of the Charity-Schools, which are now so numerous, what great and good Ends he at that Time propos'd. About this Time also, he publish'd his *Prayers for the Use of the Bath*.

He went often in the Summer Time to some great Parish, where he would preach twice, confirm, and catechize; and when he was at Home on *Sundays*, he would have twelve poor Men, or Women, to dine with him in his Hall: Always endeavouring, whilst he fed their Bodies, to comfort their Spirits, by some chearful Discourse, generally mixt with some useful Instruction. And when they had dined, the Remainder was divided among them, to carry Home to their Families.

By his Instruction and Example, he aw'd Men into a Sense of Religion and Duty. He often deplor'd the Condition of the Poor at *Wells*, who were very numerous. And as he was charitably disposed, so he was very earnest in contriving proper Expedients of Relief; and thought no Design could better answer all the Ends of Charity, than the setting-up a Work-house in that Place. But judging it not practicable without the Advice, or at least the Assistance, of the Gentlemen, he therefore often met, and consulted with them; but not finding any suitable Encouragement, he was forc'd to desist. In this he had a double View; to rescue the Idle from vicious Practice, and Conversation; and the Industrious, from the Oppression of the Tradesmen; who, to use his own Expression, *did grind the Face of the Poor, growing Rich by their Labour, and making them a very scanty Allowance for their Work*.

His Conduct at the Time of the Rebellion under the Duke of *Monmouth*, had sufficiently confirm'd King *James* in Opinion of his Duty and Allegiance; insomuch, that altho' he daily reliev'd some Hundreds of the rebel Prisoners, then in *Wells*, daily praying with them in Person; the King judging that it was only out of a Principle of Duty to distressed Brethren, to save them from perishing both in Body and Soul, never so much as harboured any jealous Thought of him: Nay, so far did that King entertain Hopes of his absolute Obedience to his Will and Pleasure, that altho' many of his Sermons were fram'd against the Church of *Rome*, yet it was thought worth while to attempt to gain him over to the Interest of that Party at Court; but so ineffectually, that upon the preaching of a Sermon in the King's own Chapel at *Whitehall*, ^f which seems wholly intended against, both the *Popish* and *Fanatick* Factions, then united at Court; and it being misrepresented to the King, who had not been present at Divine Service, but sending for the Bishop, and closeting him on the Occasion, received nothing in Answer, but this fatherly Reprimand, *That if his Majesty had not neglected his own Duty of being present, his Enemies had miss'd this Opportunity of accusing him*; whereupon he was dismiss'd.

But altho' that Prince did not mistake his Integrity, yet certainly he was mistaken in him on a much more fatal Occasion; for now came the dispensing Power in Play, and his Majesty's *Declaration of Indulgence*, was strictly commanded to be read; when the Bishop was one of the Seven, who openly opposed the Reading it, suppress'd those which were sent to him to be read in his Diocese, and petitioned the King not to pursue, what was likely to prove so prejudicial both to Church and State: Which Petition being called treasonable, was made the Occasion of committing him to the *Tower*, in order to a Trial: All which being already known, I shall no longer dwell on so grating a Subject. But tho' he dared to disobey his Sovereign, in order to preserve the Purity of his Religion, and the Care of his Flock was always nearest his Heart; yet rather than violate his Conscience by transferring his Allegiance, he chose to leave both himself and them, to the Protection of the Almighty.

^e Vide the Edit.

^f In 1685.

So when the Prince of *Orange* came over, and the Revolution was grounded on the Abdication of King *James*, the Bishop retired; and as soon as King *William* was seated on the Throne, and the Oaths of Allegiance were to be taken to him, he, for his Refusal being deprived by the State; did relinquish his Revenue, tho' not his Care; with as clear a Conscience, and as generous a Mind, as that by which it was once bestowed on him.

At the Time of his being made Bishop, Mr. *Francis Morley*, Nephew to the foremention'd Bishop, knowing how little he had provided for such an Expence, as attends the Entry and Continuance in such a Chair, most generously offer'd, and lent him a considerable Sum to defray his Expences, and furnish him with an Equipage, as his Station required: Which he would often mention with a grateful Acknowledgment, expressing a particular Satisfaction, when he found himself in a Condition to discharge the Debt. And he was often, by Dr. *Thomas Cheyney*, one of his Chaplains, to whom I am oblig'd, for many of the Particulars which frame this Account, observ'd to complain, that for this very Reason, *no great Matter was to be expected from him*; as thinking himself obliged to be just, before he could be charitable. But here, if any should expect Extravagance, in that having enjoy'd such Preferments, he was still Poor, it must be observ'd, that, if there can be an Extravagant in Good Works, he was such, in that most excellent Gift of Charity. His whole Fortune lying in his Preferments, those of his Relations who were necessitous, but whom he could never regard the less for their being so, were a continual Drain upon his Revenue: And he seem'd to joy with those who liv'd in more Plenty, not more for their own Well-being, than that thereby he was at Liberty to disperse the Remainder of his Income, to necessitous Strangers. Which he always did, with so open a Bounty, that he became a common Father to all the Sons and Daughters of Affliction. His *Charity* was so extensive, that having once, while in the See of *Bath and Wells*, receiv'd a Fine of four thousand Pounds, great Part of it was given to the *French Protestants*; and so little Regard had he to future Contingencies, that when he was depriv'd by the State, which was not long after, all his Effects, after the Sale of all his Goods, excepting his Books, which he never sold, would amount to no more than seven hundred Pounds. Which, with the ever to be acknowledged Generosity of his noble Friend, and eminent Benefactor, procur'd him the Enjoyment of a clear quarterly Payment of twenty Pounds, which that noble Peer charg'd on Part of his own Estate; and which, among many other, and greater Favours, is thus thankfully acknowledged in the last Will and Testament of our grateful Bishop; *viz. I leave and bequeath to the Right Honourable THOMAS Lord Viscount WEYMOUTH, in Case he out-lives me, all my Books, of which his Lordship has not the Duplicates, as a MEMORIAL of my Gratitude, for his signal and continued Favours.* Besides which Gift of Books, he had in his Life-time, both before and after Deprivation, given several large Catalogues to Places that were populous, and had parochial Libraries within his own Diocese. He had an excellent Genius for, and Skill in Musick; and whenever he had convenient Opportunities for it, he perform'd some of his devotional Part of Praise with his own Compositions, which were grave and solemn.

He had always a great Relish for *divine Poesy*; and in his Retirement under this noble Lord's Roof, he compos'd many excellent, useful, and pious Pieces. But now his publick Affairs giving room, and his cholick Pains rendring him incapable of more serious Study, he applied himself so happily to this favourite Entertainment, as thereby, in some Measure, to palliate the Acuteness of his Pain, and, as is hop'd, and conceiv'd, may give full Satisfaction to his Readers, by promoting their chief Happiness, to the Glory of God the Giver. So close was his Application to these Studies, and so was his Mind bent upon Quietness, that during all the Time of his Retirement, and among all the Attempts of, and Clamours against, those called *Jacobites* in the Reign of King *William*, he was never once disturb'd in that quiet Enjoyment of himself, and 'tis presum'd, never suspected of any ill Design; since never publicly molested, or privately rebuk'd. 'Tis true, he was once sent for by Warrant, to appear before the Privy-Council in the Year 1696. g

But because some have attempted to detract from this good Man, as if tainted with Errors of Popery, and not so stedfast to the Doctrine of the *Church of England*, and perhaps for want of a steady Conduct about the Time of the Revolution; I think myself obliged, from his *Will*, made not long before his last Sickness, and which being taken as a Death-bed Profession of Faith, may gain the greater Credit, to transcribe the Words following; "*As for my Religion, I die in the Holy Catholick and Apostolick Faith, profess'd by the*

g To which he voluntarily surrender'd, and was examin'd, in Relation to a printed Paper, subscrib'd by the depriv'd Bishops, to beg the Alms of charitable People; which Examination, together, with his Answers, being printed at the End of the short Account of his Life, from whence these MEMORIALS are extracted, we thereto refer the Reader.

“ whole Church before the Disunion of East and West; more particularly I die in the Communion of the Church of England, as it stands distinguish'd from all Papal and Puritan Innovations, and as it adheres to the Doctrine of the Cross. ”

And now to close all, I shall set forth one Instance of Care; that himself might not offend. For whilst he stay'd in Town, and lodg'd with his old Friend Dr. Hooper, afterwards Lord Bishop of Bath and Wells, who had daily, and earnestly discours'd him on the Subject of Compliance with the Oath; he at last used these Expressions to him, *I question not, but that you, and several others, have taken the Oaths with as good a Conscience, as myself shall refuse them; and sometimes you have almost perswaded me to comply, by the Arguments you have used; but I beg you to urge them no farther; for should I be perswaded to comply, and after see Reason to repent, you would make me the most miserable Man in the World.*

And lest any hereafter looking into his Will, and observing the Legacies therein bequeath'd, should determine, that either he who left such Legacies, could not be this describ'd poor Man; or this Man of Charity, to have left more Legacies than Effects; I think myself oblig'd to reconcile these seeming Contradictions, by a very easy Explanation. For so little Distrust had our present Princess^h on the Throne, of any ill Actions of this just and religious Bishop, so great an Opinion of his Honesty and quiet Temper, that notwithstanding he could not be prevail'd with to qualify himself for living under her Protection, by the then necessary Oaths; yet she was glad he would not refuse her yearly Favour, which she was graciously pleas'd to bestow on him to his Death, and wou'd often complain, it was too little for his Thanks, which he dutifully sent her; which, together with a Legacy given him a little before his Death, by a very valuable Friend of his, not only enabled him to do many Acts of Charity in his Life-time, as what he chiefly propos'd by accepting it, but his Executor likewise, to discharge all such Legacies, as he thought fit to charge him with.

I shall not be so bold as to sum up the Character of such a Man, I have neither Leisure, or Opportunity, to search for particular Facts, a large Account of his Life requiring both a more able and polite Genius and Pen; but shall only add some few Matters of Fact of my own Knowledge concerning his last Sickness.

Making bloody Water, which was thought to be occasioned by an Ulcer in his Kidnies; he went to Bristol in the Beginning of the Year 1710, for the Benefit of the Hot-Well; where he spent the Summer, and till November following. At which Time, he removed to Leweston near Sherborne in Dorsetshire, a Seat belonging to the honourable Mrs. Thynne, whose good Works merited his Respect and Acknowledgment, as much as her Generosity attempted the Relief of his Distemper. And being there seized with a dead Palsy on one Side of him, he was confined to his Chamber, till about the Middle of March; when, being as he thought, able to take such a Journey, he resolv'd for the Bath, in Hopes to find Relief from those Waters; nor could the Perswasions of that good Lady, or his Physician, divert his Design, tho' he laboured under another Distemper, viz. the Dropsy. So calling at Long-Leate on Saturday, in his Way thither, he spent that Evening in adjusting some Papers; all the next Day he confined himself to his Chamber, and on Monday he was confined to his Bed; till on the Monday following, March 19, 1710, his Soul was set free.

He was remarkably patient in his Sickness; and when upon his own Enquiry of his Physician, how many Days he thought he might probably live, desiring him to speak plainly and freely; and telling him he had no Reason to be afraid of dying; and being by him answered, *about two or three Days*; his only Reply was, his usual Expression, and that without the least Concern, *God's Will be done: Desiring that no Applications might be made, to cause him to linger in Pain.* It can be no Wonder he should so little regard the Terrors of Death, who had for many Years travelled with his Shrowd in his Portmantua, as what he often said, *might be as soon wanted, as any other of his Habiliments*; and which was by himself put on, as soon as he came to Long-Leate, giving Notice of it the Day before his Death, by way of Prevention, that his Body might not be strip'd. He doz'd much the Day or two before he died; and what little he spake, was sometimes not coherent, which having been plied with Opiates, seem'd to be rather the Effect of Dream, than Distemper.

He was buried at Froome-Selwood, it being the nearest Parish within his own Diocese to the Place where he died, as by his own Request, *in the Church-yard, under the East Win-*

dow of the Chancel, just at Sun rising, without any Manner of Pomp or Ceremony; besides that of the Order for Burial in the Liturgy of the Church of England; on the 21st Day of March, 1710, Anno Ætat. 73.

*The CHARACTER of His Grace JOHN MANNERS, DUKE of RUTLAND, by HENRY FELTON, B. D. of Queen's-College in Oxford. **



F Innocency of Life, if Probity of Manners; if an unspotted Conversation; and a constant Course of virtuous Actions; if Piety towards God, and Love to Men, can give us any Hope, concerning this great and good Man, that he is blessed, we may comfort ourselves in this strong Assurance, that he sleeps in Jesus.

And now while we pay this just Debt to his Memory, while we gather Comfort from his Life, we may be *instructed by his Example, of excellent Use in this degenerate Age*, to enforce the Practice of neglected Virtue, and *restore Nobility to its ancient Lustre*. I speak in an Audience that knew him well: I may fall *short of his due Praises*; but I have this Confidence, I am sure, in the Judgment of you all, that *I can't exceed in his Commendation*. *Virtues, like his, should not be concealed*; and tho' he made no Ostentation of them, while he liv'd, yet they ought to *speak, when he is dead*, and not be buried in his Grave.

He was of high Descent, of ancient Nobility, in a long Course of great Alliances with the best Families in the Kingdom, and from the first Earl of Rutland, related to the royal Blood, in the Person of a Daughter of the House of York, Sister to King Edward the Fourth.

And as far as the Memory of his Ancestors is yet preserved, he was not only descended from *great, but good Progenitors*: A rare Felicity remarkable in his Line, which from Father to Son, has yielded a Succession of *virtuous Men*, and entailed a Blessing on the Family, which is still transmitted to Posterity.

He was himself a Person of *eminent and unblemish'd Virtue*, of a kind and noble Nature, benevolent to all, and Magnificent, as became him, but *without Vanity and Ostentation*.

He felt the Infirmities of Age, but *without the Moroseness that attends them*; his good Nature preserv'd him from it. He was easy himself, and lov'd to have others so; and his greatest Pleasure was to see all pleas'd about him.

He was a *wise and understanding Man*. He did *nothing in Hast or Hurry*. He *consider'd well before he resolv'd*, and so justly, that he seldom chang'd his Resolution. He was *constant and steady in his Temper*, which made him a valuable and faithful Friend. He had a *great Sense of the Religion of his Word and Honour*; which made him not forward to promise, but certain to perform.

In his publick Station he appeared but seldom, and lived for many Years in a noble Retirement. His Love of Quietness first drew him from the Crowd and Bustle of the World; afterwards his Years fitted him for Ease and Rest, and made that necessary at last, which was his Choice at first: But his private Life was a Blessing to the Publick, and his Castle, like some happy Star, diffused its kind Influences on all the Country round him.

To our *gracious Queen*,^a he was a *most loyal Subject*. He *honour'd her while he lived, and pray'd for her with his dying Breath*. He was a *true Lover of his Country, of our Church and Constitution*, and as far as ever I had the Honour to hear him express himself on those Points, the *Prerogative of the Crown, and Liberty of the Subject*, were dear to him. He *esteem'd the Crown, the Honour and Safeguard of the Nobility, and the Liberties of his Country, the Glory of our Land*; and therefore he *join'd heartily in the Revolution*. He *honour'd the late King*,^b as our *Deliverer*, and thought it the happiest Circumstance of that great Event, that in the Persons of the *late Queen*^c and Him, the Monarchy was preserved, while our Liberties were secur'd, and that the Blessings of this Reign, that

* From the Sermon preached at Bottesford, in Leicestershire, Febr. 23, 1710-11. Dedicated to His Grace John then Duke of Rutland, and Father to the present Duke; and printed at London in 1711, in Octavo.

^a Anne.

^b William III.

^c Mary.

the *Queen sits peaceably on the Throne of her Ancestors*, are owing to the Establishment of the former.

He lived and died *in Communion with the Church of England*; and as he was a noble Patron to the Clergy, in the free and honourable Donation of his Preferments, so he always treated them with a Regard, that looked more like a Condescension in him, than a Debt to them, especially if we consider the Usage and Humour of the present Age.

To all Men, *he was courteous and affable*; and as he was never wanting in the greatest Civilities to the Gentry round him, they ever paid him the greatest Honour and Respect. He had *the true Secret to preserve a due Regard to himself*, while by the Gravity, the Kindness, and Easiness of his Deportment, he was belov'd and reverenc'd by all that approached him.

To his Children and his Children's Children, he was *a kind and indulgent Father*: He studied not only their Happiness and Welfare, but their Ease and Contentment.

To his Servants, he was *a just and righteous, a good and noble Lord*. He understood *Fidelity and Diligence*, and would reward them. He lov'd his Servants, and lov'd them the more, the older they grew in his Service. He was *never loud and boisterous*. His Language was *never undecent*. He understood himself too well, to demean himself so before them. He was *Patient of their Neglects*, and easily pleased with their Performance: And I may add, *that those who were long with him, and in nearer Attendance on him, he treated with the Humanity of a Friend, not with the Imperiousness of a Tyrant*.

His *Justice to all Men, with whom he was concerned*, can't be too much imitated, and commended: *The Hire of the Labourers were never in his Hand*, and the Course of his Payments was just, and punctual, in *Weight and Time*.

He had a large and noble Revenue, and he managed it as nobly. *Hospitality and Charity* call'd for large Supplies, and they were never wanting; both were constant and uninterrupted. His Table was always furnished like the Table of a true *English Nobleman*, and carried more Resemblance of *ancient Hospitality*, than *modern Decorations*: For, *he loved the old English Ways and Customs*, and all was hearty and substantial at his Board.

And as Plenty lived within, *his Charity flowed in large Streams without*, and refresh'd not only the Poor at his Gates, but the Poor about him, to a wide Circumference. The Springs that fed these Streams were constant, and never fail'd. They always ran in a full Current, never grew shallow in any Part, but oftentimes overflowed in many.

He enlarged this *Hospital*, first founded by his *Ancestors*, and endow'd it for the Maintenance of *more poor Brethren*. And having been so conspicuous in *his Charity while he lived*, and leaving such a Son behind him, there was the less Occasion for Charities when he died, tho' these are not wanting, to make *the End of his Life* agreeable to the whole Course of it before.

And tho' his Expences in the Support of his State and Dignity, but more especially, *in his Charity and Hospitality*, were very great; yet God so blest him, that his Means encreas'd, as his Family was enlarg'd, and many fair Additions were made to the original Estate, which was much burthen'd, when he first enter'd on it: But then we may consider, that as God blest him, he was also careful and frugal, *nobly and splendidly Frugal indeed in his Management*. He had no *Vices*, and no *Follies to maintain*; and *his Example may teach our Nobility*, as many as want to learn this Lesson, *How very Nobly they may live, how much in being just and charitable they may excel; and at the same Time, improve their Fortunes, instead of debasing their Honour, and ruining their Estates*.

God was merciful to him, and blest him in all his Ways. He was the only Son of his Family, for a long Time; but he lived to see, from his last happy Marriage,^d a numerous and hopeful Offspring. His Children that survived, he married into great and noble Families. His Son to a most excellent Lady,^e whom he highly respected. His Daughters to two noble Lords, of great Honour and Virtue:^f And from these Marriages, he saw a most promising Issue; and at his Death, as in his Life, *he praised and glorify'd God for these, and all other his Mercies to him*.

His last Sickness he took patiently, and resigned himself to God. He blessed his Children, and departed this Life in Peace. He died *full of Years, and Honour*, and of good Works, and *doubtless his Works follow him, and he sleeps in Jesus*.

Died Feb. 1710-11, and buried the 23d of the same Month, at Bottesford, in Leicestershire.

^d With Catherine, Daughter of Baptist Noel, Viscount Campden.

^e Catherine, Daughter of the Lady Rachel Ruffel.

^f John Lord Gower, and Baptist Noel, Earl of Gainborough.

*The CHARACTER of Her Grace CATHERINE,
DUCHESS of RUTLAND,† by WILLIAM BURSCOUGH,
M. A. Fellow of Wadham-College in Oxford. **

 ECAUSE Example, especially when we meet with it in our Superiours, has a very great Influence upon us, and in some Respects more commanding than any Reasoning, I will shut up this Discourse with a *true and faithful CHARACTER of that great and good Person, whom we now commemorate.* In which I design no forc'd or fullsome Panegyrick; but only to remind you of some Particulars, in which she very *eminently practis'd the Duties of the Christian Life.*

And this indeed, is the only allowable Topic of Praise in this Place, and at this Time. For as the Hand of Death has taken away all earthly Distinctions of Place and Title; the only Distinction now remaining, is, *that which her own Goodness and Virtue have procur'd her.* When all Things have deserted us, this only continues stedfast, *the common Inheritance which the Poor and Base divide with the Great and Noble.* It must be own'd, however, *That there seems something more attracting and harmonious, in the Lives of those Few, who, to an high and exalted Quality, have join'd equal Innocence and Integrity.*

And here I am satisfy'd, that I shall say no more than what all, who had the Honour of an Acquaintance with this Lady, will agree in, *That she liv'd always under an awful Sense of her Dependance on almighty God, which she testify'd by constant Devotion to him, both publick and private.* In her Attendance at the public Offices of our Church, I can speak from my own Observation, *that it has been always serious and decent, not out of Form, but, as far as could be judg'd, out of a true and inward Sense of her Duty.* Nor was the Behaviour of this great Person, free only on the one Side from *Lightness and Indifference,* but on the other, from *Vanity and Ostentation.* She was bless'd with a good Judgment, and knew how to keep the Mean between *Profaneness and Enthusiasm.* Her Behaviour therefore was *devout,* but unaffected; *Exemplary,* but without Art or Design: For 'twas to God alone she desir'd to recommend herself, and not to the World.

As to her private Devotions, the Circumstances of those are only known to the GREAT BEING, she address'd them to; for the Regularity of them, it was well known; and for the Substance of them, it in some Measure appears from several Papers written with her own Hand, and left behind as lasting Monuments of her Piety. *These are full Evidences of her private Worship; tho' had we none of them to appeal to, I could appeal to one greater than all, I mean, to the general Integrity of her Life and Conversation:* For never did any one keep up so unblameably to the *constant Practice of publick Duties, without as constant an Intercourse with God in Private.* Such was her Carriage towards her CREATOR. And then,

As to her general Behaviour to the World; to her Superiours, tho' few indeed were in that Rank, her Deportment was with Deference and Respect; to her Equals free and inoffensive; and to her Inferiours, many of you are Witnesses, how condescending and obliging it was, how free from any Thing of that Pride and Haughtiness, which so often attends Greatness, and so ill becomes it.

To her Relations, in whatever Degree they stood, she was *loving and affectionate.* To HER, who first should be mention'd, from whom, under God, she receiv'd her Life, she was *ever dutiful and observant;* always mindful of that often neglected Duty, *filial Piety;* which in all the Stages of Life, *Children owe their Parents,* and which she was persuaded *they could never out-grow.* She knew that the Debt which all Children owe their Parents could never be repaid: And she knew that her own was much increas'd by the Blessing of a most careful Education, and by the great Advantage of the domestick Example she had from her Infancy enjoy'd. So that she was perswaded, that she ow'd, not only her Life to her Parent; but what was much dearer, *her Proficiency in Virtue;* of all which, she was highly sensible, and endeavour'd to demonstrate her Sense of it in every Instance of *filial Reverence and*

† Consort to His Grace John then Duke of Rutland, and Daughter to the Right Honourable the Lady Rachel Russel.

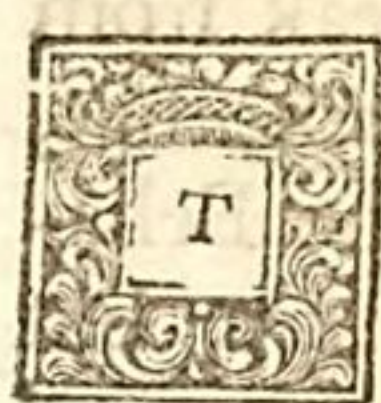
* From the Sermon preached at Bottesford, in Leicestershire, Nov. 10, 1711. Dedicated to the above-mention'd Honourable Personages; and printed at London, in 1712, in Octavo.

Obedience. To this *filial Reverence*, she took Care to join the *twin Duty of conjugal Affection*, nor was it easy to determine in which Relation she appear'd best, *whether as Wife, or Daughter*. Of the last, I have already spoken, and of the first, I need say no more than, *That after blessing her Lord with a numerous and hopeful Issue, she gave this best Evidence of her Love both to him and them, in the tenderest Care and Concern for their common Off-spring*. To this, she gave constant Attendance in her Health, and on her last Bed of Sickness, and in her last dying Words, having them all before her, she breath'd out her Soul in those pious Instructions, and recommended them to the Care of Heaven, with that *Energy of Affection, and that sedate and compos'd Seriousness of Mind*, as shew'd it not to be any sudden or unusual Transport; but the fix'd and habitual Thoughts of her Soul.

In this blessed Temper of Mind, and in the Midst of these holy Pangs, as I may call them, for the eternal Welfare of her Children, did this excellent Lady expire: So that in the Apostle's Phrase, she seem'd in her last Hours, *travailing again with them*; and sickned indeed, in the natural Birth of one, but dy'd in Labour with the spiritual Birth of all.

Died in 1711, and buried the 10th of November, at Bottesford, in Leicestershire.

The CHARACTER of the Rev'd Dr. JOHN DAVIES,
Rector of Heydon, in Essex, by RICHARD WARD,
A. M. Rector of Belton, in Lincolnshire. *



THE Change which hath lately happened in this Place, and the Character of him that is deceas'd in it, are too considerable not to have some particular Notice taken of 'em. Nor, in one Sense, can any Person easily be fitter to do it than myself, however defective in another; who both so well knew him, and receiv'd so great Obligations from him; which yet shall not byass me in doing more than Justice to his Person and Memory.

And here, in order to the setting him more clearly before your Eyes, I shall touch upon some Things that relate to him, from the very Beginning of his Time in the World.

Dr. John Davies was born at Chilton in Berkshire; in the House of the Reverend Dr. Lawrence, his Mother's Father, and sometime Greek-Professor in the University of Oxford; but was soon remov'd from thence to Plimouth in Devonshire. His Father was a Physician of much Note in those Parts; to such a Degree, that when he determin'd, at the Restoration, being a great Royalist, to remove to London, the Gentlemen of that Country, tho' without Success, offer'd freely to make amongst themselves a large and honourable Subscription, yearly to be paid, to detain him in it. He died generously in the Time of the great Plague in that City; having resolv'd with himself, not to leave that Place in its Adversity, which he serv'd and liv'd by in its Prosperity.

His eldest Son John, he sent to Baliol College in Oxford; where, even in his younger Time, he was extremely religious, being deeply, and passionately concern'd touching the great Duties and Doctrines of the Gospel; the Favour of God, and his own eternal Salvation. I have heard him give repeated and extraordinary Relations of his Seriousness and Devotion, his Anxiousness and Experiences as to these Matters.

After having taken his Degree in Oxford, being design'd for Physick, he was sent by his Father into France; where he staid two Years, for his Benefit and Proficiency in those Studies: But returning into England, and having in a little Time the Happiness to see the glorious Change of Things, in the Year 1660, he soon laid aside the Thoughts of Physick; and, as he was always inclin'd, resolv'd, with God's Grace, to take upon him the Profession of Divinity.

Waving some good and advantageous Offers that were otherwise made him, his first Appearance, as to the Service of the Church, was in the Bishoprick of Durham; to which Place he went with his honourable Friend the late Dr. Granvill, who had soon great Preferments bestow'd upon him, and at length the Deanery, to be an Assistant there, and Companion to him: In which Parts he quickly became noted for his excellent Under-

* From the Sermon preached at Heydon, in Essex, Octo. 20, 1717, and printed at London, in 1718, in Octavo.

standing, Preaching, and Piety; his Zeal, Charity, Gravity, and exemplary Conversation; of which I could give more particular Accounts, if need were.

But he was the same Person, in a great Measure, in all the Stages, or Stations of his Life; and so by what you saw of him so long here, you may collect his Conduct in other Places. I myself being over in those Parts once with him; a pretty Number of Years after he had left them, observ'd a more than ordinary Respect and Emotion amongst the People, at the Sight of him.

After about twelve Years stay in that Country, he removed then, at length, with his Family to *London*; and after no very long Abode there, came and settled himself from thence, by an unexpected Providence, here at *Heydon*. What he was in this Place, from first to last, during the Space of one and forty Years he lived amongst you, you, in great Part, do sufficiently know; and in some Respects, again, I may be bold to say, you know not.

You cannot indeed, first, but very well remember, I mean many of you, what Manner of Conversation he had amongst you, from his first Entrance upon this Charge, to his so lately leaving it; his Zeal, Piety, Christian diligent Performance of all the pastoral Duties, *whether* publick or private; *his* most eminent Charities, *whether* from his own or other Hands, and *these* of all Sorts, display'd amongst you: His feeding, cloathing, visiting, and also curing, as need was, by a skilful, worthy Physician, the Poor and the Sick amongst you; to say nothing of his Helpfulness unto any others: His most hearty Exhortations at all Times, *whether in the Church, or out of the Church, in Season, or out of Season*, to a good and christian Life: His putting you indeed upon every Thing that was agreeable to your holy Profession; particularly a great and powerful Faith in God, through our Lord Jesus Christ, for Grace here, and for Glory hereafter; a fix'd and powerful Belief, after the fullest Manner, in the great Creator, Redeemer, and Sanctifier of the World; with all the glorious Things at large, Mysteries and Treasures, that are contained within the Verge and OEconomy of the Gospel; and what is the Crown of all, a Conversation and Spirit that is suitable to the whole.

His exhorting you to a constant Observation of the *Church* and *Sabbath*; to the frequenting of the *divine Service* upon Week-Days and Holy-Days, to the best of your Powers, as well as on the *Sundays*; the Success of which was, more especially of late Years, very considerable amongst you at the Times it was celebrated; his exhorting you very seriously to a frequent pious Reception of the *holy Sacrament*, as the Epitome or Compendium, the Badge and Substance, as it were, of our entire Religion: To the good ruling and ordering of your *Children*, your sending them to be *catechized*, and assisting them in it; the being yourselves sensible both of the Nature, and the Duty of *Confirmation*; or the taking of their Baptism upon themselves; with the other Ends of that holy Performance; and then endeavouring with himself to make *them* sensible of the same also: To the coming *early* to the Church, without a just Hindrance, both *Forenoon* and *Afternoon*; the behaving yourselves with *Seriousness* and *Reverence* in it; your attending diligently to your Powers, to the whole that is done in these Assemblies, and to the bearing of your christian *Parts* in it.

His exhorting you very earnestly to *private Prayer* as well as publick; and to Prayers in your *Families*, so far as you are able, as well as publick or private: To the reading of the *Scriptures*, and other *good Books*; or the hearing them read by some others; divers of which, from Time to Time, he also furnish'd you with: To the *counselling* or *exhorting* of one another; and to the encouraging of any *good*, but the discountenancing or rebuking of any *evil Ways*; and not suffering Sin, Scandal, or Profaneness, to reign in the Wicked without controul: He was for the *Laws* being executed, after their true Meaning, upon all such.

His exhorting you to all Justice, Temperance, and Virtue; to Peaceableness, Forgiveness, and Heavenly-mindedness; to a Contempt indeed of this World, in comparison of the next; to Prudence and Diligence; Quietness and Contentedness; Patience under Afflictions; Trust in Providence, and a Submission to the Will of God in all Things; in fine, to an universal Kindness, Helpfulness, and Charity towards one another.

And now *remember* here again, and *consider* well his own Seriousness, Serviceableness, and exemplary Life amongst you; his constant ardent Desires for the Glory of God, and the good of Souls; his free and powerful Way of talking and conversing with you; the Spring he had always in him both of divine Thoughts, and also suitable Expressions; few, if any, exceeded him in this Way; and if he exceeded here at any Time even himself, or went too far in the Nature of his Admonitions or Reproofs, it was usually a pious Zeal for Religion, a Fervour in the Behalf of true Righteousness, and against Ungodliness or Sin;

Sin; something which was amiss, that was the chief Occasion of it: *Plainness, and too great Plainness, was*, he would sometimes say, *his Character*.

These, and Things of a like kind, I mean the whole that hath been spoken, I dare say, you cannot but all very well *remember*: they were noted, I may add, and eminent in him.

In these Ways then he both lived and died; they were the same in him to the very last of all, according to his Strength, as they were in his foregoing Time. When he had a very great Sickness, about four Years since, he told me what a *strong Sense* he had upon his Mind, for a still stricter Performance of his *ministerial Duties*, if God should be pleased to recover him from it: And he endeavoured, I am assur'd, to answer that his earnest Resolution.

In a Word, you all knew him, nay, all his Friends, and the Neighbourhood knew him, to be a Person of a very strong and clear Head; a sharp and excellent Understanding in Things natural or divine; of great Sense and Power for either speaking or writing; a full and admirable Preacher, Expounder, and Exhorter, from either Desk or Pulpit: Tho' he did all this generally, throughout his whole Life, from Heads, and some general Meditations, and not from any set or studied Discourses. He had a Genius and Presence both of Mind and Body, that in the Time of his Health were more than ordinary; such as either at Home or Abroad, would obtain a Regard; and he was a skilful Casuist, Counsellor, or Adviser, in Matters outward or inward, of Conscience, or of the World, to such as had the Trial or Experience of him.

Nor is it fit to pass in intire Silence, the free and pleasant Part of his Conversation, which was also highly considerable, as well as that which was serious and pious.

His Heart, and his Purse too, was in almost every good and christian Design; he was an earnest Exhorter unto a due Charity upon all extraordinary *Briefs*; he neglected none; but to some, besides what was publickly given in the Parish, he hath given much more afterwards in another Way. For an Instance of this, I shall only name here one of the Collections that we had for the *French Protestants*; to which he gave in the Parish forty Shillings; but twenty Pounds afterwards of his own Money, in a Way that was more private: And several such like Things as these, more than I shall mention, I have known him to do.

He had a true Sense indeed, upon his Mind, of all extraordinary Charities or Occasions, as well as such as were more ordinary; and considered them accordingly. It was with great Satisfaction, that he observed, a pretty many Years since, the *Societies* form'd in *London*, and in other Places, for divers very worthy and christian Purposes: As, for a publick, legal *Reformation of Manners*; for the promoting of *practical and christian Knowledge*; for raising *Charity Schools*; erecting *Libraries*; and for the *Propagation of the Gospel in foreign Parts*: He was in, to his Power, with all of them, and more or less a Contributor unto all. When the Reverend Dr. *Bray* was first engaged in the last of these, by himself, and Friends, he furnish'd out the Sum of two hundred and eleven Pounds for *Missions*, or the Use of that truly noble, and evangelical Charity, in the Space of three Years; as I find by the Doctor's own Accounts delivered in to the Society, or Corporation of Members for that Service. He hath since assisted in these good Works, and died a *corresponding Member* with one of the *Societies* that hath been mentioned.

The Poor or the Distressed, the *Orphan* or the Prisoner, wherever found, *have* not, on due *Occasions*, gone without his Relief. He would help them, if possible, by himself or others. His being *made* one of the worthy Executors of *Gabriel More*, Esq; Nephew to the learned Dr. *Henry More*, furnished him with many excellent Opportunities of doing good, to his high Contentment and Satisfaction. And he was at all Times of his Life exceeding liberal, for his *Circumstances*, of his own *Charities* as well as those of others.

A learned, but imprudent Clergyman, a Friend of his, so incumbred himself to the Value of two hundred Pounds Debt, that he was cast into Prison. By his sole Pains and Activity, he raised for him, in some little Time, in divers Parts of the Kingdom, the Sum of about one hundred and sixty Pounds, freed him absolutely from his Debt, and sent him to the Duties of his Cure in Peace.

And as he did this, so also hath he sundry Ways, and in other Respects, been eminently serviceable to many of his Friends, as their either Conveniencies or Necessities required.

He had an admirable Faculty for the moving others in the Ways of Beneficence; and he had those Arts of Address, and of a charitable or religious Eloquence, that seldom fail'd, more or less, of obtaining their Ends. It was his Talent, I us'd to tell him, and what he seemed to be peculiarly fitted for. From some equally great, and also good Persons, he hath had, upon some Occasions, very large Sums, and noble Charities.

His Undertaking, *by his own Cost, Industry, and Interest, or the Contributions of others*, to reprint so many of the Works of that most excellent Person, Dr. Henry More, with their respective *Scholia*, put generally into *English*, was a *Work* fit for few, if for any indeed, but this singular Person that I here treat of: And however some may please not equally to *admire the Author, or the Task*, yet shall it be the lasting Praise of my Friend, and his *Reward too*, as well as *Benefit of the Publick*, that it was *so happily* attempted; and is *also now*, in all Respects, finished.^a There are Heaps of Letters, testifying an *uncommon Satisfaction in the Author*, and his *Works*, and in this Reverend Person, for his noble Pains and Atchievement in them.

To this I must add next, his paying for many Years, *by himself or others*, for a *Charity-School*; or for the teaching of twenty Children in this Place; and now, at last of all, his settling it for *Posterity*, by a Sum of 10*l.* per *Annum*, and a *School-House* to be built for the Service of it: And this again, *partly by his own*, but chiefly the acquired *Bounty of some charitable Contributors*; he, *at once doing Good*, present and future, by these Means; exercising *his own Virtue*, and becoming the happy Instrument of engaging many others in *good Works*, of which they shall never have the least Occasion to repent.

He hath been thought by some, that did not understand him, a *Lover of Money*; but, if he was *so*, it was *only to do good with*: And whereas, again, it hath been thought by others, that he was very *rich*, and was like to die *so*; besides what hath been before intimated, his Way and Manner of Living, the *good Works* that he did, and the very Circumstances of his Will, and what he left, shew sufficiently the *contrary unto this Opinion*.

And indeed, it well deserves here to be particularly noted, *how dead he was to any publick Preferments more than he had*. Notwithstanding all the Interest, and Pretences he might have had for some Advancements, in all the late Reigns, *he never, to my Knowledge, took so much as the least Step that Way for himself*. He was in these Matters far from being a *Self-seeker*; and resolv'd to be contented with that, which, by the Providence of God, he enjoyed: Which, tho' it was but moderate for his Worth and Degree, yet upon presenting a Person in a very high Station with some Book, he pray'd a Friend with Pleasantness to let him know, that it came from one *that wanted nothing, desired nothing, and that would have nothing*: So far was he from any Attempts or Desires to serve himself in these outward Things.

He was, as we may perceive by some foregoing Accounts, a hearty Lover of our *established Church*; however some, as is very common, might mistake him in it. The *Constitution*, he would say, is in itself *admirable*, and *very truly Christian*; it wanted only a *Spirit of Life and Power*, more universally to actuate the *so excellent Frame* we have the Happiness to be under.

He lamented the Divisions that were made from it, without, he was perswaded, any truly just or sufficient Cause; and was particularly concerned, that any of our own Church should, by their ill Lives, or unchristian Behaviours, in so great a Degree contribute towards them.

He had a true Love and Honour for all the *reformed Churches* Abroad; tho' he justly took 'em to be less perfect than our own: *But he thought it an ill Use made of the greater Goodness of God to ourselves, to be exalted by it into an unbecoming Slight or Contempt of others*. He thought not that the Zeal or Excesses of some, with their unchristian, as he judg'd, and *unchristianizing Doctrines*, whether with Respect to the Churches Abroad, or our Dissenters at Home, *would ever do the Church of God in general, or our own in particular, any real Service*. 'Tis another Sort of Spirit, Wisdom, and Charity, that must defend Truth, and heal, as he conceiv'd, *the Breaches of the Church*.

The *consciencious Nonjuror, or Papist* himself, as to his own private Temper, so far as it may consist with the *publick Wisdom and Safety of the Nation*, and till they could receive a *greater Conviction*, he was far from being an *Enemy to*; but wish'd them all due Peace and Happiness for ever. In a *bad Sense*, he was far from being a *free Thinker*; in a *good one*, no Man had a *more generous, or enlarged Mind* towards God and Man; or, so far as Things would bear it, a *greater Candour, or more truly universal Charity* for all.

But 'tis Time now to come to a Close, in my Account of this excellent Person: He bore all his Illness with much Patience and Resignation of Mind. He had not indeed any mighty Troubles or Pressures on him; God was *very good, and gracious towards him*, as he would say himself; and ordinarily, it was a tolerable State to him, from first to last. His Wind and his Strength decreased gradually, till they wholly left him. He was quick and sensible to the very End. His *Desire was to be dissolv'd, and to be with Christ*, as the

^a In Three Vols. in Folio.

Apostle speaks; and with all the excellent Spirits which are above. He had a most full Trust and Peace in God's Mercy, through our Lord and Saviour Jesus Christ. The very Preamble to his WILL doth sufficiently express it, which runs thus: ---- "IMPRIMIS, I
 "most humbly and earnestly recommend my Soul to our most merciful and Almighty God, our
 "faithful Creator and Governour; hoping for Pardon and Mercy from him, through the
 "Merits of our glorious and blessed Saviour Jesus Christ. My Body I commit to the Earth,
 "after the most private Manner to be buried; in Hopes of a most happy Resurrection at the
 "Day of Judgment, through the Power and Goodness of my Lord and Saviour." Yet he was not without a great Sense at the same Time, and would often express it, of his Defects and Infirmities. He would several Times speak, with great Self-abasement, such was his true christian Frame, how much he thought the lowest Place in Heaven to be above his Deservings.

When any of you came at any Time to see him, you know how ready he was always to speak some good Things, or to offer christian Advices to you. He departed at last, in the most gentle Manner, from this to a better Life; from an aged and infirm Body, to those freer Regions which are above: His Death, you all know, was after Dinner, in his Chair; with little or no Pain or Trouble on him: And thus he had every Way, according to his own Desire, an *Euthanasia*, or quick and easy Release from the Follies, Vices, and Confusions of this, to the Peace and Serenity of that future World.

Let me here add, that the very last Words he was ever heard to say, were these; *We must all give an Account of our Consciences.*

To his Charities, while living, he added that of near 20*l.* chiefly under his own Hand, to be distributed to the Poor after his Death; having designed formerly a greater Sum amongst them at that Time.

And now, if this late able, and very truly eminent Pastor of yours had, as you may conceive, his *Passions* or *Excesses* at some Times amongst you; if he was still a Man, and not perfect as an Angel; how are all these to be drowned, as it were, in that Sea of Goodness, Piety, and Charity, which was so really in him? And how justly ought ye to remember and consider, with Value and Respect, his *Faith*, his *Doctrine*, and his *good Works*; with the *End* of all these, and his *Conversation* in the World.

Died Oct. 4, 1717, and buried at Heydon, in Essex.

The CHARACTER of the Worshipful Sir GEORGE DALSTON, of Dalston in Cumberland, Knt. by JEREMY TAYLOR, D. D. afterwards Lord Bishop of Down and Connor. *



HIS worthy Person was descended of an ancient and worthy House in Cumberland; and he adorned his Family and Extraction with a more worthy Comportment.

He was bred in Learning, in which Cambridge was his Tiring-room, and the Court of Queen Elizabeth was his Stage, in which he first represented the Part of a hopeful young Man; but there he stay'd not; his Friends not being desirous, that the *Levities of Youth* should be fermented by the *Liberties of a rich and splendid Court*, caused him to lie in the Restraints, and to grow ripe in the Sobrieties of a country Life, and a married State; in which, as I am informed, he behaved himself with so great Worthiness, and gave such Probation of his Love of Justice, popular Regards of his Country's Good, and Abilities to serve them, that for almost forty Years together, his Country chose him for their Knight, to serve in all the intervening Parliaments: Where he was a leading Man, prevailing there by the great Reputation of his Justice and Integrity; and yet he was not unpleasant and hated at Court: For he had well understood, that the true Interests of Courts and Parliaments were one, and that they are like the Humours of the Body, if you increase one beyond its limit, that destroys all the rest, and itself at last; and when they look upon themselves as

* From the Sermon preached at Dalston in Cumberland, September 28, 1657; and printed at the End of Bishop Taylor's *Worthy Communicant*; the 6th Edition, 1701. In Oslawa.

Enemies, and that hot and cold must fight, the prevailing Part is abated in the Conflict, and the vanquished Part is destroyed: But when they look upon themselves as Varieties, serving the differing Aspects and Necessities of the same Body, they are for the Allay of each others Exorbitances and Excesses, and by keeping their own Measures they preserve the Man: This the good Man well understood; for so he comported himself, that he was loud in Parliaments and valued at Court: He was *respected in very many Parliaments, and was worthily regarded by the worthy Kings.*

But I need no Artifices to *represent him worthy*; his *Arguments of Probation*, were within the *Magazines of a good Heart*, and *represented themselves by worthy Actions*. For, God was *pleased to invest him with a marvellous sweet Nature.*

And indeed, this is a Grace in which *this good Man was very remarkable*, being very frequent and much in *Alms*, tender-hearted to the Poor, open-handed to relieve their Needs; the *Bellies of the Poor did bless him*, he filled them with Food and Gladness; and I have heard, that he was *so regular, so constant, so free in this Duty*, that in these late unhappy Wars, being in a Garrison, and near the suffering some rude Accidents, the Beggars made themselves Guard, and rescued him from that Trouble, who had so often rescued them from Hunger.

He was of a *meek and gentle Spirit*, but not too soft; he *knew how to do Good*, and how to put by an Injury; but I have heard it told by them that knew his Life, that being by the unavoidable Trouble of a great Estate, engaged in great Suits at Law, he was never Plaintiff, but always upon the defensive Part; and that he had Reason on his Side, and Justice for him, I need alledge no other Testimony, but, *that the Sentence of his Judges so declared it.*

But that in which I propound *this good Man most imitable*, was in his Religion; for he was a great *Lover of the Church*, a constant Attender to the *Sermons of the Church*, a diligent Hearer of the *Prayers of the Church*, and an obedient Son to perform the *Commands of the Church*. He was *diligent in his Times and Circumstances of Devotion*; he would often be at Church so early, that he was seen to walk long in the Churchyard before Prayers, being as ready to confess his Sins at the Beginning, as to receive the Blessing at the End of Prayers. Indeed, he was so great a *Lover of Sermons*, that though he knew how to value that which was the best, yet he was patient of that which was not so; and if he could not learn any Thing to improve his Faith, yet he would find something to exercise his Patience, and something for Charity; yet *this his great Love of Sermons*, could not tempt him to a Willingness of neglecting the *Prayers of the Church*; of which he was a great Lover to his dying Day.

He was indeed a great *Lover*, and had a great *Regard for God's Ministers*, ever remembering the Words of God, *Keep my Rest, and Reverence my Priests*. He honoured the Calling in all, but he loved and revered the *Persons of such* who were *conscientious Keepers* of their *Depositum*, that Trust which was committed to them; such which did not for Interest quit their Conscience, and did not to preserve some Parts of their Revenue, quit some Portions of their Religion. He *pitied the persecuted*, and never would *take Part with Persecutors*. He *prayed for his Prince*, and served him in what he could. He loved God, and loved the Church; he was a *Lover of his Country's Liberties*, and yet an *Observer of the Laws of his King*.

Thus he behaved himself to all his superior Relatives, to his Equals and Descendants he was also *just, and kind, and loving*. He was an *excellent Friend*, laying out his own Interest to serve theirs; sparing not himself that he might serve them; as knowing Society to be the Advantage of Man's Nature; and Friendship the Ornament of Society, and Usefulness the Ornament of Friendship; and *in this he was known to be very worthy*. He was *tender and careful of his Children*, and so provident and wise, so loving and obliging to his whole Family, that he justly had that *Love and Regard, that Duty and Observance* from them, which *his Kindness and Care had merited*. He was a provident and careful Conductor of his Estate; but *far from Covetousness*, as appeared toward the Evening of his Life, in which that Vice does usually prevail amongst old Men, who are more greedy when they have least Need, and load their Sumpters so much the more, by how much nearer they are to their Journey's End; but he made a Demonstration of the contrary; for he washed his Hands and Heart of the World, gave up his Estate long before his Death or Sickness, to be managed by his only Son, whom he left since, but then first made and saw him his Heir. He emptied his Hands of secular Employment, medled not with Money, but *for the Uses of the Poor, for Piety, Justice and Religion.*

And now having divested himself of all Objections, and in his Conversation with the World, quitting his Affections to it, he wholly gave himself to *Religion and Devotion*. He awakened early, and would presently be entertained with Reading. When he arose,
still

still he would be read to, and hear some of the Psalms of *David*: And excepting only what Time he took for the Necessities of his Life and Health, all the rest he gave to *Prayer, Reading and Meditation*, save only that he did not neglect, or rudely entertain the Visits and kind Offices of his Neighbours.

But in this great Vacation from the World, he espied his Advantages; he knew well, according to that Saying of the Emperor *Charles V.* *There ought to be a Valley between two such Mountains; the Business of our Life, and the Troubles of our Death*: And he stayed not till the Noise of the Bridegroom's Coming did awaken and affright him; but by *daily Prayers twice a Day* constantly with *his Family*, besides *the Piety and Devotion* of his own Retirements, by a monthly *Communion*, by weekly *Sermons*, and by *the Religion of every Day*, was always ready with Oil in his Lamp, watching till his Lord should call.

And indeed, when he was hearing what God did speak to him of Duty, he also received his Summons to give his Account. For he was so pertinacious an Attendant to God's Holy Word, and the Services of the Church, that though he found himself sick, he would not go, but stay till the Solemnity was done; but it pleased God at Church to give him his first Arrest, and since that Time I have often visited him, and found him always doing his Work, with the greatest Evenness and Indifferency of Spirit, as to the Event of Life and Death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his Life wholly in the Service of God; but yet neither was he unwilling to die; because he then knew he should weep no more, and he should sin no more. He was very confident, but yet with *great Humility and great Modesty*, of the Pardon of his Sins. He had indeed lived without Scandal, but he knew he had not lived without Error; but as God had assisted him to avoid the Reproach of great Crimes, so he doubted not but he should find Pardon for the less; and indeed, I could not but observe, that he had in all the Time of his Sicknes, a very quiet Conscience; which is to me an excellent Demonstration of the State of his Life, and of his State of Grace and Pardon. For though he seemed to have a Conscience tender and nice, if any evil Thing had touched it; yet I could not but apprehend, that his Peace was a just Peace, the Mercy of God, and the Price and Effect of the Blood of Jesus.

He was so joyful, so thankful, so pleased in *the Ministeries of the Church*, that it gave in Evidence where his Soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately Love. He discoursed much of the Mercies of God to him, repeated the Blessings of his Life, the Accidents and Instruments of his Trouble; he loved the Cause of his Trouble, and pardoned them that neither loved it nor him.

When he had spent great Portions of his Time of Sicknes in the Service of God, and in Expectation of the Sentence of his Life or Death, at last he understood the still Voice of God, and that he was to go where his Soul loved to be; he still increased his Devotion, and being admonished as his Strength failed him, to supply his usual Forms, and his want of Strength and Words, by short Exercise of Virtues, of Faith and Patience, and the Love of God; he did it so willingly, so well, so readily, making his Eyes, his Hands, and his Tongue, as long as he could, the Interpreters of his Mind, that as long as he was alive, he would see what his Soul was doing. He doubted not of the Truth of the Promises, nor of the Goodness of God, nor the Satisfaction of Christ, and the Merits of his Death, nor the Fruit of his Resurrection, nor the Prevalency of his Intercession, nor yet doubted of his own Part in them, but expected his Portion in the Regions of Blessedness, with those who loved God, and served him heartily and faithfully in their Generations.

He had so great a Patience in his Sicknes, and was so afraid lest he should sin at last, that his Piety out-did his Nature; and though the Body cannot feel but by the Soul, yet his Soul seemed so little concerned in the Passions of the Body, that I never observed, nor heard of him, that he in all his Sicknes so much as complained with any Semblance of Impatience.

He so continued to pray, so delighted in Hearing *Psalms* sung, and so very much of his Time was spent in them, that it was very likely, when his Lord came, he would find him so doing, and he did so; for in the Midst of Prayers he went away, and saw them, as we hope, presented to the Throne of Grace.

Faith and Justice, Modesty and pure Righteousness, made him equal to the *worthiest Examples*, he was a good Man, loving and humble, *meek and patient*, he would be sure to be the last in Contention, and the first at a Peace; he would injure no Man, but yet if any Man was displeased with him, he would speak first, and offer Words of Kindness; if any did dispute concerning Priority, he knew how to get it, even by yielding and Compliance, walking profitably with his Neighbours, and humbly with his God; and having

lived

lived a Life of Piety, he died in a full Age, an honourable old Age, in the Midst of his Friends, and in the Midst of Prayer.

Died in September 1657; and buried the 28th of the same Month, at Dalston in Cumberland.

*The CHARACTER of Mrs. ANNE NORTON, † by
IGNATIUS FULLER, Minister of Sherington, in
Bucks. **

 T. Hierom thought, if all the Members of his Body were turn'd into Tongues, and all his Arteries became vocal, yet he could say nothing, worthy the Virtues of holy and venerable Paula.^a The like may I say with much more Reason of holy and venerable Anna.^b Not only because I am so much inferior for Plenty of Words, and rhetorical Schemes of Speech to that *eloquent Father*; but also because my Argument is much more *illustrious, refulgent and sublime*; for if I should institute a *Parallel* between them, you would find *equal Devotions* surmounted by *Prudences unequal*.

I much applaud that *Father*, who would praise *nothing but what was her own*, and which sprang from the pure Fountain of her Holy Mind. So shall I, passing by the *Things not in our Power*. Such are, the *Philosopher*^c tells you, the *Body, Possessions, Honours, Principalities*, and *whatsoever are not our own Works*. And therefore I shall pass by her *Extraction, Education, Presence*, and that *comely Mien*, with which she struck all Persons at once with *Love and Reverence*.

I say, I shall pass these by, *they being not greatly to be esteemed by them that have them, though 'tis Greatness to contemn them*, and speak of her, *more divinely, more sublimely*.

She was then of the same Country with *Gorgonia*, her exact *Parallel*, and that was the *Hierusalem* above, *a City not seen with bodily Eyes, but with those of the Mind*. So you see, 'tis true of her, what the *Poet* saith of *Æneas*, *she was heavenly-born*, and her Nobility was, *The Conservation of the divine Impressions on her Soul, and an Imitation of God, the Architype, and first Pattern of all Goodness*.

She had an early Institution in Piety, and as it befel *Gorgonia*, who received the *Seeds of Piety* from thence, from whence she receiv'd her *Life and Culture*. So our *Gorgonia* deriv'd the spiritual Ornaments of her Mind, from the same Instruments who had propagated her Body. And no Wonder, if that Cedar, whose Branches were *enveloped* in the Clouds, had taken *long and deep rooting*,

She was truly, and becomingly religious; the right Knowledge of *God, and Christ*, did bear her enlightned Mind so even, that it was as far remov'd from Superstition, as from Irreligion. Her's was no self-chosen Holiness, ceremonial Righteousness, opinionative Zeal; she mistook not the Tree of *Knowledge* for the Tree of *Life*.

She was not taken with high-flown *Enthusiasm* and *Seraphicism*, nor was she patient of *Epicurizing* Philosophy, nor tempted with *Antinomian* Liberty.

She did not frame to herself a *phantastical Religion*, made up entirely of a Faith divided from Obedience, imagining all to be *done for her*, all to be *imputed* to her.

Nor did she place her Religion in endless Scrupulosities, about Things indifferent; and though her Carriage was always passive and obedient, yet never esteemed little Things worthy of great Contentions.

She was no Opinionist, nor yet jealous of any Notions, which she thought not inconsistent with Faith in Christ, and the Observation of the Commandments of God.

She, like *Gorgonia*, reconcil'd the *Sublimity of Cælibate*, with the *Security of Marriage*, and being *chast and humble*, blending the *Excellencies of Cælibate and Marriage together*; giving Proof to the World, that neither of these States so simply unite us to God, or divide us from him; neither of them solely to be declined, nor solely to be pursued, but that a virtuous Mind may rule and moderate both *Conjugate and Virginity*. Well, as that, so this

† Widow and Relict of W. Norton, late of Sherington, in Bucks, Esq;

* From the Sermon preached at Sherington, July 12, 1671; and printed at London, in 1672. In *Octavo*.

a Epitaph.

b Anne Norton, the deceased.

c Epictetus.

Gorgonia having been ministerial a little to the World, and to Nature, consecrated herself wholly unto God.

Our *Anna*, like that *Prophets*, the Daughter of *Phanuel*,^d having liv'd an Example to Wives some few Years with an Husband, a Widow about twenty-nine Years; in all which Time she departed not from the Temple, that is, deserted not Church Communion, nor God's Publick Service; but served him with Fastings, and Prayers, Night and Day; ever since her Widow-hood, devoting one Day in the Week to Fasting and Prayer; in her desolate Estate trimming, dressing, and adorning of her Mind for the *Bridegroom* of her Soul.

She was a severe Exacter of indispenfible Duties of Christianity; her Religion was solid and substantial; she attended the weightier Things of the Law. She was a thorow Christian; in her was accomplished St. *Paul's* Wish, she was not almost, but altogether such an one as himself, his Chain excepted.

Her's was no barren Faith, but it was fruitful in good Works; her Charity distributed itself to every Object, to God, to Man.

1. To God, by her frequent Fastings, her constant Prayers, her Diligence in God's Publick Service, her Zeal and Care to promote his Honour, to advance his Rule and Government in the Hearts of all with whom she did converse, in whom she had Interest. This she taught her Children so soon as they could learn, and this she taught them so long as she could speak.

'Tis said of *Gorgonia*, that she made the Fruit of her Body, her Children, and her Childrens Children become the Fruits of the Spirit; and hath not our *Gorgonia* done, or endeavoured the like? Who has been more painful, more faithful to the Souls of Children, Nephews, and Nieces, than she has been? Who hath taught them more diligently, who hath pray'd for them more frequently, more ardently than she hath done?

'Tis said of *Gorgonia*, that she purified and devoted to God, her whole Stock and Family, in stead of her single Soul.

So may we say of our worthy Matron, whilst an æconomist Wife or Widow.

Her House was a Kind of Church, none so grateful, none so acceptable to her as a painful, and conscientious Minister of Christ; none were the worse, but many the better for coming under her Roof.

Gorgonia is said to have been whilst she liv'd, an Exemplar of all Virtue to her Children, and when God call'd her, she left her last Will behind her, as a silent Exhortation to her Family.

And was not this imparall'd Saint, a great Pattern of all good Works to her Family? Was not Piety, Purity, Humility, Meekness, Mercy, and every good Work most conspicuous in her? And I myself can Witness, it was amongst her last Cares to recommend the Ways of God, and a serious and thorow Piety to her Children.

And if the last Wills, and Testaments of all the Dead, have ever been thought sacred, and inviolable; what a further, what a fresh Obligation have you, my honoured Friends, to be religious; that is, to tread in the Steps, to write out the Copy of this blessed Saint, your incomparable Mother. But I was speaking of her Charity.

The eloquent Father, speaking of the often prais'd Saint, saith, Who stretched out a more liberal Hand to the Poor? That he fears not to apply the Words of Job to her, The Stranger did not lodge in the Street, but she opened her Doors to the Traveller; she was Eyes to the Blind, Feet to the Lamé, and a Mother to the Orphan.

So our Saint, when she was Mistress of an House, and since: Who doth not remember the Largeness of her Bowels, and the Liberality of her Hands? Who hath not eat her Bread, worn her Cloth, received her Medicaments, applied her Plaisters, and her Unguents.

Nor did she leave any Thing considerable to the Earth, but her Body. Exchang'd all she had, for the Hopes of a better Life, leaving little besides the Imitation of herself, and an Ambition of the like Virtue.

Nor ever did she with Works of Mercy, commute with God for those of Wantonness and Luxury. Who ever saw a Garment, or an Ornament of a Garment which was superfluous upon her? Much less did she use Ceruſs, Stibium, Scarlet, or any other Fucus, Signs and Indications of a sick and weak Mind. But like the abovesaid *Gorgonia*, although she knew many and various external Ornaments of her Sex, yet she esteemed none so ornamental as her Manners, and inward Purity and Brightness of her Mind; the only Ruddiness which pleased her, was that of Modesty; the only White, was that of Fasting and Abstinence.

The *Father* commends *Gorgonia*, for that she did not labour so much to seem, as really to be good.

So our Saint blew no Trumpet, made no Noise, retir'd to her Closet, shut her Door, and offered the Sacrifices of an *universal* Righteousness to him that sees in Secret, but Rewards openly.

What more sagacious in practical Godliness than her Discourses? Yet what more prudent than her Silence?

So the *Father* admires *Gorgonia*; Who knew the Things of God better than she, both from the sacred Oracles, and her own Understanding; yet who talked less? Containing herself within the Bounds of Piety proper to her Sex. And this also is the genuine Character of our *Anna*.

These are great Things, and these are great Truths:

Thus these two great Saints, lived Instruments of Good, Examples of Virtue, and Ornaments of their Sex, and now you long to hear how they died. Truly they were lovely and pleasant in their Lives, and in their Death they were not divided.

Of *Gorgonia*, the *Father* tells us, she earnestly desired her Dissolution; and to be with Christ, she preferred before all the Pleasures of the World.

So our Saint, all the while of her last and happiest Sickness, breath'd out no other Longings: But as the Hart panteth after the Water-brooks, so panted her Soul after thee, O God; her Soul thirsted for God, for the living God; Oh when should she come and appear before God?

Gorgonia had some Presentation of Death, a Kind of Vision, making known the Day of her Departure. And as if this Matron had had some such Sentiment and Apprehension, at the very first Notice of this last Sickness, she often used these Words, Lord fit me for thyself, and thy Will be done.

Gorgonia falling into a very great Extremity of Body, suffered no Physician but God.

How loth and unwilling our Saint was to use Physicians, not only in this, but in former Sicknesses, is very well known to all that were about her; which did not spring so much from Contempt of that conjectural Art, as from the Fulness of inward Peace, and a Desire to be in a safe Port and Haven.

'Tis said *Gorgonia* having made her last Day, a Day of Joy and Festival, she fell asleep.

So ours, the Day before she died, confessed her Humanity by groaning out now and then her Sense of a Pain in her Side; but on the Day of her Translation, by all she did, by all she said, by all she suffered, there was nothing perceptible, but the deepest Peace, the sweetest Comforts: With very little Reluctancy of Nature, attested by a few Drops of Sweat on a hot Day, in a hotter Room, with a Sigh or two, she resign'd her pure Soul into the Hands of her merciful Creator.

O Death where is thy Sting, O Grave where is thy Victory? Let me die the Death of the Righteous, and let my latter End be like his.

I will end with *Hierom's* Words on the Lady Paula, We do not mourn that we have lost such an one, but we give Thanks to Almighty God, that we ever had, yea, that we have such an Example.

Died in 1671; and buried July 12, at Sherington, in Bucks.

The CHARACTER of the Revd Dr. EDWARD COTTON, Treasurer of the Cathedral Church of Exeter.*



HIS Reverend Person, was born in the County of Devon, about the Year of our Lord 1608, at the Parsonage-House of *Whimple*, or *Silferton*; at which, I am not certain, in that his Father, the Reverend Mr. *William Cotton*, was Rector of both, at the same Time.

Mr. *Edward Cotton*, having laid a good Foundation of School-learning, went to *Oxford*, there to raise upon it a Superstructure of more useful Knowledge and Wisdom. He was admitted a Member of *Christ-Church*, where he led a sober, studious, and chear-

* From the Reverend Mr. *Prince's* Worthies of Devon; printed at Exeter, in 1701. In Folio.

ful Life, until he had finished his Degrees in Arts; after which, he retired into his own Country, and having all along devoted himself to the Work of the Ministry, he was ordained Deacon. But the unhappy Civil Wars, near about this Time, breaking out in this Nation, he proceeded no farther, for many Years after.

Now there was, at that Time, in this County, a Triumvirate of Gentlemen of excellent Parts and Accomplishments, *Thomas*, afterwards Lord *Clifford* of *Ugbrook*, *Henry*, afterwards Sir *Henry Ford* of *Nutwel*, and *William Martin* of *Lindrege*, Esq; with these did Mr. *Cotton* much associate himself; being all so well suited, as to their Humours, Parts, and Education, that they could not easily be then matched, in this, or any other County. And to signify the Esteem that Mr. *Martin* had for Mr. *Cotton*, and Mr. *Ford*, altho' he was of a different Opinion in Point of Religion, he bequeathed, by his last Will and Testament, his Study of Books, to be divided between those two Gentlemen, and the Lady Dowager *Clifford* of *Chudleigh*, his near Relation. Whose two Shares, Mr. *Cotton*, at length, purchased at a valuable Consideration, the Lady's with an Organ for her Chapel; all which, at his Death, he gave to the Library, belonging to the Cathedral of *St. Peter's, Exon*, where now they are.

After some Years thus exhausted, it pleased God, upon the Restoration of the King, *Charles* the Second, to bring both Learning and Loyalty into Vogue and Esteem again; and both found Countenance and Reward, especially in the Universities of this Kingdom: As to *Oxford* in Particular, it was the Pleasure of that most gracious Prince, and the most noble Marquess of *Hartford*, then Chancellor, and of Sir *Edward Hyde*, afterwards Earl of *Clarendon*, who succeeded him in that honourable Office, the same Year, That there should be a Creation, ^a *A. 1660*, in all Faculties, of such, who had suffered for his Majesty's Cause, and had been ejected out of the University, aforesaid, by the Visitors, appointed by Parliament, in the Year 1648. Among a great many other learned and loyal Sufferers, *Edward Cotton*, Master of Arts, of *Christ-Church* aforesaid, was, *March 1, 1660*, actually created Doctor of Divinity. ^b

Having also received the Order of Priesthood, after he was fifty Years of Age, he was deservedly advanced to the Arch-deaconry of *Cornwal*, which he enjoyed, from this Time, unto the Death of the Reverend Mr. *Baldwin Ackland*; and then he succeeded him in the Office of Treasurer of the Church of *Exon*, which he held unto the Time of his Death. Unto this, he added a Canonry, in the same Church, which, with the Rectory of the rich Church of *Silferton*, were all the Preferments he possessed: Though even these, he had not more to his own Advantage, than to the Good of others.

And this hath brought me to consider, that excellent Improvement, the good Doctor made of those Dignities and Incomes, which the Providence of God had blessed him with; and we shall find it was much, every Way: For he was a great Ornament to his Profession, both as a Christian-man, and a Clergyman, strictly observing the Apostle's Rule of *living soberly, righteously, and godly, in the present World*. While some derive all their Honour thence, he was an Honour to his Places; imploying the Profits and Revenues of them, either in Charity, to the Poor, or in Hospitality, to the Rich: To the one, his Purse was always open, and to the other, his Arms. He was none of those, who thought the Revenues of the Church were conferred upon them, to make them Rich, or to raise a Family: He expended what he had, charitably and generously; hating Stinginess, no less than Prodigality, and that fordid Humour of living Poor, to die Rich. 'Tis the Property of a Swine, to be useful only when Dead, which renders his Life undesired, and his Death unlamented. Whereas this eminent Divine, as best becomes a Christian, and a Gentleman, did Good with God's Blessings here, and, in the Time of Life, yielded a rich Harvest of good Works: Infomuch, they are to be looked upon no other than Gleanings, which he left at the Time of his Death. A brief Account whereof follows, in Relation to the Poor, to the University, and to the Church.

First, for the Poor: By his last Will and Testament, proved in the Consistory-Court of *Exon*, *A. D. 1676*, ^c he gave fifty Pounds to the Parish of *Bampton in the Bush*, in the County of *Oxford*, to this Use, namely, That the Interest thereof, should go yearly to such poor House-keepers there, as are not chargeable to the Parish, and do duly frequent their Church, and receive, likewise, the Holy Sacrament of the Lord's Supper.

He settled, also, by the same Will, some Houses and Lands in *Silferton*, in *Devon*, on the Wardens and Officers of that Parish, upon this Condition, that the Profits and Revenues of them, should go to such poor House-keepers there, as did also keep their Church, and receive the Holy Sacrament. Where the Piety, as well as Charity, of this most wor-

^a Fast. Oxon. V. 2. p. 127.

^b Id. p. 138.

^c Ex Offic. Regist. Exon.

thy Man is observable, that he did consult the Good of their Souls, as well as their Bodies; and did so prudently settle his Charity, that they, who would not regard their Souls, should not reap the Benefit thereof, to the Relief of their Bodies.

Let us next consider his generous Benefaction to the University: We find, that he was pleased to settle, by the same Will, ^d the Sheafe of the Parish of *Thornmew*, on the College of *Christ-Church*, in *Oxford*, *i. e.* What remains over and above the Fine, to be paid; for renewing the Estate, every seven Years, to the College of *Windsor*. Which Gift, notwithstanding, was not to take Effect, until the Expiration of eight Years then ensuing; for which Term, he had granted it unto a Kinsman ^e of his, for his Maintenance in the University. At the End whereof, the whole Profits of the Sheafe, except, as before excepted, were to come unto two Batchelors of Art, which had been Servitors, and should be esteemed most worthy thereof, by the Dean and Chapter of *Christ-Church*, afore said: Always preferring, in their Choice, where Indigency, Parts, and Learning, are equal, Persons born in *Exeter*, *Devon*, *Cornwall*, or the City, or County of *Oxford*. But no one, by the same Will, is to enjoy this Bounty above four Years; where is obvious, the great Prudence, as well as Charity, of this Settlement, that the Income thereof, must go unto such Batchelors of Art, who had been Servitors, for their Support, when to serve, was become beneath them; and they are to enjoy it four Years; at the Expiration of which Period, they may be at least twelve Months standing Master of Arts: Who are to enjoy it but four Years neither, for it may justly be supposed, by that Time, if ever, they would become tolerably fit to be transplanted thence, and so make Room for others, to be implanted in their Places.

As for his Bounty towards the Church, besides his Library of Books, already mentioned, he gave a very sweet Organ to the Choir, for the Use of the Choristers, for the perfecting of the Seniors of the Church, before they performed in Public; which now stands in the College Hall, belonging to the Cathedral Church of *Exeter*, and is used accordingly.

And yet, notwithstanding all these high Endowments of Grace, Goodness, and Learning, very eminent in him, they would not Privilege this worthy Person from the Arrest of Death, nor Bail him from the Prison of the Grave: But, being much impaired by the acute Disease of the Stone, and the Decays of Nature, which a good old Age had brought upon him, he sickned at the Treasury of *Exeter*, where he surrendered up his pious Soul, into the Hands of him who gave it, on the 11th of *November*, 1675. From hence were his venerable Remains carried to the Cathedral Church there; and, on the 16th of the same Month, they were deposited near unto his Grand-father Bishop *Cotton's* Grave, in the South-side of the Choir, behind the Bishop's Chair: In which Place is erected, to his Memory, in the South-side of the Wall, that Parts the Choir and the Ambulatory, by the Piety of his younger Brother, Sir *John Cotton* of *Botreaux-Castle*, Kt. a very curious Alabaſter Monument, containing the Bust of the Defunct; at once, lively representing the Innocency of his Mind, and the Figure of his Body, which is encircled with a Laurel Wreath, cut in the same Stone.

Nor may I here omit this brief CHARACTER of his Person: That he was of Body, tall and comely; of Humour, universally sweet and obliging; his Deportment, like his Aspect, was grave and reverend, and yet, withal, very innocently chearful and pleasant. A certain Gentleman, ^f who knew him well, has left, upon Record, this Testimony of him, the Truth whereof was never yet questioned; *That, in his Life-time, he was much beloved; and his Death generally bewailed, by all Ranks and Conditions of Men, that knew him: For he was a right honest and worthy Gentleman, a constant and excellent Preacher, a great Lover of Hospitality, an universal Scholar, and a daily liberal Benefactor to the Poor.* Infomuch, when one asked a certain poor Man, ^g Why he wept so at this Doctor's Funeral? He replied, *We have all Reason to weep for so good a Man; we have lost the best Friend we had.*

^d In Regist. prædict. Exon.

^e Mr. *Wear*, one of his Sister's Sons.

^f Iz. Mem. of Exet.

^g Canon *C* — was an Ear-witness hereof. His Letter to me, Feb. 22, 1694.

*The CHARACTER of the Rt Honble JOHN MAITLAND,
DUKE of Lauderdale, by JOHN GASCARTH, Fellow of
Pembroke-Hall in Cambridge. **



HERE is not one CHARACTER of a good Governour that I have been mentioning, but was transcribed from the just Original of all Power, by this great Person, and made the Measure of his Actions; and although I had not the Happiness of his Converse, for any long Time, nor then, when he was in his high Province, ^a and so could not observe from his actual Management of Things; yet I have heard such *occasional Sayings* from him, that did so plainly discover the *immovable Temper and Habit of his Soul*, that I am very confident, I do know how he did transact his Publick Affairs, and how he would always have done, if he had been longer concerned in them. One might easily discern a great and generous Spirit in him, that mov'd always towards the proportionable Object of a Publick Good. He often manifested a strange Disregard of *Self*, or any private Interest; indeed, there was nothing to give him any Temptation to this, he being by Temper, as well as Improvement of Mind, much above those Trifles that are called the *Goods of Fortune*; certainly none ever slighted them more, these little Things could not answer his large Capacity, and therefore he passed them by as inconsiderable, and unworthy of his Thoughts, that indeed were design'd for higher *Entertainments*. I remember, I heard him once say *that judicious Truth, That none but mean Spirits could be covetous*, and he urged the Observation of his whole Life for the Proof of it, that he never saw it otherways. Now this being inverted, he disrespecting the Things of the World to such a high Degree, will give us a sure Argument of the Greatness of his Mind.

He had a strange Apprehension to discern Good, not only present, but in the remote Consequence of things, and the long Effects of them.

He had such an Uprightness of Mind, and Design in him, as would always influence to an impartial Justice. Many might complain, that they were disappointed of their Expectations, when they were not rightly laid; but none could ever urge, with any Appearance, that they were injured by him.

But as to the Doctrine of Forgiveness, in Respect of *Self*, he had well learned this from his heavenly Father, and carefully reduced it into his constant Practice. And none had more Occasion for this Virtue than himself had, as always standing in a high Station, and so being continually exposed to the Envy and Emulation of great Men, which perhaps is the best Account of all that Enmity that he conversed withal.

His Temper was beneficent, one might see a Complacency, and Pleasure in him, when he perform'd any obliging Instance, which well argued, that Actions of that Kind, did derive from an inward Principle, and the very Habit of his Mind.

And as he was thus ready, and propense to shew Kindness, so he did not expect long Thanks, or any cringing Observance upon the Account of it; such unmanly Behaviour was intolerable to him, altho' there might have been this Reason for it. Nor was he an Usurer of his Favours, or designed Interest from them; his high Advancement, that he always stood in, as well as his Temper, which perhaps had that Fault in it, that it was but too Careless of his own Profit, made him incapable of any Thing so mean and sordid: He was one of those *third Sort of Men*, mentioned by the Emperor *Antoninus*, ^b who exhibit Favours, and then manage themselves with that Indifferency, towards the Objects of them, as if they were not sensible that they had done so.

And as to Matters of *Religion*, if we consider him as a private Man, he was always just to his Creator, and gratefully reflected upon him whatsoever he received from him; he was not for setting up the Idol of *Self* in Man, and deifying the humane Faculties, as some sacrilegiously do; but he ever, with a due Thankfulness, ascribed all the imperfect Beginnings of Good in our Nature, to the Virtue and Influence of God's Spirit.

* From the Sermon preached in the Chapel at *Ham*, upon the first Occasion, after the Death of the said Duke; and printed at London, in 1683. In *Quarto*. ^a High Commissioner to the Parliament in *Scotland*. ^b Lib. 5. 4.

His Faith was firmly grounded upon the Rock *Christ Jesus*; those subtle Arguments of a Sort of Men, that would take away the God-head and Merits of their Saviour, could make no Impression upon him, altho' he was well acquainted with them all; he saw the Insufficiency of their carnal Reasoning, as being quite contrary to the express Word of God, and he humbly acquiesced in the plain Declarations of Scripture concerning the Work and Notion of a Redeemer, and applied only to him for Salvation. His Perswasions were far from the *Roman Creed*, to which he not only often declared, but liv'd contrary, expecting Acceptance with God, by no other Means, than only that of a good Conversation, through the alone Merits of *Christ Jesus*.

His Religion was no accidental Thing, the first Stamp upon him, or the Complexion of his Country; but he undertook the Study of Controversies, and observed the Arguments of all Parties, that so, from his *own own free deliberate Choice*, he might be an *orthodox Christian*, after the best, and most approved Platform. And by this only Method of Certainty, he got above his Education, and became a true conformable Son of that Church, which is most Apostolick; so that none ever entertained the Protestant Doctrines, according to the Church of England, upon greater Judgment, and none was more able, or more ready to defend them against all Opposers. And his Religion was not only notional; but he conversed and lived under the Influence of it, his Attendance upon God's publick Service was constant and certain; I dare say, in the happy Time of my Knowledge of him, he never missed that blessed Opportunity, but when his Health made it necessary. And this he did perform, not only as a Task, and constrained Business, that he was under the Obligation of, but in full Freedom as his great Delight and Satisfaction, always going chearfully to the House of Prayer: And his Deportment there was very devout and serious. He was a great Proficient in the Holy Scriptures, and such an attentive Hearer of them; that for the most Part, after Chapel, he either taught me, or inculcated afresh some good Observation.

Indeed, altho' he was acquainted with all the Parts of Learning, to such an Extent and Degree, as one can scarce imagine, in a Person that was always under the necessary Diversion of a publick Employment, either in Peace or War; and this argued his extraordinary Capacity, that he could attain to those high Improvements, in his vacant Intervals from his Publick Affairs, which others could not do in their only Design, and the whole Business, and Study of their Lives.

He was a perfect Master of many Languages, both ancient and modern; to have observed this exquisite Skill and Readiness in them, one would at first have been forc't upon this Thought, That he had employed his main Endeavours in Words and Phrases; but then one would have seen withal, that his many Tongues were not in him, as in most Men, that can lay claim to them, without Sense and Notion; but were also attended with a large acquired Wisdom, and could speak the best Knowledge, of the best Authors, in each of them: But like a Man of his Judgment, he never valued himself upon his Languages, or put any further Esteem on them, than only as they administred to his better Understanding. I heard him once say, in our mention of Rabbinical Learning, That a Babel of Words always occasioned a Babel in the Intellect, a confused Apprehension of Things.

But to return; I say, although he was well acquainted with all the Parts of Learning, yet, besides, that which enabled him for his own Province, to be a more accomplish'd Statesman, and to serve his King more effectually in that difficult Station wherein he plac'd him. And indeed, he was most exactly knowing in the Histories and Policies of the whole World; and these Things being laid-up in his comprehensive Memory, and digested by his better Judgment, it was more Satisfaction to consult him for this Kind of Knowledge, than even the Books themselves of that Design and Subject.

But I say, besides his Skill in Language, and this State-Learning, his principal Care and Improvement, was in that which is the only Method of being Good and Wise, the Holy Science of Divinity; and in this, as all the Students of it, he made a parallel Progress, both as to Practice and Knowledge: For as he had a true and becoming Notion of the most mysterious Instances of our Holy Faith, so he was a very careful Observer of the practical Parts of it; those Precepts of Virtue, that were to influence Life and Morals: I must needs say, that I could never discover any prevailing Habit or Inclination to the contrary; but methought, from the Alacrity and Constancy of his Actings, a Mind well tempered, and conform to them.

His exquisite Skill in these Holy Mysteries, is a sufficient Argument of his Virtue, and that he had cleared and prepared his Understanding for that sacred Knowledge, by a good Life, which is the only Means to attain to any Degree of it.

And as he was most firmly perswaded of the Articles of the Christian Faith; and also had a demonstrative Certainty of the Truth and Excellency of the Holy Scriptures, upon which Faith

Faith is founded; and in which he was very expert and ready, both as to the Letter, and best Paraphrase of them; so he was very careful to maintain the Honour and Respect that was due to them both. He could not endure any loose Expressions of God and Christ, or any profane Treatment of the Holy Spirit; but like one possessor of a true Apprehension and Reverence of the Blessed Trinity: He was a great Despiser of such indecent Language, and of those trivial Spirits that were Guilty of it; nor would he suffer it to escape in Triumph, without some Reproof, or Mark of Dislike in any Person of what Quality soever. No Honour of Men could advocate for that wicked Freedom, or make him neglect the Honour of his Maker: He abhor'd, to use his own Expression, that Impudence to the Blessed Deity. There was no such ornamental Discourse, as Swearing is now stil'd by a degenerate Age, in his Company; the Influence of his Presence being derived from his known Displeasure in those Cases, did effectually restrain such Misdemeanors in all Persons of his Converse. He was a most hearty Opposer both of Atheism and Profaneness. I never heard any speak against Hobbes's Doctrines with more Concern and Spirit, than he used to do; and that not at Random, but in proper Argument, as one that had well perused his pernicious Writings, and thereby had gain'd that Zeal according to Knowledge and Abhorrence of them.

And thus, upon a certain Knowledge of a Deity, he easily discerned, that a necessary Reverence was belonging to him, which he always maintained as sacred and inviolable. And this excellent Temper express'd itself towards all Things that were related to God, he ever most religiously asserted the sacred Honour of the Scriptures, and would not suffer them in the least to be reflected upon, or any Jest or Drollery to be promoted from them; his Passion did never more sensibly appear, than when it was so truly necessary, to vindicate those inspired Writings. Neither can those mean Ingenious's of our Time, that jest upon the Bible, urge that it was Want of Wit in him, that put him upon this Severity. He was as pleasant as any, and would raise as much Mirth and Diversion from innocent Subjects; but 'twas only a pious Respect to the Things of God, that thus influenced him, and made him so concerned, that his Name, and his Word, should not suffer any prophane Usage.

This he was in himself, and thus he behaved himself, let Fame represent him as it will; which indeed he was very Regardless of, his great Spirit thought it below his Concern, and looking after: Rather deferring the Reward of his Piety, till he came to another World, than receiving any Part of it here, in those empty Things of popular Praise, and the vain Applauses of the Multitude.

*And he had another CHARACTER of a good Governor, one that is to engage with the Tumults of the People, and that is, Courage and Magnanimity, which were his in a high Measure. He was not to be baffled, and daunted in any of his Proceedings, how threatening soever the Event of them. He made Truth and Justice the Ground-work of all his Actions, and then he was most resolute and steadfast in them, no Representation of Fear or Danger could by any Means remove him from them. His Arms and Motto, did extreamly besit him, Council was the Bottom of his Enterprizes, and he had the Heart of a Lion to go through with them. I verily believe, that he would have suffered Martyrdom, not only upon the Account of his Religion; but even in a State Cause, where the Good of the King and Government was concerned, before he could have been prevailed upon to desert it. But this I durst not affirm of any Man, in Respect of his sole Humane Valour, which alone is not sufficient for such Trials. Nor should I have said it of him, unless I had often observed one eminent Virtue in him, which is indeed the Eternal, and only Support of Fortitude, and that is, an assured Trust in God, and Belief in Providence. He looked upon himself, but as an Underworker of Things; and as he was careful to do Justice, and so act under the special Influence and Direction of Providence; so he always in a quiet Resignation, most steadfastly depended upon it for the Event and Issue. I must confess, I never took Notice of any, that was so firmly bottom'd upon this Confidence. He would frequently say, *God rules the World, the People imagine but a vain Thing*; c. 'twas in the very Habit of his Soul, that of Holy David, *The Lord is King, be the People never so impatient, he sitteth between the Cherubims, be the Earth never so inquiet. He stilleth the raging of the Sea, the Noise of his Waves, and the Madness of the People.* d*

And he was not only Courageous in Respect of the many Dangers and troublesome Encounters of Life; but he retain'd his wonted Valour, when he was to engage with Death, and saw that advancing to him; this was the Effect of his most resolute Faith, which, as it was the invincible Support of his Life, in all the Varieties of a mortal Condition, so he undauntedly travelled through the Gates of Death, into the unchangeable State of Immortality, in

c Psal. lxix. 1, 2.

d Psal. lxxv. 7.

the Strength of it. I saw his last Instances of Life, which had no Appearance of Fear or Apprehension in them, but were managed with that Unconcernedness and Serenity of Mind, as became one, that was *firmly possess'd with Hopes of Heaven*. 'Twas an Expression of one of his last Days, which I heard, before his Case was desperate, or lookt upon to be above the Power of Physick, *that he had neither Hopes nor Fears in him*, he did not expect to live, nor was he afraid of Dying.

And as for that necessary Virtue of a Christian, which may be urged upon Rulers from the Prospect of Mortality contained in these Words, *That ye shall die like Men*, viz. *Humility*; he was a famous Example of it, certainly never any that was so Great, condescended more, or made himself so equal, and affable as he did. 'Twas the peculiar Miracle and Instance of this Man, that having that natural Greatness of Mind and Understanding that he had, and *these improved to those high Measures of acquired Knowledge and Learning*; that he should still maintain himself so courteous, and be of so free and so easy a Converse. 'Twas *therefore most certainly his Goodness and Consideration that influenced this Lowliness*; and prevented that which would have been the natural Effect of great Parts in a bad Man. And he was so far from becoming Mean by this *Department*, that he raised his Respect thereby, and gained a *new Accession of Honour and Reverence from it*, which will always attend *his Memory to the World's End*.

These Things being so conspicuous, and to such a Degree in our present Theme, I have often perswaded myself, and I am confident, I do none any Injustice in it, that I never saw more of *Christian good Nature* in any Person, than in him; I mean, a *benign Temper*, as it was farther improved by those Gospel Virtues of *Humility, Love, and Kindness*, implanted upon it.

Died at Tunbridge-Wells, on St. Bartholomew's-Day, 1682; and buried in his own Church at Lauder in Scotland.

The CHARACTER of the Rt Honble ANNE, LADY-DOWAGER BROOK, by the Rt Revd Dr. GILBERT BURNET, Lord Bishop of Sarum.*

SHE had so deep a *Sense of Religion*, that she spent a great Part of her Time, both in studying the *Holy Scriptures*, which she had laid well up in her Memory, and in reading *Books, both of Devotion, and of Instruction*, in Matters of Religion, which she did carefully; those who have attended on her many Years, are Witnesses, that she wou'd not lose quite that Time which was set-off for her Dressing, and which the far greatest Part, make to be a studied and lengthen'd Vanity; but she used then, either to read herself, or employ another to do it, that so her Mind might have some Share of that Time, and *that it might not go all to her Person*. She made *Extracts out of many Books*, but in Short-hand, since *they were only intended for her own or her Childrens Use*; she also used her Short-hand in taking the edifying Parts of Sermons, which she went over in Private afterwards with her Children. She was frequent and constant in secret Prayer, which had been, as she owned, *the chief Joy and Support of her Life*; in that it was that she found Strength to bear the Loss of six Sons, one after another, all she ever had, and a dear Husband, *that was more than all; who was so dear to her, that with this single Consideration, she quieted her Mind, after the Loss of one Son, which happen'd soon after her Lord had recover'd of a great Sicknefs, That she cou'd not complain of any Thing which God did to her, after he had granted her so great a Blessing*.

She was a *religious Observer of the Lord's-Day, but without Superstition or Affectation*. She never fail'd, in a Course of many Years, while in Health, to lay hold of every Opportunity of receiving the Sacrament, and was always retir'd a Day or two before it, and did rise ever very early on *Communion-Days*, that she might be for a considerable Time retir'd before she went to Church. She observ'd the *daily Returns of religious Performances* in her Family, in a most regular Manner, the Prayers of the Church being never discontinued, nor so much as put off. She was *constant in the Communion of our Church*, and had so

* From the Sermon preached at Breamor, Feb. 19, 1691-2; and printed at London the same Year; in Quarto.

heartily an Affection to it, that when she saw the Danger of our being over-run with *Po-pery*, she exprest the Sense of it in the tenderest Manner, and told her Children, that she had much rather go with them to a Stake, than see them defile themselves with the *Idol-try of the Mass*; yet her Zeal for her Religion, did not transport her to any uncharitable Excesses, and therefore she had a due Regard to Virtue and Goodness, *wheresoever she saw it*: But though all about her, saw how much Religion possess'd her Thoughts, yet she shew-ed it as little as possible, except where the Obligations of a Mother, or of a Mistress of a Family required it. She took Care to have all her Family to know and fear God; such as cou'd not read, she allowed them both Time and Books, and other necessary Helps for it; and she furnished all about her, not only those of her Household, but of the Country quite round her, with such Books as might instruct and direct them; and as her Modesty made that she would not assume to herself to be a Reprover of those that were not under her Authority, so the Way she took, where she saw any Occasion for it, was to send them such Books, in which they might find the Reproofs that they needed. When she reproved her Servants, she never did it in Words of Reproach or Anger, but in the Way that she believed was the most proper to have a good Effect on them. She said, she was naturally passionate; but she came to be early under the Power of Religion, and broke herself so entirely from it, that those who have known her the longest, do affirm, they never saw her, at any one Time, under the Power of it. She was more particularly gentle to those who were immediately about her, so that neither her Grief for those great Afflictions, with which it pleased God to visit her, nor the sharp Pains, nor lingring Disease of which she died, ever drew an indecent Expression from her.

Her Religion, as it gave her much Joy, so it gave her some Trouble, while by an Exactness, that carried her into too scrupulous a Jealousy of herself, she was too apt to censure her own Defects and Coldnesses. She chose a proper Guide, to whom she gave frequently an Account of the various Scenes of Thoughts that passed in her Mind; her Choice of one of my Reverend Brethren, shewed, how well she cou'd judge of a Person fit for such a Confidence; and she had found, as she acknowledg'd, great Benefit and Comfort in his Conduct. Her Soul was so wholly dedicated to God, that she seemed to have no other Concern upon her, but how to know, and to do her Duty upon all Occasions; and it made even the Burden of her Sickness a redoubled Affliction to her, because it depressed her Spirits, so that she cou'd not raise them up to God, with that Chearfulness and Joy, that she felt on other Occasions; and that she did not fly towards Death with so entire a Willingness, as had often formerly inflamed her Thoughts. She thought that even the Desire of seeing the last Part of her Care settled and enter'd into the World, was a Concern below that Elevation of Soul, with which a Christian ought to entertain the Approaches of Death.

With all this deep Sense of Religion, she had no Sort of Affectation, Singularity, Censoriousness, or Sourness of Temper. She had all the decent Chearfulness about her that became her, tho' always govern'd with a staid Gravity. She affected nothing that made any extraordinary Shew, so that in all indifferent Things, she lived like those of her Rank. She never placed Religion in little and assumed Severities, but studied in the whole Course of her Life, to practice that pure Religion and undefiled with God and the Father, which is to visit the Widows and the Fatherless in their Affliction, and to keep herself unspotted from the World. She was free from that Spirit of Censoriousness, to which even good People are too prone; perhaps thro' the Sharpness of their Zeal against Sin; but when the Occasions of observing the Evil that was in the World came in her Way, she made the right Use of them in proper Reflections on them, to those who were under her Care. She loved the Privacies of the Country, much more than the Diversions and Disorders of the Town. She loved to be at quiet, and to be either improving her own Mind, or to be doing Good to others. She had attained to a great Understanding in the Matters of Religion, and the Scriptures; and was not only conversant in the practical, but even in the speculative Parts of it. So much Study as she used, with so true a Judgment as she had, carried her a great Way. Next to that, she studied Physick most, as that by which she found she had the greatest Opportunity of doing the most Good; and in this she set no Bounds to her Care and Labour, and to the Expence it drew with it; and in her later Years, the Extent of her Charity, and the Zeal and Tenderness of it, grew upon her very sensibly. She had observed one constant Practice, upon any especial Blessing that she received from God, to make a particular Largess of Charity, besides her ordinary Givings; but this of late encreased to great Sums, that walked round the Jails of London, as well as among the miserable in those Parts where she resided; besides those Riches of her Libera-

lity with which she relieved the *French* and *Irish* Protestants: So that she seemed to be making Hast to do all the Good that was possible for her, as if she had a secret Intimation that there was but a small Portion of Time now before her.

She felt the Decays of Nature come so fast on her, that she prepared herself *to meet her God*. She had quite overcome all that Unwillingness which so just a Desire, as was before intimated, had raised in her. *She rejoiced in the Will of God*, and expressed so much Satisfaction and Chearfulness *even in her Looks*, that it plainly appeared all was calm within. She was no more depressed with uneasy Reflections on *herself*, but had the Joy of a good Conscience, and Assurance of *the Love* and Goodness of *God through Jesus Christ*, to so high a Degree, that she *felt* not now those unjust Censures with which *she alone* had sometimes punished herself. Her prudent, grave, and unmeddling Temper, kept her out-of-the-Way of making Enemies; and to this, was joined a special Blessing of God, that preserved her from unjust Malice.

She continued, during the Course of her Sickness, not only to have *the Prayers of the Church* said by her, but was very often, indeed almost constantly, observed to be raising up her Soul to God. She had resolved to fit herself for her last Passage, with the great Viaticum of Christians, but Nature sunk all at once, and so fast, that she could only communicate inwardly; yet tho' she could not end her Life with that most solemn Act of Church-Communion, she desired that CHARACTER of dying in the Church's Peace, that is given in Absolution, which she received with much devout Joy. At last, she broke Prison, and left a feeble and exhausted Body, and is now entered into the Joy of her Lord; into that Rest, to which she was so long aspiring, and of which she had felt so many ravishing Forecasts in her Way to it.

Died in Febr. 1691-2; and buried the 19th of the same Month at Breamor.

*The CHARACTER of the Revd Dr. WILLIAM HOPKINS, Prebendary of Worcester, by the Revd GEORGE HICKES, D. D. **

 HIS good, and great Man, was born at *Evesham* in *Worcestershire*, and baptiz'd there, on the 28th of *August*, 1647. His Father was a pious and learned Divine, and his Grandfather was a Gentleman of great Note and Interest in *Bewdley*, situate on the *Severn*, in the same County, where he had so much Respect, as to be chosen a Burgess of Parliament; but Death prevented his sitting in the House. The Childhood and Youth of his Grandson *William*, was in every Respect very towardly. From the very first Rudiments, which is the Knowledge of Letters, he discovered an extraordinary Capacity, and Inclination to learn, with a sweet, serious, even, and humble Disposition, without the least Frowardness; which happy Temper accompanied him, without any Alteration to his Life's End. He was so great a Proficient at School, that at twelve Years of Age he translated an *English* Poem into *Latin* Verse, which was printed some Time before the *Restoration* of King *Charles II.* The Title of it was *Ænigma Astronomicum*; but I could never meet with it, tho' I have diligently enquired after it, especially among those who remembered they had seen it.

At thirteen Years of Age, he was sent to the famous University of *Oxford*, where he was admitted Commoner in *Trinity-Colledge*, under the learned Mr. *Stratford*, who was his Tutor, and afterwards Bishop of *Chester*. He proceeded Master of Arts, *April* 9, 1668; and the next Year, had his Part in the Exercises of that Act, in which the Theatre was first opened; and he was then also one of the Masters of the Schools. Some Time before he took his Degree of Master in Arts, he removed from *Trinity-College* to *St. Mary's-Hall*; after which, he was taken Notice of by the Reverend Dr. *John Fell*, of venerable Memory, Dean of *Christ-Church*, and afterwards Bishop of *Oxford*, who had a great Esteem for him, upon the Account of the great Virtue, and Learning, he observed in him; and if I mistake not, it was that excellent Man, who recommended him to the Ho-

* From the short Account of his Life, prefix'd to Dr. Hopkins's Seventeen Sermons, publish'd by Dr. Hickes; and printed at London, in 1708, in Octavo.

nourable Mr. *Henry Coventry*, as a Person, in every Respect, fit to be his Chaplain; and Companion, in his Embassy to the Court of *Sweden*, whither he set forward, *September 2, 1671*. While he was in *Sweden*, he apply'd himself to the Study of the *Septentrional Antiquities*, in which he was a good Proficient, being qualified for learning of them, by the Knowledge he had of the old *English Saxon* Language, and by his Conversation with the *Dalecarleans*; whose Language, at this Day, differs but little from the ancient *Norwegian*, and *Islandish*, commonly called the *Cimbrick*, or *Gothick* Tongue. Mr. *Coventry*, in his Embassy, had all the Credit and Reputation by him, that was possible to be had by a Man, who could fluently speak the *Latin* Tongue in Purity, and Propriety, in which he familiarly conversed with the learned Men of the *Swedish* Nation; and all the Delight, and Satisfaction in himself, that a Gentleman of his Knowledge, and Virtue, could have in so pious, prudent, and learned a Divine. He entirely lov'd and esteemed him, and let him into all the Degrees of Confidence, and Familiarity with himself, though by Temper he was not a very open Man. Not long after Mr. *Coventry's* Return, a Prebend being vacant in the Cathedral Church of *Worcester*, he recommended him to the King's Favour, to which the Publick Service he had done his Majesty, as Domestick Chaplain to his Ambassador, gave him a good Pretension, as well as the worthy CHARACTER Mr. *Coventry* gave the King of him, and his Services, convinced his Majesty of his great Deserts. The vacant Prebend therefore was granted to him to his great Content; for he desired to be fixed in that Church, rather than any other, because it was the Mother-Church of his own Country, for which he had a filial Sort of Affection, and from his first Admission into it, he designed to write the Antiquities of it; but it pleased God, who over-rules the Intentions of Men, that he should do no more, than Design the Plan of this Work, which perhaps his Providence hath reserved for some other to do. He was installed Prebendary on the 22d Day of *March, 1675*; after which, the Dean and Chapter gave him the Curacy of *Mortlack* in *Surrey*, the 23d of *June, 1678*. Being settled there, he married a very virtuous, and amiable Gentlewoman, Mrs. *Averill Martin*, Daughter of Mr. *Thomas Martin*, a Gentleman of great Understanding, Probity, and Piety, and Sister to the Reverend Mr. *George Martin*, Prebendary of *Norwich*, and Rector of *St. Mildred's Poultry, London*. They were happily joined in Holy Wedlock on the third Day of *February, 1678*. Not long after their Marriage, it was my good Fortune to come first acquainted with him in an accidental Meeting at *Mortlack*, where afterwards I sometimes visited him in going to *London* from *Ham-House*, and in returning thither from *London*, as I had occasion often to do, being then domestick Chaplain to the Duke of *Lauderdale*.

In the Beginning of the Year 1680, according to Account of the *Church of England*, I was made Prebendary of the Church of *Worcester*, which occasioned a great Improvement of our Friendship, in which we thought ourselves mutually happy; and he shortly after removing from *Mortlack* to *London*, where he was chosen Afternoon-Precacher for the Lord's-Day at the Church of *St. Lawrence Jewry*, about the same Time that I was presented by Dr. *Sancroft*, of venerable Memory, then Archbishop of *Canterbury*, to the Church of *All-Saints Berking*, near the *Tower*, there passed few Weeks, wherein we did not several Times see one another. Three Years after, as it pleased God, I was promoted to the Deanery of our Church, which became vacant by the Translation of Dr. *Thomas*, my worthy Predecessor, from the See of *St. David's*, to that of *Worcester*. There was then an Ecclesiastical Commission for disposing of Church-Preferments in the King's Gift, and as the Commissioners at that Time regularly recommended the Dean to his Majesty for the Bishoprick: So as regularly they recommended a Prebendary to him for the Deanery; which one, whom I need not mention, knows I am obliged for my own Reputation, though not for his Honour, to observe. I have been obliged by the Account I am to give of my worthy Friend, to mention my Relation to the Church of *Worcester*, because he was a most exemplary, and useful Member of it for four and twenty Years, from the Time of his Admission before-mentioned, to the Time of his Death, on the 18th Day of *May*, in the Year of our Lord 1700.

Exemplary he was, in a most conscientious Performance of his Duty in every Respect, as a Member of that Society, and useful in all the Offices, and Affairs of it, of which, all my Time, he best understood the Business of any of the whole Body; and when I was first made Dean, I consulted him, as an Oracle, in all Matters of which I was ignorant, relating thereunto. The Founder operates the Conscience of the Dean, with a Charge of that Society, as of his Family, and with the Knowledge of the Estate with which he endowed it, and with a particular Care to meliorate the same. This put me upon a Study, to which I was a Stranger before, but what otherwise would have been painful and difficult, he made not only easy, but delightful to me; and in Justice, as well as Gratitude to his

his Memory, I ought to acknowledge how helpful he was to me above any of my Brethren, not only in managing the Revenues, but in administering the Government, and Discipline of the Church. It was by his Assistance, that I made Orders, for the better Regulation of the King's-School, and got them passed into a Chapter-Act, and with the Act registred in the Chapter-Book. It was by his Assistance, that I brought the Copy-holders for Lives, to a regular Way of Fining, to which they had not been used for many Years, to the great Prejudice of the Church; and not to mention other Things, it was by the Bishop's Authority, and his Assistance, that a Chapter-Act was made in the Bishop's Triennial-Visitation, for appointing a certain Term of orderly Residence, both for the Dean, and Prebendaries.

We had other Designs in Agitation, for the Good of the Church, which, had not the Troubles of that Reign prevented, I doubt not, but we should have brought to effect. We had represented to Dr. Levet, Principal of Magdalen-Hall in Oxford, how much it would be for the Honour of the King's-School at Worcester, the Encouragement of the Youth bred there, and the Advantage of his House, if the Exhibitioners, sent from the School to the Hall, were solemnly elected at a Publick Examination; and to that End, I made a Proposal to the Doctor, That if at any appointed Time of Election, he would please either to come himself, or send two of his Masters, to examine the Boys, and chuse the most deserving, the Church should bear their Charges forwards, and backwards, and entertain them all the Time they were there. And because the Charge of the Church is somewhat too great for the Revenues, for which Cause some Years it was brought into Debt, we intended to acquaint the King with it, and desire his Majesty's Royal Consent, as Founder, to a Proposal, for easing the Church of so much of her Burthen, as at any Time happened to make it too heavy for her to bear. We also intended, to lay before his Majesty, the great Number, and very small Allowance of the King's Scholars, and to Petition him to reduce them to a less Number for their better Maintenance, and to give us a strict new Statute, to put it out of our Power, to grant Patents to the inferior Members and Officers of the Church; than which, though nothing is more Customary, yet nothing is more prejudicial to the Government, good Order, and Discipline of such Societies, as by Experience, I found it, to my great Grief. I could instance, in many more Particulars, to shew how useful, and valuable a Member, Dr. Hopkins was of the Church, and how great a Loss she sustained in him; a Loss, which some of his Brethren have since lamented to me, and are sensible of to this Day.

I should go beyond the Bounds I have set to myself, should I insist long upon his happy Temper, and speak at large of his several eminent Virtues, which the Respect I have for his Memory requires, I should not pass over in Silence. As to the former, it was constantly as even, meek, and uniform, without any Art, as I ever observed in any other Man. I do not remember, that I ever saw him in Passion, upon any Provocation, but one hereafter mention'd, or ever heard him speak with an angry Voice, or use Interjections of Astonishment, or Grief; and it entirely proceeded from the same Equability of Temper in him, that he foresaw, and bore Afflictions, with a calm, serene, and undejected Mind. It may suffice, to give one Instance, of his Equanimity, in bearing the Loss of three most amiable Children in ten Months Time, while he was Preacher at St. Lawrence, without any visible Perturbation of Mind.

These were very grievous Strokes, one upon another; and tho' he bore them with such a Degree of Indolency, and Courage, yet they made deep Impressions upon the soft, and passive Temper of his dear Consort, who mourned, and wept long for her Children, because they were not.

As for his Virtues, they were many, and eminent. His Modesty was so great, as to make him often blush; and his Humility, which is but Modesty in another Name, and guise, was conspicuous in all his Life, and Conversation; in his Affability, Courteousness, and easiness of Access, in his Uneasiness to hear himself, in any Thing he did, commended; in never being forward to speak in any Discourse, or out of his Turn, or before he was desired; nor would he interrupt others, though they spoke much more than was needful, or decent for them to speak, but most of all, was it remarkable, in his never asking Preferment, or seeking for it openly, or underhand, by himself, or others; but in quietly sitting down upon his Prebendary, and a poor Vicarage, to which he was presented by the Dean, and Chapter, both which, at most, did scarce amount to two hundred Pounds per Ann.

For this eminent Virtue, and his constant Residence, and Love of Discipline, he was particularly esteemed by Mr. Barnabas Oley, the senior Prebendary of venerable Memory; and it is no small Honour for His to have it known, that he had the Love, and Re-

rence, and Praise of that Saint-like Man. He had, a said one of his dear Friends in a Letter to another, a great Indifferency to Wealth, and Preferment; and of this I can give an Instance relating to myself, in that he refused the Offer of the Deanery, when I was deprived. This shews, that he was free from Avarice, as well as Ambition; Passions in Priests that, let them have never so much Sobriety, and Learning, disgrace their CHARACTER, and dishonour God, and the Priesthood: And as true Humility is founded in Greatness of Mind, and scorns to flatter others, as much as to be flattered: So he, though he was always Civil, and paid what was due to every Man's CHARACTER, yet he could not prevail with himself to flatter the Greatest, or gratify their Vanity for Self-ends.

And though his Modesty, and Humility, made him, as much as he could, conceal his Charity; yet, like Light, it discovered itself, as it were, thro' Chinks, in his daily Distribution of Bread, to the Poor, which he gave them, rather than Money, lest they should mispend that in Drink; and in his private Supports, to indigent Families, by giving them Money, and by lending Money to others, upon private Notes, under their Hands, to prevent their Failing, when they were ready to sink.

Nine Years after I was deprived, he was chosen Master of *St. Oswald's-Hospital*, in *Worcester*, on the 16th of *May*, 1697, and was so far from making any Benefit of his Salary, that he made a Fund of it, for the Use of the Hospital, and the Benefit of his poor Brethren there; and thus, did his *Light shine before Men*, who knew his *good Works* (which he endeavoured to hide) *and glorified their Father who is in Heaven*.

His Piety was apparent to the World, in his constant and devout Attendance on Divine Service, generally thrice, always twice every Day, except in his Absence upon his Vicarage, and in the conscientious Care he had of the Souls there committed to his Charge. Almost no ill Weather would keep him from going thither every *Saturday*, though it was fourteen long Miles from *Worcester*, and the Ways in Winter of the worst Sort. He was very diligent in instructing, exhorting, and admonishing his Country-Flock, not only in Publick, but in Private, believing the Maxim of the Schools, that *Souls are equal*, to be as true in a Moral, as a *Physical Sense*, in Divinity, as in Philosophy, God being *no Respector of Persons*, and *Christ* having paid the same Price of Redemption for the *Poor*, as the *Rich*; for the *Peasant*, as the *Prince*; for the *Swain*, as the *Citizen*; for the *Cottager*, as the *Courtier*; and that a faithful *Pastor*, who truly endeavoured to save the Soul of the meanest *Ploughman*, would have as great a Reward from his Master, as he that laboured to convert the greatest *Emperor in the World*. He would say, *That a Priest was not to value his Parish for the Revenues, or the Quality of the People in it; but purely as a Cure of Souls, as a Vineyard in which he was God's Husbandman; and that, as large and acceptable a Return of his Labours, might be made from a Country-Cure, as from a Parish in a royal City; and that a good Sermon, by God's Blessing, would be the Power of God unto Salvation in a Church, where not one Sword, or Jewel was to be seen, as where Coaches crouded about the Church-door*. Another Argument of his Piety, was, the Grief and Indignation he was wont to express, against those, who, came at Hours of Prayer to the Cathedral, as to a Place of Assignment, not to worship God, as was evident from their Behaviour, but to prophane his Worship, and Sanctuary, by such Demeanour, as the Honour of Christianity makes me unwilling to express.

His Sobriety, was a constant strict Temperance; his Food of the plainest Sort of Meat, and Dressing, and he seldom eat more at Feasts, and publick Entertainments, than at his private Table; which, when he entertained, was always well furnished with plain Dishes, after the old *English* Manner, but without Luxury or Excess. He was liberal in this Sort of Hospitality, of which, he being constantly resident in the Church, the Tenants, and others, who came about Business to him, were welcome Partakers: And as Teaching is called Feeding, in human and divine Writings, they often went from him with Souls, as well as Bodies, replenished with wholesome Food.

His Insight, into most Sorts of Business, was so great, and his Probity so well known, that People of all Sorts in the Country, would agree to come to him, as to an *Aristides* for Justice and Equity, to arbitrate Differences between them.

When I was first made Dean, an ancient Prebendary of the Church, brought a Complaint to me, against one of the Church-Tenants, who had wronged him for some Years, in his Accounts relating to his yearly Lot of Corn, which that Tenant was obliged to pay him. I being then but a Novice in the Affairs of the Church, desired them both to refer the Difference between them, to Mr. *Hopkins*, for then he was not Doctor. They both readily embraced the Motion, and in a little Time, he adjusted the Accounts between

them, and made up the Difference, so much to both their Satisfaction, that both gave me Thanks.

I have said nothing of the great Gift of Prudence and Discretion, with which God endowed him, nor of his great Talent of Penetration in discerning Men. As to the first, no Person, I ever knew, better understood, or practised the useful Science of Saying, and Doing Things in their proper Time and Place. And as to the latter, his Skill was so particular, that in a little Conversation, he would look thro' a Man, and shrewdly guess at his proper Temper and Passion, with his particular intellectual, or moral Defects. But the Opinions he had of Men, he would keep Secret to himself, unless he saw it necessary for the Direction or Preservation of others, to reveal them, and then he always told them, upon Condition, that his Friends should not expose them, but only make their own use of them. He hath given me CHARACTERS and Cautions of Men, with whom I conversed, quite contrary to the Opinion I had of them, and by Experience, I found his CHARACTERS prove true.

Having described his Virtues of the first Class, the Reader will easily believe he was not deficient in those of the lower Form, I mean the Virtues which relate to Conversation, and are therefore called the *Homiletick Virtues*. He was far from *Moroseness*, which often sours the Tempers and *Conversation of good Men*, and makes their Company unacceptable to all, and sometimes uneasy to *Men as eminent for Virtue, as themselves*. On the contrary, *his Humility made him observant to his Superiors, meek and condescending to his Inferiors, civil and courteous to his Equals; and gentle, frank, and complaisant to all*. He was a free and open Discourser upon all Subjects in Company, and to the Capacities of all Sorts, excepting where he met with Men of any one of these three Sorts: First, *With those who would be forward to talk of any Subject, which they did not understand, and with those he cared not to discourse*: First, out of Pity and common Respect, because he would not expose their Ignorance, and likewise because his Discourse would do them no good. The second Sort were those, *Who being conceited, loved to talk all*; and this Sort of Gentlemen, he never interrupted, how impertinent soever they were, but left them to the full Enjoyment of themselves, and to dictate and dogmatize as long as they pleased. The Third was, *that Sort of unhappy Gentlemen, who were impatient of Contradiction, and could not easily, or at all endure to be opposed*. He used to bewail this as one of the greatest Weaknesses, that could happen to a good or learned Man; and when he met with such, he would presently give off discoursing with them, and with great Prudence, as well as Compassion to them, pass to some Subject of common Discourse.

Having spoken of my dear Friend, as to his moral Qualities and Endowments, I now, proceed to give a short Account of his intellectual Abilities and Acquirements, which made him, what learned Men call a *Great Man*. The Right Honourable my LORD SOMERS, who is so great a Judge of Men, and Things, had an early and long Acquaintance, and an intimate Friendship with him, and very highly esteemed him, for the concurrent Excellencies he discerned in him, to the Time of his Death.

He had a vast, and orderly Memory, joined with a clear Reason, and most solemn Judgment; the first of which made him a great *Chronologer*, without nicely studying the *Technical Part of Chronology*, or taking Pains to remember the Circumstances of Time, that attend Actions and Events, and Persons concerned in them. As far as I could perceive by him, he never forgot the Time of any Thing, not only in great Matters of Learning, but of common Matters, which happened in his own Time; so that one might, with as great Security, consult him upon the Spot, in Point of Time, as have recourse to the best Tables of *Chronology*: Which was a Talent in him, that other great Men, who easily remember the Substance of Things, cannot often attain to with Study, or acquire with all the Art they can use. This happy Memory made him learn Languages with ease, and his great Judgment made him a Critick in them. He understood the Bible---*Hebrew* and *Chaldee*. In *Greek* he was a great Master; and wrote pure and proper *Latin* with Ease. He also had great Skill in the *Old Septentrional Languages*, of which he gave a Specimen in the 39th Page of the second Edition of his *BERTRAM*, printed at London, 1688, and in my *Latin Dissertation of the Use of the Septentrional Languages and Learning*, from p. 115, to p. 122. I say nothing of his Skill in *French*, that now being so common, but proceed to observe, that his accurate Skill in *Greek*, made him diligently read the LXXII Translation of the *Old Testament*, of which he was very fit, as I often told him, to have made a Concordance, which *learned Men very much desire*. His Skill in the same Language, made him read the *Greek Fathers* with Ease, as well as the *Latin*, but always without Pedantry, Vanity, or Affectation. He had also very good Skill in the *School-Men*, and was versed in the Writings of the *Reformers*, as Calvin, Beza, Melancthon, Peter Martyr,

Martyr, though he rightly began his Study in Divinity, at the Top, with the *Greek Testament*, and descended through the *Fathers* and *Councils*, to the End of the *sixth Century*, in all which he was well vers'd. He was also well read in the modern Histories of most Countries, and understood what the *French* call *L'Europe vivante*, as well as most Men.

In speaking of his Learning, I ought not to forget to tell the World, what a Patron he was, to his utmost Ability, to *good Letters*, and how much he endeavoured to promote both human and divine Knowledge. Of this he hath left a Proof, and, as it were, a Monument in the Church of *Worcester*. I mean, the Library there, which, by his Solicitation, was removed from an inconvenient Place, over the South-Isle of the Church, into the *Chapter-House*, a large, beautiful, lightsome, and spacious Room, of easy Access to the Infirm, and much safer for tender Constitutions, to spend their Time in. After the Translation of it to that Place, he endeavoured by all Means, to encrease its Stock, and to that End, with the Dean and Chapter, found Ways of raising a constant Supply of Money, to buy good Books of all Sorts. He was also wont, all my Time, to beg Money for it, and by his Acquaintance with *London-Merchants*, procured Books which were rare in *England*, at easy Rates, from *Italy*, *Spain*, and *France*.

A little before I left the Place, we had procured a fine Collection of the *Bibliothecarian* Writers of several Countries, with which he was much pleased, and I suppose, never left off till he compleated them; and as for the Works of the *Greek Fathers*, as I remember, they were all in that Library, excepting those of *Cyril of Alexandria*, which I suppose are since procured. He also took particular Care to stock the Library with Writers of the middle Ages, and I doubt not, but by this Time, if the same Care of it hath been continued, it may pass after the publick Libraries in our two famous Universities, for one of the best furnished with printed Books, in the whole Kingdom, as it was with *MSS.* and ancient Charters, before the great Rebellion. And as in his Life Time, he took particular Care, to furnish and adorn it, so in his Last Will and Testament, besides other charitable Legacies, he gave ten Pounds to buy Books for it, thereby testifying how much he desired the *Riches* of it should always increase.

Having said thus much of his Learning, and Zeal, to promote all *good Literature*, the Reader may reasonably expect, an Account of his Works, answerable to the Idea I have raised of him, and the CHARACTER of so great a Man. But here, alas! I must fail his Expectation; for his *Charity* was so great, and extensive, as constantly to engage him in other Mens Concerns, who resorted to him for Counsel, Direction, and Assistance; and though he would sometimes complain of these Avocations, and the Hindrances he received by them, in the Progress of his Studies, yet the Benignity of his Nature, still engaged him in them to his Life's End. Another Hindrance to his writing of Books, was, an habitual Illness in his Head, with which, in some Degree or other, he was almost constantly affected. The Physicians, from whom he received no Benefit, told him, that a Fit of the Gout would cure him, and that they hoped the Distemper in his Head would come into his Hands, or Feet, which occasioned him to tell one of his Friends, that complained of the first severe Access of the Gout, *That he would give forty Pounds to have such a Fit*. But as it pleased God, he never had such a happy Paroxysme to relieve him; and those who know how necessary it is to any Employment of the Mind to have an indolent, and clear Head, will not wonder, why such a great Man wrote no more Books. These were the Hindrances to his writing more Books, in which his great Parts and Learning, had he wrote them, would have shew'd themselves with much more Advantage, than in any Description I can make of them.

The first Specimen he gave the Publick of himself, was in an excellent Sermon printed at the Request of the Lord Mayor, and Court of Aldermen, which he preached before them, at *St. Mary-le-Bow*, Sept. 3, 1683, being the Anniversary Fast for the dreadful Fire of London.

The next was his Book, intituled, *BERTRAM* or *RATRAM*, concerning the Body, and Blood of the Lord, &c. wherein Monsieur Boileau's Version, and Notes upon Bertram are considered, and his unfair Dealings in both detected. It was revised by him, in order to a second Edition, 1687, when there was too much Occasion for such a Treatise, and published, 1688. This most learned, and judicious Performance, shews him in his full Stature, and verifies the Account I have given of his great Knowledge. At the first Publication, it procured him the Esteem, and Addresses of the learned Men in the Town, for then he was in London; and particularly of Dr. Edward Stillingfleet, then Dean of *St. Paul's*, and afterwards Bishop of *Worcester*, who, upon the reading of that Book, said as great Things of him, as any I have here written, and afterwards ever had a particular Esteem for him.

The next *Proof* he gave of his great Abilities, was in a little *Book*, intituled, *Animadversions on Mr. JOHNSON's Answer to JOVIAN, in three Letters to a Country-Friend.*

The last Specimen he gave the Publick of his Learning, was his *Latin Translation* with Notes, of a little Tract, written in the *English Saxon Tongue*, of the *Burial-places* of the *Saxon Saints*, which I published in p. 115, of my *Epistolary Dissertation* of the Use of the old *Septentrional Learning*, printed at the End of the *Septentrional Grammar*, set forth at *Oxford*, MDCCCV.

Not long after the writing of these *Animadversions*, in 1691, and this *Latin Translation* of the *Saxon Tract*, he proceeded Dr. of Divinity in *Oxford*, from *Trinity-College*, where he was bred, *July 5*, 1692. And in Autumn 1699, he married a second Wife, *Mrs. Elizabeth Whiteborne*, Relict of Dr. *Whiteborne*, of *Tewksbury*, in *Glocestershire*, and Daughter of *Henry Bromely*, Esq; of *Upton*, upon *Severn*, in the same County, a Gentlewoman of bright Parts, and of Exemplary Piety, and Virtue.

He lived very happily with her to the Time of his last Sickness, of which he died on the 18th Day of *May*, in the Year 1700, and left her in great Sorrow, under the Sense of so great a Loss. His Disease was a very violent Fever, which he bore with all exemplary Patience, and Submission to the Will of God, and spent all the Time of it, when others did not pray by him, in holy Ejaculations, and pious Expressions, waiting with much Resolution for his Change, which he soon apprehended, would be the Effect of his Sickness, which occasioned him to say to a worthy Friend, who went to visit him, in Answer to his Enquiry, How he did? *I am hastening*, answered he, *to the Kingdom of Spirits*; nor am I at all afraid of going thither. His Friend also observed, that though the Fever was very severe, it could not suppress his Devotion, nor hinder him from bearing his Part in the Prayers, though it much affected his Head. And as I sat by him, *said he*, I could often hear him venting his Thoughts in holy Expressions, till his pious Soul had a joyful Release into the Mansions of Bliss.

He was interred in the North-part of the Cross-Isle of the Cathedral-Church, in a Grave close by that of his first Wife, near the Door of his House, which opens into the Church.

And the Inscription ^b upon his Grave-stone is purely Chronological, according to the Modesty of his own Directions, and answerable to the CHARACTER I have given of his eminent Humility; which, together with his beneficent Nature, and great Learning, procured him the general Love and Esteem of his Country, especially of all the Divines and Gentlemen of Note for Learning in it.

^b Vide Appendix.

*The CHARACTER of Sir PETER VANDEPUT, by NICHOLAS BRADY, D. D. Minister of Richmond in Surrey. **



SHOULD grossly transgress the Rules of my Duty, and disappoint the Expectations of this Congregation, if I should not lay hold upon so fair an Opportunity, to make honourable Mention of my worthy Friend and Parishioner, whose Loss has so sensibly affected the whole Neighbourhood! For tho' his last Remains are not deposited amongst us, but laid to rest elsewhere in the Dormitory of his Ancestors; yet there is still room left us to embalm his Memory, and to pay him the just Tribute of a decent Commemoration.

I am, *I confess*, no Friend to those Funeral Panegyrics, which are promiscuously dispensed to the Deserving and Undeserving: But since to rob the Dead, is a Sort of Sacrilege, since the Righteous should be had in everlasting Remembrance, I think myself obliged to do some Sort of Justice, to the extraordinary Merit of our lately deceased Brother: And I cannot, but avow, that I never met with any one who had a better Title to a CHARACTER of Distinction. For,

* From the Sermon preached at the Parish-Church of Richmond in Surrey, May 2, 1708; dedicated to the Lady Vandeput; and printed in the same Year at London, in Quarto.

If, as we ought in the first Place, we consider him as a *Christian*, his Piety was *serious*, and *unaffected*; deeply imprinted upon his Heart, and decently conspicuous in all his *Actions*: He was a *true Son of the Church of England*, unmoveable in his Adherence to her *Doctrine* and her *Discipline*, a constant Frequenter of her *Worship* and her *Ordinances*; and nothing so much disturbed him in his tedious Distemper, as its hindring him from attending on them so constantly as he would have done: And all this was the Result of a *mature Judgment*, and not owing to the happy Prejudice of Education; he understood his Religion, and therefore he valued it; being determined to persevere in it, both by *Choice* and *Inclination*: And his Affection to the Church extended also to her *Ministers*, whom he highly esteemed in Love for their Works Sake; nay, it even descended to the meanest of her Members, by his exemplary *Beneficence* and *Charity* to the Poor.

If we look upon him as an *Englishman*, and as a *Man of Business*, he was extremely useful in his Generation; having discharged several Offices of great *Trust* and *Honour*, with an *unbiassed Honesty*, and *irreproachable Integrity*; and that in such Times of Difficulty and Danger, as nothing could have stemmed but a *consummate Wisdom*, and the *Dictates of a Conscience that was void of Offence*. He was a hearty Friend to our present *Best of Governments*; into the Interests of which, tho' he enter'd very early, yet was it without *Rashness* or *Inconsideration*; having first taken the Advice, and then followed the Opinion, of the most eminent *Divines* and *Lawyers* in the Kingdom: But as he was thus cautious in fixing his Principles, so was he steady and unalterable in his *Practice* accordingly; laying hold upon all Occasions, and improving all Opportunities, to advance and support the great Cause he was engaged in.

If we reflect upon him further as a *Gentleman*, he was an exact Pattern of true good Breeding; his Conversation was *innocent*, *entertaining* and *improving*; his Behaviour *modest* and *engaging*; his Notions of Things *solid*, and his Reasonings upon them *clear*; and the Society of his Friends was so dear and pleasing to him, as would always inspire him with such an *Air of Chearfulness*, as made him seem to forget the *Infirmity* he laboured under: An *Infirmity* which few others would have borne so contentedly; and of which he supported the Burthen for several Years, with a great deal of *Christian Patience* and *Resignation to the Will of God*.

What shall I say of him, as a *Husband*, as a *Father*, as a *Relation*, as a *Neighbour*, as a *Friend*! How regularly did he govern his numerous Family, and how Happy was he in finding the good Effects of his Care! How just and faithful was he to his excellent Lady! How tender and indulgent to his well-deserving Children! How kind and respectful to his other Relations! How obliging and serviceable to all his Acquaintances! How sincere and open-hearted to his more intimate Friends! These are Qualities, of which there are so many Witnesses present, that no one can suspect me in what I have said of him, to have been biassed by *Friendship*, or by the many Obligations, which shall ever make his Memory be dear and precious to me, when he is nothing else but *Dust* and *Ashes*.

Let then a due Remembrance of his uncommon Accomplishments, be a *Pomp* more lasting, than his *Funeral Solemnity*; and instead of those *Escutcheons* which have adorned his *Hearse*, be these the *Odours* to embalm his Reputation: And to conclude, let his Memory still live in this durable CHARACTER, of a *serious Christian*, a *true Churchman*, a *Lover of his Country*, a *complete Gentleman*, an *affectionate Husband*, a *loving Father*, a *kind Relation*, a *valuable Acquaintance*, and an *admirable Friend*.



The CHARACTER of the Rt Honble LÆTITIA, LADY-DOWAGER RUSSEL, by SAMUEL KNIGHT, D. D. *



F ever Persons that deserve Little have a great Deal said of them, the Guilt be upon those, who prostitute what ought to be sacred, to such vile Purposes: But I have many living Witnesses, many, who will rather think I am too sparing, than too lavish in the just CHARACTER, that I shall give of this Right Honourable LADY, when I shall only very briefly mention what could not possibly be concealed, in a Person of her Rank and Quality.

Her Religion, as it was real, in respect to herself; so the proper Issue of it, her Charity, was of the most genuine Kind, as to others; not narrow, and confined to Parties, but large and extensive to the whole Household of Faith; in whomsoever she saw any Thing of God or Goodness, she rejoiced at it, and encouraged it; though possibly in some lesser Points, there might be some small Difference; and in this, she had the true Spirit, which almost seems Hereditary to that noble Family, from which she descended, who have always distinguished themselves for being Enemies to Bigottry, and Narrowness of Principles.

How very constant she was, as to the Duties of God's Worship, both in Publick and Private, is sufficiently known to all who had any Relation to her; and unless she was prevented by her frequent Indispositions, which was always a Grief and Uneasiness unto her, she would never miss any Opportunity of waiting upon her God; and looked upon these Duties, not so much a Task, as a Pleasure; and the House of God, after any of those unavoidable Intervals, was the very first Place she resorted to. She was very strict, in the too much neglected Duty of receiving the Holy Sacrament; and as she justly esteemed this Ordinance, to be the most Solemn of all our religious Offices, so it was her constant Practice, Monthly to receive the Holy Communion, which, no doubt, she found necessary towards quickning and enlivening her Faith and Confidence in God; and with how much Devotion and Reverence she approached the Holy Table, a Reverend Prelate, ^a from whose Hands she constantly received the sacred Elements, for many Years before her Death, will with Pleasure testify.

It was her constant Practice, not only before so solemn a Time, but also on one Day in every Week, till she was disabled by her Infirmities, to separate herself from all worldly and secular Affairs, and to spend it wholly in the Duties of Fasting and Praying, and Self-Examination; by which Means, she prepared herself to serve God, with the greater Reverence and Devotion on the Lord's-Day next ensuing. A rare Example of more than ordinary Piety in this cold and degenerate Age! How she spent this Time, as well as all other Portions of it, she could redeem from her own necessary Affairs, the pious and devout Papers she hath left behind her, do sufficiently evince. She thought, and with good Reason too, that 'twas the best Husbanding of Time, to make it subservient to Eternity, by a due Preparation for Death, which by familiarising herself to, she was not afraid of, when it approached her; for having made it the Business of her Life, to improve and employ the Talents committed to her Trust, she was ready always to give up her Accounts with Joy: It was this that kept up her Trust and Confidence in God, and gave her such a comfortable View of a much better and happier State; and though she had the tenderest Love and Concern for her dear Relations, as could possibly be in any; yet having this Hope, she was willing to part with them all, that she might be for ever with the Lord.

Her Patience and Submission to the Will of God, during her long and tedious Illness, deserves likewise our Imitation. You should never hear her repine or murmur at the most severe Chastisements of her heavenly Father; she knew that these were but light Afflictions, and would be but for a Moment; and when compared with the Glory and Happiness of the next World, were not at all to be accounted of. This made her Desire to be dissolved, and to be with Christ; and passionately to wish and pray, that she might be delivered from this Body of Sin and Death.

I might enlarge upon her CHARACTER, as filling up every Relation she stood in with great Piety and singular Prudence, and how with Joshua, she was resolved that herself and

* From the Sermon preached at Cheynes, in the County of Bucks, Jan. 12, 1721-2. Dedicated to the Honourable Lady Tipping, her Ladyship's Daughter; and printed at London in 1722, in Quarto. a Dr. Waugh, Lord Bishop of Carlisle.

House would serve the Lord. How great a Regard she had to the Souls as well as Bodies of her Domesticks; how she would not suffer any under her Roof to be prophane or dissolute in their Manners or Behaviour; but made use of all proper Methods, to instil into their Minds, the Fear of God, and a due Concern for the Salvation of their Souls. I the rather mention this, because there are such terrible Effects every where to be seen, of a scandalous Neglect of *this important Duty*: But sure it was not possible that she, who had done all she could towards *propagating Christian Knowledge in all Places, and amongst all Persons*, where Opportunity offered, should not do her utmost, towards this good Work, in her own Family: Here I must not omit, her disposing of great Numbers of good Books amongst the ignorant and irreligious, that none might perish for Lack of Knowledge, especially such as might help them to a right and sober Use of the Holy Scriptures, which she valued above *Thousands of Gold and Silver*; and was her daily Study and Delight.

But I should exceed my Bounds, if I should go about to be Particular in this, as well as her Behaviour in the several Stages of her Life; how she adorned them by her Piety and Prudence. Her setting out early in a religious Course of Life, kept her pure and unspotted, in an Age of great Looseness and Freedoms; Religion had taken such a Possession of her Soul, that there was no Room for Vanity and Folly to enter. She had a just and true Estimate of Things, and so escaped those Temptations with which too many have been deceived; and though for Gracefulness of Person, she had few Equals, yet she knew who it was that said, *Favour is deceitful, and Beauty vain, but a Woman that feareth the Lord, she shall be praised*; b so that what is generally a Snare to most, prov'd only a Caution to her; for in the first Place, she sought *the Kingdom of God and his Righteousness*, and remembered her Creator in the Days of her Youth: And as she came to a mature Age, and passed through those other Relations of a Wife, Mother, and Mistress of a Family, Discretion did preserve her, and Understanding did keep her, from those common Errors and Mistakes, which do too often slur the CHARACTERS of Persons, otherwise perhaps, eminent and praise-worthy: But omitting these, as well as many other Things that might very justly add to her CHARACTER, though of a lower Nature, such as her Prudence in the Management of her Concerns, her Decency and Order in her domestick Affairs; Things, though they are not Parts of the Christian Life, yet however very much adorn it, and in Defect of which, even our Good may be Evil spoken of.

I hasten to that which ought by no Means to be concealed; her great Charity, and Beneficence; Virtues, which did more than ordinarily shine in her; and though she affected no Show or Ostentation, in any of her Disposals, and would not willingly let her Left-hand know what her Right-hand did, yet such is the Nature of some Parts of this most excellent of all Virtues, that in doing of them, our *Light of Necessity must shine before Men, that they seeing our good Works, may glorify our Father which is in Heaven*. And here how many distressed Widows are there, whose Hearts she hath made to sing for Joy? How many Orphans and poor Children, have, by her Bounty, been trained up in the Way that they should go, and instructed in their Duties to God, their Neighbours, and themselves; and have farther been enabled, by her kind Assistance, to become useful to the Publick, in some honest Calling and Vocation? I speak this of my own Knowledge, and could give many Instances, how she thus made *Friends of the unrighteous Mammon*.

May I add here, the hearty Esteem and Regard she had for good and faithful Ministers, whom she valued for *their Work's Sake*, and was always ready, both living and dying, to administer to any of them, especially to those who were under difficult Circumstances, by Means of a large Family, or small Income; these she would prevent with her large and seasonable Supplies, which *bath caused through her many Thanksgivings unto God*; more especially, wherever she saw an Eminency of Worth, ill-suited with such a small and slender Income, she could not rest till she had by her Interest and noble Alliance, raised them to such a Competency, at least, as might enable them to serve the Lord *without Distraction*. I could name some of great CHARACTER for c Piety and Learning, who have been always ready to ascribe to this good Lady, the Blessing of being in easy Circumstances, and have given her *the Fruit of her Hands*, owning her the chief Instrument of much good to them: Indeed, none could be more ready for every good Work, than she was; and so far from being Backward, when any good Occasion offered, that she would even seek out for them, and accounted any Opportunity of this Nature, a *Prize put into her Hands*; by which it is plain, that her Charity was not wrung from her by Importunity, or Solicitation, but always flowed in a rich and free Vein, being a *cheerful Giver, ready to distribute, willing to communicate*; and had the Pleasure of knowing, by long Experience, that it is

b Prov. xxxi. 30.

c Dr. Anthony Horneck, &c.

more *blest to give, than to receive*. I am certainly informed, that she gave no less than five hundred Pounds at one Time, to be disposed of amongst poor Families, according to the best Judgment of a Person, whom she had made her Almoner on this, as well as other such Occasions; and that she might always have a Fund sacred to such good Purposes, it was her daily Practice, to lay by the Tenth of her Income, for the constant Demands of Charity; and in Order to be the more Exact in this Matter, she weekly separated such a Proportion from the rest of her Substance, and laid it by, till it arose to a considerable Sum, and then did some substantial Service with it; by this Means, having changed the Property of such a Share, by this voluntary Dedication of it, she looked upon herself only as a Steward, and of such she knew it was required, *that they be found faithful*. Moreover, she always carefully endeavoured to serve the true Ends of Charity; not by giving promiscuously to all that asked, but to proper Objects; to those more especially, whose Modesty might expose them to great Difficulties, or were brought low by the Providence of God, and not by their own Follies or Vices: These she sought out for, and doubled her Favours, by the winning Manner of bestowing them. She was one of those *liberal Souls, who de-voted liberal Things*, and had the highest Satisfaction in that, which is too often looked upon as the most irksome Duty of our Holy Religion, and a *Commandment of God*, which too many would be glad to make void, and so serve God with that which costs them nothing. But she knew better, *that Faith without Works is dead*, and that that Man's Religion will turn to small Account, who would hope to compound with God for *great swelling Words of Vanity*, in Neglect of these *weightier Matters of the Law*.

I could enumerate many other Instances of her Goodness while Living, and her charitable Bequests at her Death, to distressed Ministers, and their Families; to the Poor of the Parish where she died; as also to those of this Town, where she had fixt her Burial: In all which she was truly noble, Scorning to give in scanty Portions, her Charity not falling in Drops, rather to tantalize, than benefit the Receiver; but flowing in full Streams, *making glad the Hearts* of the Partakers of it. The Glory of God, and the Good of the World, were always in her Eye; and what she did, *she did it heartily to the Lord, and not to Men*.

Died in 1721; and buried Jan. 12, at Cheynes, in the County of Bucks.

*The CHARACTERS of the Rt Revd Dr. LANCELOT ANDREWS, Lord Bishop of Winchester, and the Revd Dr. GEORGE STANHOPE Dean of Canterbury. **

 H E S E excellent Persons are too well known to the World, to want any particular or large Account to be here given of them; and yet, to say little of them, may be thought an Injury to Men, whose due Praises, would take up a great deal more Room than can at present be allow'd. However, since the Ability and Worth of the Author recommends a Book, even to such as read only for Curiosity; and a Christian Reader must much more be pleased to find the Devotions he offers to God have pass'd through the Hands of the soundest Divines, whose Learning, Piety and Authority, may entirely satisfy him, that he has no need to fear or suspect any Superstition, Heresy, or false Doctrine, may be suffer'd to remain in them: I shall beg Leave to present the following brief Account of them.

The CHARACTER of Bishop ANDREWS.

T H E Right Reverend Father in God, Dr. *Lancelot Andrews*, Bishop of *Winchester*, was born at *London* about the Year of Our Lord, 1555, of religious Parents, who left him a sufficient Fortune. He was Educated at Merchant-Taylors-School in that City;

* From the Preface to Dr. Stanhope's Translation of Bishop Andrews's Greek Devotions, by the Reverend Mr. Hutton; printed at London in 1730, in Octavo.

afterwards at *Pembroke-Hall* in *Cambridge*, of which he was Scholar, Fellow and Master. To say nothing of his smaller Preferments, he was Prebend Residentiary of *St. Paul's* in *London*, Dean of *St. Peter's* in *Westminster*, and of the King's Chapel; Chaplain to Queen *Elizabeth*; Almoner and Privy-Councillor to King *James I.* and King *Charles I.* and successively Bishop of *Chichester*, *Ely* and *Winchester*; and all this on the Account of his Worth, without any ambitious Suit or Seeking of his own. To qualify him for these Preferments,-----

His Life was *orderly*, *innocent*, *industrious*, and *pious from his Childhood*. He is said to have had a masterly and critical Skill in at least fifteen learned and modern Tongues: And his Knowledge of Things, and Improvement in all Sorts of material Learning, was no less extensive, than his Skill in Languages; which qualified him for one of the Translators of the Bible in the Reign of King *James I.* He was a Man of great Wisdom and Address in Business; an admired Preacher in his Time; exact and judicious in informing and instructing others, and in Controversies, an able Champion for the Truth. He was *laborious* in his Ministry; successful in converting several of the *Popish* Clergy and Laity from the Errors of that Church. As he was both in his Life, and at his Death, bountiful and charitable to the Poor, so likewise was he a Lover and Encourager of Learning and learned Men: Insomuch, that though he was Good to his Kindred, yet he gave more to the Maintenance of Learning, and to the Poor, than to them. He was a singular Benefactor to the Preferments or Places he enjoy'd; either by recovering, securing, and increasing their Revenues; or building, repairing, and beautifying the Houses and Palaces committed to his Care. In a Word, his Parts, and Knowledge, were rare and great, his Judgment greater, and his Holiness and Devotion greatest of all. This is in Brief the Substance of what is said of him, by those who had the best Opportunities of knowing him, the Bishops of *London* and *Ely*,^a his Contemporaries, and, I suppose, *familiar Friends*.

Died Sept. 21, 1726; and buried in the Church of *St. Saviour's* Southwark, aged 71.

^a Bishop *Laud*, and Bishop *Buckeridge*.

The CHARACTER of Dr. STANHOPE.

THE very Reverend Dr. *George Stanhope*, late Dean of *Canterbury*, was born at a Village call'd *Hartshorn* in *Derbyshire*. His Father was the Reverend Mr. *Thomas Stanhope*, Rector of that Place, and Vicar of *St. Margaret's* Church in *Leicester*, and Chaplain to the Earls of *Chesterfield* and *Clare*. His Mother's Name was *Allestry*, of a good Family in the same County. He was put to School first at *Uppingham* in *Rutland*, then at *Leicester*; afterwards removed to *Eton*, and thence chosen to *King's-College* in *Cambridge*, of which he was Scholar and Fellow.

Upon his Removal from thence, he was preferr'd to the Rectory of *Tewing* in *Hertfordshire*, which after some Time he quitted. He was eight and thirty Years Vicar of *Lewisham*, and six and twenty of *Deptford*, both in the County of *Kent*. In the Year 1703, he was made Dean of *Canterbury*; and was thrice chosen Prolocutor of the Lower House of Convocation.

His personal Qualifications, Prudence and publick Spirit, bore a considerable Resemblance to those of Bishop *Andrews*. As far as I could myself observe, and by the Accounts of some who knew him very early, his Life was a constant, uniform Pattern of chearful, undisguised and unaffected Piety. His uncommon Diligence and Industry, assisted by his excellent Parts, had enrich'd him with a large Stock of polite, solid, and most useful Learning. He had not indeed, acquired the Knowledge of so many Languages as Bishop *Andrews*; but yet, besides his Mother Tongue, in which he had so great a Command, he was a Master of the *Latin*, *Greek*, *Hebrew* and *French*. These he put to their proper Use, not for any vain Ostentation, but as Instruments of procuring the Knowledge of all those Things, which have render'd him an accomplish'd Gentleman, a worthy Man, and a substantial Divine.

His well digested Learning, accurate Judgment, Candor, and good Nature, shone very brightly in his Conversation, as well as his Preaching and his Writings, all consecrated to the Honour of God, and the promoting of Virtue and true Religion: Indeed, some who have conversed most intimately with him, have assured me, they never knew any that so continually spoke and acted with a Regard to these Ends.

His Preaching was really admirable and edifying; his Stile clear and plain, but noble; his Reasonings easy and strong; his Persuasions powerfully moving; his Action and Way of Speaking graceful, just and affecting; his Subjects well-chosen and suited to his Auditory. The greatest and best of his Hearers, and he often had the greatest in this Nation, might learn what was profitable from him; which, if they neglected to do, his Discourses will rise in Judgment against them, and in the mean Time demonstrate, that he omitted nothing necessary to *deliver his own Soul*.

His Writings are, or may be, in every-body's Hand, and every-body will judge of them as they please: I shall therefore leave them to do so, and only affirm, what I know from more than a single Experience, *that they are an inestimable Treasure for the devout People of this Nation*.

Were I to speak particularly of all his private and publick Virtues; of his constant Preaching, and prudent and faithful Discharge of all the Parts of his Ministry; the many Charities and good Works he did, in the Course of his Life, and the liberal Provision, in Proportion to his Substance, which he made for them in his Last Will and Testament, I should far exceed the Brevity I propose. I hope some abler Hand will give his Life and CHARACTER at large, and do Justice to his Memory; and so convince the World, that though he was thereby eased of a great Burden, yet it was no small Unhappiness to the Church, that he was not raised to the highest Order in it.

Died Mar. 18, 1727-8; and buried in the Chancel of the Church of Lewisham in Kent, aged 68.

*The CHARACTER of Mr. RICHARD BLUNDEL,
Surgeon, by NATH. MARSHAL, D. D. Rector of St.
Vedast Foster-Lane, and St. Michael-le-Quern. **



FEAR no Imputation of *Flattery*; nor even of *Partiality*, when I recommend to you the Example of this *upright Man*, throughout the whole Course and Tenour of his Conduct, in *doing justly*, and *loving Mercy*, and *walking humbly with his God*.

How serviceable he was in a very useful Profession; with what *Charity* to the *Poor*, what *Justice* to the *Rich*, what *Compassion* to *All*, he employ'd the Skill in it, which so eminently distinguish'd him, he hath many living Witnesses to proclaim for him.

There is no room to flourish upon a CHARACTER so deserving, which Panegyric would find it as hard to magnify, as Malice or Envy to diminish it.

He had *set the Lord always before him*; and therefore was never unmindful of his All-seeing Presence; nor could the most unguarded Seasons betray him into the least Appearances of being so: He was truly zealous for his God, and a known Advocate for Religion, wherever it wanted one; and he was as *able to defend*, as he *was willing to practice*, and *fitted to adorn it*.

His Piety was real and unaffected; equally free from *Disguise and Ostentation*; from the Excesses of *Heat*, and the Extremities of *Cold*; from the *Giddiness* of *Enthusiasm*, and the *Stiffness* of *Formality*; from the *Rigours* of the *Precise*, and the *Liberties* of the *Licentious*. For he had an *Head* which knew how to prescribe fit Measures for his *Heart*; and thus, as his *Conscience was well inform'd*, so his *Knowledge was practical*, and they lent each other a mutual Help.

His *Love of his Country* was sincere and cordial: He had a conscientious and true Concern for its present Settlement in *Church and State*; nor did his Passion for the one, swallow up his Affection to the other. For he was thoroughly perswaded they would, both, thrive best in each other's Company, when they should *take sweet Council*, and *go together into the House of God as Friends*: And therefore he never made a Merit of *putting asunder*, what the Reason of Things, and the Providence of God, had apparently *join'd together*.

* From the Sermon preached at the Church of St. Lawrence, Jewry, June 2, 1718; and printed the same Year at London in Quarto.

Simplicity, and *godly Sincerity*, were so peculiarly his Ornaments, that he delighted in none besides them: He valu'd *Appearances* no farther, nor us'd them for any other Purpose, than as a *Language* to convey the *Sentiments* of his Soul. He rightly judg'd, that *good Meaning* was a *Beauty*, which wanted no *Art to dress it*, nor Labour to force it upon the *Notice of Mankind*. And, I believe, no one was ever advanc'd to his Pitch of Eminence, in any Calling, with less Endeavour, on his own Part, to raise him up to it.

As a Friend; I speak it with Gratitude and Experience, I never knew any, who more excelled in all the Offices flowing from that Relation: And indeed, *no Relation in Life*, had Reason to complain of him; but *each* had, to commend, and esteem, and to *bless God for him*.

His Conduct, upon the Whole, was all of a Piece; Uniform and Consistent in every Part of it. *Here* he opened the *first* Scenes of Business, and *here* he closed the *last* of them; so that I could not, if I would, in this Place, misrepresent him.

As it is no Man's Disparagement, that he was not born to Eminence, and the Splendor of Life; I shall not scruple to say, that from no very promising, nor auspicious Prospects, and with an original Bent of Inclination, favouring^a other Studies, he soon arrived to a distinguish'd Degree of Proficiency in a Calling which he did not chuse; and yet I have frequently heard him thankful to that Providence, which fixed him in it, for the Opportunities it gave him of being more serviceable to his Family and Friends, than he might probably have been, had he succeeded in his first Desires.

His Fortune grew by Degrees, to be so much in his Power, that his Soul must have sunk into his Wealth, if, according to the common Guise of the World, as *Riches increased*, he had *set his Heart upon them*. But he chose rather to be *rich in good Works*, and *rich towards God*, with whom a Treasure laid up is always sure of producing the best and the largest Interest.

He was indeed so far from courting the Opportunities of Gain, that, perhaps, no Man was ever more courted by them, who chose to leave fewer Signs of it behind him. And yet the whole Tenour of his Life was as far removed from *Prodigality*, as it was from *Avarice*.

The Enjoyments of the World, he knew how to use in proper Seasons and Proportions; and he was successful enough in the Course of his worldly Pursuits, to have indulged himself in any Measure of them, which Reason and Religion could allow to him. But still he was sensible, that the truest Use of them, was not to indulge too much to them.

His Constitution, tho' none of the strongest, did not, however, break in much, nor often, either upon his Recreation, or his Business: But after a smooth and easy Passage of Life, with little Ruffle or Discomposure, before the Infirmities of Age had, to any observable Degree, either lessened the Comforts, or impaired the Vigour of it, the Distemper seized him, which proved fatal to him: And even in this Particular, the *Desire of his Soul was satisfied*.

For from the Genius of a Disease which had sometimes attack'd him, he was a little apprehensive of a lingering and painful Death; and I have often heard him, with a due Submission to the Will of Providence, solicitous to avoid such a Trial of his Patience: So it pleased God, that he was not *denied the Request of his Lips*; but, as one habitually prepared to attend the Summons of his Master, he was called out of the World upon little Notice, not indeed without some antecedent Prefages of his Change, yet without any shocking Circumstances of Pain or Struggle.

As he well understood the Brittleness of Human Life, he never depended upon its long Continuance, never indeed imagin'd, he should see the Period, to which it was, in Fact, extended with him. He had no Reason to be afraid of his Dissolution; and therefore was not backward to entertain the Thoughts of it: For it appears from some written Remains which he hath left behind him, that the Subject was familiar to him; that it had frequently employ'd his Meditations in his vacant Seasons; that he had taken some Pains in digesting and improving it; that he had *number'd his Days*, and *apply'd his Heart to the Wisdom of Considering his Latter End*; and as he *liv'd in Uprightness*, so he *died in Peace*.

Died in May, 1718; and buried the 2d of June following, in the Church of St. Lawrence, Jewry, London.

^a He much desired to have been bred a Divine; and was well qualified to have been so, by an uncommon Progress in the preparatory Studies and in Classical Learning; of which, to the last, he retained a very lively Taste.

*The CHARACTER of Mrs. ELIZABETH FULLERTON, † by FRANCIS BARNARD, D. D. Rector of St. Bartholomew, near the Royal-Exchange, London. **



ER Piety to God was pure, and unmixed with any Allay of *Disimulation*; exerted in Acts of *Devotion*, constant and regular as the rising and setting of the Sun, in Private, in her secret Chambers; where *Hypocrisy* could not enter. There she poured forth her Soul to God, deprecating his Wrath, imploring his Pardon and Forgiveness, petitioning his Favour and Mercy, rendering most humble and hearty Thanks for all his Goodness and loving Kindness to herself, and to all others. This was the daily Incense she offered up to Heaven from a pure Heart, and out of Lips unfeigned: A Sacrifice to God of a sweet smelling Savour.

Her public Acts of *Devotion in the Church*, in which she was baptized and educated, and of which she was all her Life a faithful Member, were constant and uniform. Her Deportment in the House of God, was grave and exemplary; serious without Affectation; calm without Coolness; fervent without intemperate Heat, or any Sign of Superstition: Her decent Behaviour in the public Worship, bespoke the Clearness of her Understanding, as well as the Purity of her Heart, and shewed, that blind Zeal was as far removed from the one, as all unworthy Affections were from the other.

She was, at the stated Seasons, a never failing Attendant upon the Holy Communion of the Body and Blood of our Lord, except only when Sickness prevented her. And then her great Concern was not so much for want of Health, as being deprived of one Opportunity of doing her Duty. The Truth is, the highest, most solemn Act of our Holy Religion, which many are affrightened from being Partakers of, by their own wilful Unworthiness, or mistaken Apprehensions, administered a great deal of Comfort to her pious Soul. She hungered and thirsted after Righteousness, and came to the Lord's Table to be filled; which she always approached with that Lowliness and Reverence, as denoted the awful Sense she entertained of that Holy Sacrament in her own Thoughts; and could not but raise the Affections, and warm the Devotion, of those that were present.

Nor did her Piety accompany her in the Closet, and in the Church only; it was the wedding Garment she had always on; there was a peculiar Cast of it in her whole Conversation; her Soul was bent towards Religion; she caught at every Opportunity of improving it in herself, and others. She was never so delighted, as when religious Subjects were the Topicks of Discourse: In these she bore a distinguished Part, even among those who were best instructed, being herself, as well-grounded in the Principles of Christianity, as she was practised in the Duties of it. With what easy Complaisance, and winning Address, would she agreeably divert the Company from vain and trifling Conversation? With what engaging Insinuation, would she direct the Discourse to more serious Subjects? With what truly natural, and yet powerful Eloquence, would she recommend the Love and Fear of God, and a strict Regard to all his Laws. Religion, she used to say, and well might she say that, of which she had herself so sensible an Experience, Religion is the only Means to acquire that blessed Temper, and to secure that important Practice. She felt the sweet Comfort of this so much in her own Breast, good Nature, as well as Piety, moved her to impart it to others; and therefore she missed no Opportunity of instilling that Goodness into them, from which she experienced so much true Satisfaction within herself. Nor could her pious Endeavours fail of a proportionable Degree of Success; if the softest, gentlest Behaviour that could flow from a mild and tender Disposition, guarded by strict Rules of Prudence and Discretion, supported by great Force of Judgment and Understanding, adorned with easy Gracefulness, could work any Influence.

She scorned the mean and impious Fashion of scoffing at the Religion of Christ, and deriding his Ministers. On the contrary, she had the most profound Sense of the superla-

† Wife of William Fullerton, M. D. and Daughter of Mr. Thomas Blackmore, an eminent Wholesale Mercer, in King-Street, London. * From the Sermon preached in the Parish-Church of St. Bartholomew, near the Royal-Exchange, Nov. 26, 1734; and printed at London in 1735, in Quarto.

tive Excellency of the inestimable Sacrifice of Christ, and the inexpressible Advantages derived to lost Mankind, from the wonderful loving Kindness of our Saviour and Redeemer; and out of Love to Christ, and for their *Works* sake, she revered his Ministers. Such Discourse was no Entertainment to her Ears, nor met with the least Countenance from her. She heard the *Scoffer* with Indignation, and upon proper Occasions, and God knows such Occasions now are too often administered, she rebuked him with becoming Authority. And yet she did it with that Gentleness and good Nature, she did not offend those she reprov'd; though they would not be convinced by her Arguments, they went away pleased with an Opinion of her Excellencies, and celebrated the Virtues they did not care to imitate. Thus did she fulfil *the first and great Commandment; she loved the Lord her God with all her Heart, with all her Soul, and with all her Strength.* And this sincere Piety, what could it less? produced that, *which is next unto it; she loved her Neighbour as herself.*

The Benevolence of her Disposition was extensive, universal; displayed in the Exercise of all the various Branches of that most excellent Gift of Charity, which are the peculiar *Characteristics* of a good Christian. Her good Wishes and Prayers were employed for all Sorts and Conditions of Men. Her external good Offices went as far as her Abilities, which were excellent, could carry her; as far as her Circumstances, which were very easy, would allow; as far as deserving Objects, which she ever sought, and which are never wanting to those that seek them, did administer fit Opportunities.

She frequently instructed the ignorant out of her rich Treasure of useful Knowledge; gave Counsel *to those that were* perplexed with Difficulties; *such Counsel*, as the truest Prudence could suggest, and the best *Understanding* might follow.

She had Peace in her own Breast, and from thence would furnish Relief and Comfort to disturbed Minds. She had *powerful Arguments at Hand*, proper to solve their Doubts, quell their Fears, raise their Hopes, and inflame their *Love to Piety and Goodness.* The drowsy Sinner might well be awakened by the lively Representations she *would* make of his amazing Danger; the hardened Heart might well melt *into Repentance* by her soft Reproofs, and gentle Exhortations. She employed her Endeavours this Way as often as Occasions offered, and we may reasonably presume with good Success, the Grace of God assisting *to heal the wounded Conscience, and to renew a right spirit within them.*

She was full of tender Pity and Compassion, *to those that were* distressed in Body or Estate, as well as *to the* afflicted in Mind; and contributed all her Power *to* relieve them in *their* several Necessities, and *to give them a happy Deliverance out of them;* in supporting the helpless Orphan; drying-up the Tears of the mournful Widow; *visiting the Sick; and in supplying the Wants of the Indigent.*

Charity *to the Poor*, was, next to Piety, her favourite Virtue: *In this* she shewed a most particular Concern; if she could be said *to* shew a more peculiar Concern *to one* Virtue, who was so attentive to all Goodness. But she was well acquainted with the distinguishing Marks of Value the Word of God sets upon Charity to the Poor; by which sacred Rule, she proportioned her Care, and directed her Conduct. On all publick Occasions, she knew our Saviour's Will, and never failed to practise it; *she let her Light so shine before Men, that they might see her good Works, and glorify our Father which is in Heaven.* But she was sensible, that there is another, surer Test of Sincerity, to which the World is not Witness, nor can confer any Motives; which therefore can have no Ingredient of Vanity or Hypocrisy in it; private Alms, secret Acts of Kindness unsought *to those that are in Distress.* She remembered the Words of our Lord: *When thou doest Alms, let not thy Left-hand know what thy Right-hand doth, that thine Alms may be in Secret, and thy Father which seeth in Secret, shall reward thee openly.* She did her Alms in Secret, and is gone to receive the Reward of her Father.

She always gave not grudgingly, or of Necessity, but as she was disposed in her Heart, with a peculiar Air of Chearfulness: She did it with that Readiness, that she prevented Importunity, and relieved the Modesty, as well as the Necessity of the humble Indigent. She seemed *obliged to those that* interceded with her for Charity to another, and would thank them for bestowing upon her an Opportunity of doing good to a pitiable Object.

Nor was her Charity more fervent than it was general. She did not confine it within the narrow Bounds of any Party. There was no Respect of Persons with her. Relief of Misery was the Object of her Care; Affliction alone, wherever it was found, was enough to recommend it to her Goodness. In a Word, Acts of Liberality and Kindness, were her Meat and Drink; they were her daily Concern, her highest Delight. She had large Experience of that important Saying of our Lord; *it is more blessed to give than to receive.*

There was a wonderful Humility, and Lowliness of Mind, attending this exemplary Piety, and diffusive Charity; that, while she was *possess of those Christian Virtues, which* many

many others are struggling for, and endeavouring after, she was far from assuming, she would not confess any Merit in herself; which was ascribed to her in a *high* Degree by all others. At the same Time she exercised an inimitable Candour in *judging and speaking of* other People; she would put the kindest Construction, and best Colour upon all their Actions, excusing their Errors, extenuating their Faults, setting their good Deeds in the fairest Light; *earnest to give*, what she herself was most unwilling to accept, a *full Measure* of Praise and Commendation to Merit, wherever it appeared.

There was in her besides, *the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price*; such a continued Calmness of Mind, as shewed her a Stranger to all the boisterous Passions; or to have a great Command over them. I would not so much as *mention* Hatred, Malice, Envy, Strife, or evil Speaking; nor *suppose*, after what has been said, that any such criminal Passion could find any Entertainment in her Breast, or any idle Words could proceed from her Mouth. Even lesser Failings, sudden Gusts of Anger, raised by careless Mismanagement of Dependants, or excited by disobliging Treatment of those we converse with; Fretfulness and Peevishness, irritated by cross Accidents unexpected, and little Disappointments unforeseen, Weaknesses and Imperfections incident to very serious Christians, seldom discomposed her Temper, or surprized that watchful Guard she set upon the Door of her Lips. And from this inward Composure, there flowed upon such Occasions, such a meek and gentle outward Behaviour, as would still for a Time those uneasy Storms in other Breasts, which she felt not in her own. Thus did she walk worthy of the Vocation wherewith she was called, with all Lowliness and Meekness, and with long-suffering, forbearing others in Love.

She had the perfect Habit of Forbearance, and Forgiveness of Injuries, which she exerted chearfully, whenever Duty required. Her Redeemer's Dictates were all of them wrought by Meditation and Practice, into the Frame of her Soul; the most remote she did not neglect, much less did she forget *that*, which was one Subject of her daily Prayers: *Forgive us our Trespases, as we forgive them that trespass against us*. She could not indeed have very frequent Occasions for the Exercise of this Virtue; for what Hardness of Heart could injure so much inoffensive Goodness? Who could be an Enemy to her, that was a Friend to all?

She had a very easy, obliging Carriage towards all those of her Neighbourhood and Acquaintance, which was pretty extensive; few conversing with her, that did not desire her Acquaintance; in which she was very free and open; having a sufficient Stock of good Nature, agreeable Conversation, in which she excelled, and kind Offices; which she bestowed, and was ready to bestow upon all.

She had a few intimate, more peculiarly esteemed Friends, in the Choice of whom she shewed the Delicacy of her Taste, and the Acuteness of her Judgment, as well as the Goodness of her Disposition. Piety to God, and Charity to Men, her own distinguishing CHARACTERS, were the first and indispensable Conditions; the subordinate Qualifications were Sweetness of Temper, Agreeableness of Behaviour, Clearness of Understanding, Chearfulness in Conversation, and the Seal of intimate Friendship, Fidelity. These were the Qualities and Terms she sought after, and desired in her Friend; which she possessed, and inviolably observed herself. With these she would use a greater Degree of Freedom, and would open to them the State of her Soul, imparting her religious Doubts, and Hopes and Fears; by such pious Communication conferring and receiving spiritual Advantages, growing thereby in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; improving, and being improved, to greater Perfection in Virtue and Goodness.

One Friendship yet there was of a higher Kind, and of a Nature too important to be forgotten upon this Occasion: *Sacred Wedlock*.

Her Love to her Husband was sincere, and unmixed, as the pure Rays that flow from the Sun; engaging as Gracefulness could make it; exceeding great, exceeded only by her Love to God; even and constant as Time; and lasting as her Life.

Her Care and tender Concern, accompanied every Circumstance of his Life. She was the regular Disposer of his domestic Affairs, with decent Order, prudent Generosity, and frugal Elegance; she was the agreeable Companion of his Hours of Leisure; his secure Refuge under any Uneasiness; his faithful Counsellor under all Difficulties; she was the compassionate Partner of all his Sorrows, the watchful Attendant and Comfort of his Sickness, the chief Delight and Joy of his Health.

Her willing Obedience proceeded from perfect Love, and not from Fear. What could she fear, who could not offend, from an excellent natured Man, a most affectionate Husband, who answered all her Care, and equalled all her Love?

She discharged every other relative Duty with the same graceful Exactness; she shewed undisputed Obedience, Love, and Reverence to her Parents, while they lived; tender Care, and discreet Fondness, to her beloved Infants; and proportionable Regard to her other Relations in their different Degrees.

She governed her Servants with great Discretion and Prudence, instructing them in their Duty to God, their Neighbour, and themselves; rewarding their faithful Services with suitable Encouragements, reproving their Faults with so much Gentleness and good Nature, as made them not so much afraid as ashamed to repeat them; giving unto them that which is Just and Equal, forbearing threatening with Patience, knowing that our Master also is in Heaven, neither is there any Respect of Persons with him.

Her Patience under the afflicting Hand of God, whenever it was laid upon her, was very exemplary. 'Tis true, she had as large a Portion of the Blessings of Life, as an easy Fortune, a contented Mind, an obliging Husband, the general Love and Esteem of all that knew her could give: But Afflictions and Sickness are common to all on this Side of the Grave; and when they came, she owned the Hand that sent them with perfect Resignation; well knowing that *whom the Lord loveth he chasteneth*. Her patient Submission under any Affliction, was accompanied with that *Sweetness of Disposition*, which shined in every Action of her Life. On the Bed of Sickness, she seemed more grieved for the Care and Sorrow of those about her, than concerned at her own Indisposition; and though she doubly suffered in a tender Regard for them, as well as from her own Indisposition, there was such a serene Quietness and Composure in her Behaviour, that she seemed the *least* affected Person in the melancholy Place.

Her last Sickness was very violent in some of its Stages, and required more than ordinary Proofs of Patience; which she exercised upon this Occasion, as became a very serious, and good Christian. The Prospect she had of Death was certain, but not terrible: She met it with a Courage suitable to the inward Consciousness of a well spent Life, enlivened with a reasonable Ground of Assurance, that, through the Merits of Christ, she was now entering into a better. The nearer Death approached, the more she bent her Thoughts upon, and placed her whole Trust and Confidence in God; *the Hope of her past Life, and her very present Help in the Time of this her last Trouble*. And now in her last Moments, as her last Desire, and as the only remaining Testimony of Love to her much afflicted Consort, she conjured him, in this his great Distress, to remember God, and never to forget him, when she should be no more.

Thus did Piety close and crown that valuable Life, which it had all along so eminently adorned. She received the fatal Stroke with patient Calmness. Her Redeemer conducted her Soul through the Valley of the Shadow of Death, and received it into the Arms of his Mercy.

This is a faint Representation of the admirable Qualities of this excellent Person, not proportioned to her Deserts, but to the willing Attempts of one, that was long acquainted with her many Virtues; and therefore desirous to pay this last Tribute to her Memory; to do all the Justice and Honour he could, *to so useful, so amiable, so shining a CHARACTER*: And more especially, solicitous to recommend, as it is his immediate Duty, those eminent Virtues and Graces to your Imitation.

Died in November 1734; and buried the 26th of the same Month, at St. Bartholomew's, near the Royal-Exchange, in the 36th Year of her Age.

The CHARACTER of Bishop ANDREWS, more at large, by Bishop BUCKERIDGE. *



HE was born in the City of London, of honest and godly Parents; who besides his Breeding in Learning, left him a sufficient Patrimony and Inheritance, which is descended to his Heir, at *Rawreth* in *Essex*.

His Life was well composed and ordered even from his Childhood. In his tenderest Years, he shewed such Readiness and Sharpness of Wit and Capacity, that his

* In the Sermon at his Funeral, preached in the Parish-Church of St. Saviour's, Southwark, Nov. 11, 1626; and printed with the Collection of Bishop Andrews's Sermons, in Folio.

two first Masters, Mr. *Ward* and Mr. *Mulcaster*, contended for him, who should have the Honour of his Breeding, that after became the Honour of their Schools, and all Learning.

Mr. *Ward* first obtained of his Parents, that he should not be an Apprentice; and at Length, Mr. *Mulcaster* got him to *Merchant-Tailors-School*. He accounted all Time lost, that he spent not in his Studies. He out-stript all his Equals. His early rising at Four in the Morning, procured him the Displeasure of the Ushers, because he called them up so soon.

Their Pains and Care, he so carefully remembred all his Life long, that he studied always how to do Good to them and theirs: In which Gratefulness he promoted Dr. *Ward* to the Parsonage of *Waltham*; and ever loved and honoured his Master *Mulcaster* during his Life; and was a continual Helper to him and his Son: And, as if he had made Mr. *Mulcaster* his Tutor or Supervisor, he placed his Picture over the Door of his Study; whereas, in all the rest of the House, you could scarcely see a Picture.

From Mr. *Mulcaster*, he went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of Dr. *Wats's* Scholars, and after, a Fellow there; in which he passed over all Degrees and Places in such Sort, that he ever seemed Worthy of Higher, and would in the End attain the Highest; for his Abilities and Virtues were mature, and ripe for greater Employments.

He often lamented, *that he could never find a fit Opportunity, to shew his Thankfulness to Dr. Wats, his Patron, nor to any of his Posterity.* Yet he did not utterly forget him in his Will, having ordered, *that the two Fellowships, to be founded by him, in Pembroke-Hall, should always be chosen, and filled, out of the Scholars of Dr. Wats's Foundation, if they were found fit, of which himself had been one.*

Being in *Holy Orders*, he attended the noble and zealous *Henry Earl of Huntington*, President of *York*, and was employed by him, in often Preaching and Conference with *Recusants*, both of the *Clergy and Laity*: In which God so blest his Endeavours, that he converted many.

After this, Mr. Secretary *Walsingham* takes Notice of him, and obtained him of the Earl, intending his Preferment; in which he would never permit him to take any *Country Benefice*, lest he and his great Learning, should be buried in a Country Church. His Intent was to make him *Reader of Controversies* in *Cambridge*, and for his Maintenance, he assigned to him, as I am informed, the Lease of the Parsonage of *Alton*, in *Hampshire*: Which, after his Death, he returned to his Lady; which she never knew, or thought of.

After this, he obtained the Vicarage of *St. Giles's* without *Cripplegate*, *London*, and a Prebend Residentiary's Place in *St. Paul's*, and was chosen Master of *Pembroke-Hall*, and afterward was advanced to the Deanery of *Westminster*: And all this, *without any Ambition, or Suit of his own, being promoted for his great Worth.*

His Knowledge in the learned and modern *Tongues*, to the Number of Fifteen in all, as I am informed, was admirable. His *Memory* great. His *Judgment* profound. His *Pains and Industry* infinite. In the Works he wrote, he used no Man to read for him, he only used an *Amanuensis*, to transcribe that, which himself had first written, with his own Hand.

As he was himself most learned, so he was a singular Lover and Encourager of learned Men; which appeareth in his Liberality and Bounty to Mr. *Casaubon*, Mr. *Cluverius*, Mr. *Vossius*, Mr. *Grotius*, Mr. *Erpenius*, whom he attempted with the Offer of a very large Stipend, out of his own Purse, to draw into *England*, to have read, and taught the *Oriental Tongues* here.

When the Bishopricks of *Ely* and *Salisbury* were void, and some Things were to be pared from them, some Overtures being made to him, to take them, he refused them utterly: He seemed to answer, *I will not be made a Bishop, because I will not alienate Bishops Lands.*

After this, by some Perswasion, he accepted of *Chichester*; yet with some Fear of the Burthen: And after that, of *Ely*: And last, of this of *Winchester*. In which he freed himself, and his Successor, of a Pension of 400 *per Ann.* Which many of his Predecessors had paid. He was Almoner, Dean of the Chapel, and a Privy Counsellor to King *James*, and King *Charles*: In which he spake and meddled little in civil and temporal Affairs, being out of his Profession and Element; but in Causes of the Church, he spake fully and home.

Wheresoever he lived, all Places were better'd by his Providence and Goodness. *St. Giles's* was reduced by him to a Rate toward the better Maintenance of the Place, and the House repaired. He found nothing in the Treasury in *Pembroke-Hall*; he left it in ready Money a thousand Pounds. Being Prebend Residentiary in *St. Paul's*, he built the House in *Creed-Lane*, belonging to his Prebend, and recovered it to the Church: He repaired the Dean's Lodging. When he came to *Chichester*, he repaired the Palace there: At *Ely*, he

spent on the Bishops Houses, two thousand Pounds; the same he did likewise at *Winchester*. Besides, he refused to make some Leases in his last Years, which might have been very beneficial to him, for the Good of his Successor. His Reason was, *Many are too ready to spoil Bishopricks, and few enough to uphold them.*

He did not stay to do Good, and distribute till his Death, that is, then gave his Goods to the *Poor*, when he could keep them no longer: The first Place he lived on, was *St. Giles's*; there, I speak my Knowledge, I do not say, he *began*; sure I am, he *continued his Charity*: His certain *Alms* there, was *ten Pounds per Annum*; which was payed *Quarterly*, by equal Portions; and *twelve Pence* every *Sunday*, he came to Church, and *five Shillings* at every *Communion*: And for many Years, since he left that Cure, he sent *five Pounds* about *Christmas*, besides the Number of *Gowns* given to the *Poor* of that Parish when he was *Almoner*. And I have Reason to presume the like of those other Parishes mentioned in his *Will*, to which he also gave Legacies: To *St. Giles's*, an *hundred Pounds*, where he had been *Vicar*. To *Alballows, Barkin*, where he was born, *twenty Pounds*. To *St. Martin's, Ludgate*, where he dwelt, *five Pounds*. To *St. Andrew's, in Holbourn*, where *Ely House* stands, *ten Pounds*; and to this Parish of *St. Saviour's in Southwark*, where he died, *twenty Pounds*.

When he came to *Oxford*, attending King *James*, in the End of his Progress, his Custom was, to send *fifty Pounds*, to be distributed among *poor Scholars*: And the like he did at *Cambridge*, in his Journey to *Ely*. And lest his *Left-hand* should know what his *Right-hand* did, he sent great *Alms* to many poor Places, under other Mens Names; and he stayed not till the *Poor* sought him, for he first sought them; as appeared at *Farnham*, at *Waltham*, and *Winchester*: And in the last Year of great Sicknes, he gave in this Parish of *St. Saviour's*, an *hundred Marks*. Besides, since the Year *one Thousand six Hundred and Twenty*, as I have my Information from him, that kept his Books of Accompts, and delivered him the Money, he gave, in *private Alms*, to the Sum of, *one thousand three hundred and forty Pounds*.

The Total of his *pious and charitable Works*, mentioned in his *Will*, amounts to the Sum of, *six thousand three hundred twenty six Pounds*. Of which, to *Pembroke-Hall*, for the Erection of *two Fellowships*, and other Uses mentioned in the Codicil, a *thousand Pounds*, to buy *fifty Pounds Land per Annum*, to that Purpose: Besides a *Basin and Ewer*, like that of their Foundress. and some *Books*.

To buy *two hundred Pounds per Annum*, *four thousand Pounds*, viz. for aged *poor Men*, *fifty Pounds per Annum*: For *poor Widows*, the Wives of one Husband, *fifty Pounds*: For the putting of *poor Orphans* to Prentice, *fifty Pounds*: To *Prisoners*, *fifty Pounds*.

He was always a diligent and painful Preacher. Most of his solemn Sermons he was most careful of, and exact; I dare say, few of them, but they passed his Hand, and were thrice revised, before they were preached: And he ever disliked often and loose Preaching, without Study of Antiquity: And he would be bold with himself, and say, *when he preached twice a Day at St. Giles's, he prated once.*

After he came to have an Episcopal House with a *Chapel*, he kept *monthly Communion*s inviolably; yea, though himself had received at the Court, the same Month; in which, his Carriage was not only Decent and Religious, but also Exemplary: He ever offered twice at the *Altar*, and so did every one of his Servants, to which Purpose he gave them Money, lest it should be burthensome to them.

He was such an Enemy to *Simony*, that he endured many Troubles by *Quare impedit*, and *Duplex querela*. As for himself, he seldom gave a Benefice or Preferment to him that petition'd for it: He rather sent for Men of Note, that he thought wanted Preferment, and gave them Prebends and Benefices, under Seal, before they knew of it; as to Mr. *Boys*, and Mr. *Fuller*.

Sacrilege, he did abhor, as one principal Cause, among many, of the foreign and civil Wars in *Christendom*, and Invasion of the *Turk*. And at Home, he wished some Man would take the Pains to collect, how many *Families*, that were raised by the Spoils of the Church, are now vanished, and the Place thereof knows them no more.

A great Part of *five Hours* every Day, did he spend in *Prayer and Devotion to God*. After the Death of his Brother, Mr. *Thomas Andrewes*, in the Sicknes Time, whom he loved dearly, he began to foretel his own Death, before the End of *Summer*, or before the Beginning of *Winter*. And when his Brother, Mr. *Nicholas Andrewes*, died, he took that as a certain Sign and Prognostick, and Warning of his own Death; and from Time, till the Hour of his Dissolution, he spent all his Time in *Prayer*, until it pleased God to receive his blessed Soul to himself.

*The CHARACTER of Sir ANTHONY ROUS, K^t †,
by CHARLES FITZ-GEFFRY, of Broadgate-Hall, Oxon;
and Rector of St. Dominick in Cornwall. **



IF I should attempt to open the Treasury of his Virtues, and acquaint you with the Particulars, the Task would be too tedious, and some might hold it superfluous. A godly Life, that hath been weaving a Piece of sundry several Virtues, some threescore Years and above, cannot have a due and equal Commemoration in a few Minutes: Besides, he was a Candle set on a Candlestick, a City built on a Hill, he *stood in Place of View and Eminence*, and therefore his Actions cannot be hidden; and, as one saith, *It is a supervacuous Service to commend the Conspicuous.* ^a

Yet for their Sakes who knew him not, or not so well as myself, or knew him, but forget to follow him; I will single out some of his Virtues, and present them to your Memory and Practice. Herein I will use such Choice, that you may see I aim at Brevity; and yet so affect Brevity, that I defraud not the Dead of his Due, nor God of his Glory; leaving much unspoken, and speaking that which may be of most especial Use and Example.

The principal Graces which I offer to your Consideration, I do refer to these three Heads:

His { PIETY.
EQUITY.
CHARITY.

The first, will declare him as a *Christian*; the second, as a *Magistrate*; the third, as a *Man*: The former will shew his Deportment *towards God*; the second, his Carriage in the *Place of Justice*; the third, how he behaved himself *towards all Men*.

Concerning *his Piety*, you may be pleased to take a View thereof, according to his publick and private Exercises therein. For the Publick; *he was a constant Hearer of God's Word*, a due Attendant in the Courts of God's House, and, according to the Hebrew Adage, *he accounted those Garments most gay, that were soiled with the Dust of the Temple*. His timely Repair thither, shewed his Zeal for that which was to be performed there; being more *early at the Church*, than many of his Inferiors in Age and Place, and these nearer unto the Church, were out of their Chambers. This Course he held even in his old Age: Distance of Place, Distemper of Weather, could not withhold him; *but he adventured the Health of his Body, for the Food of his Soul*. And this appeared in his last Approach to the *Saturday* ^b Lecture, so far distant from his Dwelling, in a cold frosty Morning, and that by Boat: *The Fire of his Zeal*, making him to condemn the Coldness of the Water, and of the Weather; where, it is very probable, *that his last Sickness first saluted him*. What should I speak of *his comely and christian Gesture in the Temple*? Where he remained as in the *Chamber of Presence*, and in the *Eye of the heavenly King*, and *his holy Angels*.

And as he loved the Food, so he loved the Feeders; as he embraced the Message, so he entertained the Messengers: *Loving the Ministers, for their Ministry*; having the Labourers in *especial Honour, for their Works Sake*. ^c If they were painful and conscionable in their Calling, *he highly regarded them, how plain or mean soever their Persons were to the World's Appearance*.

In *his private Piety*, we will note especially, *the continual Diet which he kept for his Soul*: Morning and Evening at least, with *David*, *he prayed unto the Lord*. In his Chamber, quietly he examined himself, *and communed with his own Heart*, that he might stand in awe, and not sin. That Part of the Sabbath-Day, which he spent in his own House, he employed in *Reading, and in meditating on that which was taught in the Temple*; wri-

† Late of Halton in Cornwall.

* From the Sermon preached at Halton, in 1622, and printed the same Year at London, in Quarto. N. B. An Account of the Author Charles Fitz-Geffry, may be seen in Wood's Athen. Ox. Vol. 1. p. 606.

^a Symmach. l. 3. Ep. 48.

^b At Saltoth.

^c 1 Thes. v. 13.

ting down in a Book such Notes, as most nearly concerned his own Soul and Conscience. This Book was found in his Study after his Death; in which also, was contained a Diary of his Life, for sundry Years before his Death; observing and registering therein, for his own Remembrance and Use, *what Temptations he had sustained, how he had resisted them; what Combats and Comforts he had found; what Favours and Blessings, temporal and spiritual, he had received of God.*

Hitherto I refer another *exemplary Virtue*, and may well insert it among *his private Exercises of Piety*: *A careful and religious Care for the Education of his Children*; he desired, that his Children might also be the *Children of God*. For this Cause, he sought out such *Teachers for them*, as were commended for Religion, no less than for Learning; and to such he sent them, far from Home, when as some of them were yet very young; sparing no Cost for their Breeding, in the most eminent Places of the Land; in the Universities and Inns of Court, that they might, like himself, prove profitable to Church and Commonwealth. And to ballance their Knowledge by Judgment, and to advance Judgment by Experience; and to purchase Experience by Travel, he sent the most of them into foreign Countries; always making Choice of such Places for their Travel, whence they might return Home free from the Tainture of *Irreligion and Superstition*. Neither did he, as some Parents do, demolish himself, what he builded by others, and by *evil Example* at Home, obliterate the Good which they acquired Abroad. But as he procured them *other Tutors for Instruction*, so he himself *was a Tutor to them by Example*, being careful that none of his, should behold any Thing in him, *which might be evil for them to imitate*. He also drew up a Book, of such Notes and Passages in the Bible, as he had found and proved to be comfortable and profitable unto himself, and dedicated it unto them. Thus he provided well for them all in this World; but his greatest Care was to acquire for them, *an Inheritance, incorruptible, undefiled, that fadeth not away, reserved for us in Heaven.* ^a

In his *Justice and Integrity*, I take Notice of two Things especially; first, *his Incorruption*. I doubt not, but if he now asked of us all, with *Samuel, Whose Ox have I taken?* ^e you would be all ready to return the Peoples Answer, *Thou hast not defrauded nor oppressed us, neither hast thou taken ought at any Man's Hand*. Who hath ever seen or heard, that either he, or any for him, did let in Injustice in a Basket at his Door, as *St. Paul* was sometimes let out at a Window? I have good Reason to believe, that in this Point especially, he could say with the Prophet, *I have washed mine Hands in Innocency*. Secondly, in *his Justice*, I observe his Care, Readiness, and Boldness to maintain Right, and to resist Wrong. Herein he was resolute with *Job*, and courageous with *Jethro*, for, *he brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth.* ^f And like that royal and resolute Shepherd *David*, *When a Lion, or a Bear, took a Lamb out of the Flock, he smote them, and delivered the Lamb out of their Jaws*: So that there is no Joy left for his Death, but to Lions and Bears, the Devourers and Grinders of the Innocent. I know, that in his Office of Vice-wardenship, he often desired to have some Divine a Spectator, and Arbitrator of his Proceedings, taking myself sometime in Stead of others, to be present at the scanning and censuring of Cases, desiring to decide all Matters, by the best Rule, *of Religion and Conscience*. And herein also, he symbolized with *Job*, *The Cause he knew not, he searched out.* ^g

I come now to *Charity*, the last that I proposed, but not *the least Part of Christianity*. Hereof it is well known, that he worthily performed both Parts; that *of Giving*, and the other *of Forgiving*. For the former, that which is said of the righteous Man, may truly be engraven on his Tomb, *He dispersed, he gave to the Poor, his Righteousness remaineth for ever.* ^h He was none of those rich Men, of whom the *Father* speaketh, *Who possessing Things common, do inclose them as their own*: ⁱ Rather, what was proper to himself by owning, he made common to others by imparting. Again, with *Job*, *He withheld not the Poor from their Desire, he caused not the Eyes of the Widow to fail. He did not eat his Morsels alone, but the Fatherless did eat with him. He saw not any to perish for want of Cloathing, he suffered not the Poor to be without Covering*. How many Loins have blessed him, who were yearly cloathed with the Fleeces of his Sheep? He remembered *St. Paul's* Charge to the Rich in this World, ^k and therefore endeavoured to be rich in good Works: And whereas, he might by Parsimony, or by this Age's Alchymistry, which he ever abhorred, Usury, have heaped up as much Wealth as any in the West, having as great Means, and a longer Time to encrease than the most, he rather resolved to *lay up for himself, a good Foundation against the Time to come*, and by an heavenly Alchymy, to turn

d 1 Pet. i. 3.

e 1 Sam. xxii. 3.

f Job i. 29.

g Job xxix. 26.

h Psal. cxxix. 2 Cor. ix. 9.

i Basil. in Divit. Avar. Ser. 1. Tom. 1.

k 1 Tim. vi.

temporal Riches into eternal. This he did, by being, as St. Hierome saith *Nepotian* was, *The Staff of the Blind, the Food of the Hungry, the Hope of the Miserable, and the Comfort of Mourners*:¹ *His House was an Hive, about which daily swarmed the Poor and the Feeble,*^m as the same Father saith of *Nebridius*. He had read in the Gospel, that it was as hard for a rich Man to enter into the Kingdom of Heaven, as for a Camel to creep through the Eye of a Needle:ⁿ Yet he had learned also, how to make the Camel pass through the Needle's Eye, namely, by casting off the Bunch on the Back, the superfluous Load of Riches, and by doing as the Camels and Dromedaries did in the Prophet, *bring their Gold and Incense unto the Lord*.^o He knew that Riches would take themselves unto their Wings, and fly into the Air; to prevent that, he made, or gave them better Wings, *the Wings of a Dove, that they might fly higher, namely, into Heaven*. He renewed, at least retained that fugitive Virtue, *Hospitality*, which is almost fled out of the Country. A constant and famous Housekeeper, for at least forty Years Continuance. He was none of those Lay-Non-residents, who build fair Houses, and immediately fly from them into some Cabbin in a Town or City, as if they feared their Houses would fall down upon their Heads, if they should abide and feast in them, as *Job's Children* did. He was none of those, who make *their Stable their Table*, their Backs their Buttery, the Mouth the Kitchen, and their Nostrils the Chimney. But his House, for many Years, was the Center of Charity and Hospitality, wherein met the Lines of poor Strangers, drawn from a large Circumference round about him.

The second Part of Charity, consisting in Forgiving, was not omitted by him. Wrongs he received, for, who is he in this World that shall not? And that from Equals, Inferiors, at Home, Abroad: At first, he would be somewhat tender, *but Conscience and Consideration soon qualified his Choler*. He never sought Revenge against the Higher, nor wrought Revenge against the Lower, but pardoning where he had Power, he shewed that he had no Will, where he had no Power. Lastly, He met at Table, a Gentleman of the better Rank of this Shire, between whom, and him, there depended some Law-Contentions. He drank to him, and told him, *that they were both old, and wished that Charity might be continued; as for the Law, he might do as he pleased*.

Unto the two former, I cannot but annex a third Act of Charity, wherein he excelled; *The Study and Industry of making Peace, and reconciling Differences*: Wherein, as God gave him the Grace to affect it, so he endued him with a rare Gift to effect it. He was a Nestor, a Meccenas^p in this Behalf. I have known him to buy other Mens Peace with his own Purse, when they, through Obstinacy, would not purchase that Jewel to themselves.

Unto these his Virtues, I add, as a Corollary, *the Crown of Virtues*, that is, *his Continuance, and Perseverance in these, and all the rest of his Virtues*. He was truly a Tree of God, planted by the Rivers Side,^q even the Rivers of the Water of Life;^r his Leaf did not fade, but he brought forth more Fruit in his old Age: Then most Good, when he drew nearest to his chiefest Good: And beginning to be Good betimes, he continued; yea, he encreased, and was Best at last. He well deserved with *Mnason*, the Title of an old Disciple:^s Few I think, of his Degree, can prescribe beyond him in Christianity. With *Samuel*,^t he came to serve the Lord, almost in his long Coats; and with *Simeon*,^u continued Just and Devout, until his very last Dissolution.

This his Godliness, wanted not Recompence even in this Life. First, God blessed him in his Person, with many Days, the Crown of Years; *he is carried to his Grave, like a Rick of Corn, not mowed down before his Time*. He enjoyed the Blessing promised to the Man that feareth God, and walketh in his Ways, *for he saw his Childrens Children, and Peace upon Israel*.^x He was a Grandfather by all his Children, who lived to Marriage; and a Great-Grandfather by his eldest. He was blessed in his Wedlock, having three such Wives successively, as any one of them might suffice to make an Husband happy; which Blessing, *I heard him lately acknowledge with great Thankfulness*. He was blessed in his Children; for having many, he had none whom he might be ashamed to own; yea, he might have been an happy Father in any one of them, though he had no more.

He was blessed in his Honours and Dignities, having held with Reputation, the greatest in his Shire, being twice Sheriff in two Years, so remarkable for strange Events, that they have not been paralleled in our Age: Yet in all his Dignities, most Happy in this, *that he so held them, as holding it his best Dignity to be a Christian, y and his highest Preferment to go to Christ*.

¹ Hieron. ad Heliador. Epitaph. Nepotian.

^m Hieron. ad Salv.

ⁿ Mat. xix. 24.

^o Hieron. ibid. Isa. lx. 6.

^p Vid. Horat. Ep. 2. l. 1. & Satyr. 5. lib. 1.

^q Psal. 1.

^r Revel. xxi. Psal. xlii. 14.

^s Acts xxi. 16.

^t 1 Sam. ii. 19.

^u Luke ii. 25.

^x Psal. cxxxviii. 1, 6.

^y Hieron. ad Salv.

Lastly, He was Happy in that which makes a Man for ever most Happy, or most miserable, namely, in his Death; a short Sickness making Way to a quiet and peaceable Dissolution. When I first came to visit him, his Last was, *that having settled his Estate for the World, he might the more freely dispose his Soul for God.* Exhorting him once to have a strong Faith, and a good Heart, I cannot forget his Answer, *That it had been always a Part of his daily Prayer, that God would give him a faithful Heart, an humble Heart, a charitable Heart, and a thankful Heart.* Briefly, in his Departure, he somewhat symbolized with *Elias*; for the Mantle of his Mortality, not violently pulled, but quietly falling as a Cloak from him, his Soul did suddenly fly up on Angels Wings into Heaven; where, with *Elias*, and all other blessed Saints of God, it abideth in Joy eternal.

*The CHARACTER of the Rt Honble the Lady MARY VERE, † by WILLIAM GURNALL, M. A. of Emanuel-College, Cambridge; and Minister of Lavenham in Suffolk. **



HIS noble Lady, was born of high and ancient Families, on both Sides. For by her Mother's Side, she sprung from the best Family of the *Throgmortons*, and by the Father's Side, she was extracted from the ancient Family of the *Tracies*, at *Todington* in *Glocestershire*.

She was the youngest of fifteen Children, and was born *May* the 18th, *Anno Christi*, 1581. Her Mother died three Days after she was born; and her Father, when she was but eight Years old.

Thus she was soon left an *Orphan*: But indeed, they only are *Orphans*, who have not an heavenly Father. So when her Father, and Mother, thus forsook her, the Lord took her up. And the Experiences which she had all her Life long, of God's most tender Care over her, ministred occasion to her, to chuse this for her *Motto*, which was found written by her, in the Front of most of her Books in her Closet, *God will provide.*

This virtuous Lady was twice married: First, to Mr. *William Hobby*, her first Husband, when she was nineteen Years old, and by him she had two Sons, who were by her religiously educated. The Younger died in the fourteenth Year of his Age, and the Elder in the three and twentieth, who, in his Life, was much admired for his Parts, and as much beloved for his Piety.

Her second Husband, was Sir *Horace Vere*, afterwards Baron of *Tilbury*, a Person not to be named without some Honourable CHARACTER; and whose Personal Atchievements in the Field, especially at the Battle at *Newport*,^a ennobled more, than the high Blood derived from his Ancestors.

This noble Lord was one, that could as well wrestle with God, as fight with Men, and may be thought to have gotten his Victories upon his Knees in his Closet, before he drew his Sword in the Field.

His good Lady used to say, that she honoured him for his Valour, but most, for the Grace of God which shined in him. And hence it was, that she did shine by the Rays of her Husband's Excellencies: But yet not only with these; for she had rare, and radiant Beams of her own, by which she cast the like Honour upon him. So happily was this noble Couple suited, as in the high Extraction of both their Birth; so also in the rest of their Accomplishments, that they mutually illustrated each the others Honour.

But passing by all her Civil, and Secular Prerogatives, we will now present her in some of her spiritual Excellencies.

First, *The Fear of the great God*, was very great in her: Wonderful tender she was of offending him by any known Sin. She hath often been heard to say, and that very solemnly. *Oh! I would not sin against my God.* She professed, that she dreaded Hell most, as a Place wherein God was blasphemed.

† Relict of Sir *Horace Vere*, Baron of *Tilbury*.

* From the Sermon, Part of which was preached *Jan. 10, 1671*, at *Castle Heveningham* in *Essex*. Dedicated to the Right Honourable Lady *Elizabeth*, Countess-Dowager of *Clare*, Daughter to the Lady *Vere*; and printed at *London*, 1672, in *Octavo*.

a See his Commentaries in *Folio*.

Secondly, Her *Zeal to the Worship of God*, was very eminent. First, To the Publick: This was evidenced many Ways.

First, By her great Care and Zeal to get able, and faithful Ministers, for those Livings whereof she had the Disposal; and by her improving her utmost Interest, to procure the like for the Parish wherein she lived, in its several Vacancies. And herein the noble Patron, did most kindly gratify her, by giving her the Nomination, thereby deeply obliging, not only her Honour, but the whole Parish also.

Secondly, *By her constant Attendance on the Publick Worship, so long as the Lord vouchsafed her Health to do it*: Yea, she did not only attend on it herself, but took Care that her Family should do the like also: *And they that would not serve God with her, were no Servants for her.*

Thirdly, *She was not less devout, than constant at the Publick Worship.* She durst not trifle with *Holy Things*, nor in *Holy Duties*, which gave Occasion to one to say of her; *That the Lady Vere, by her solemn, and reverend Deportment in Divine Worship, would make one believe, that there is a God indeed.* And as for the Sacrament of the *Lord's Supper*, which is so woefully neglected by too many, her Desires were eager, and ardent, to partake of it frequently: Saying, *That she durst not neglect, no not any one Opportunity, that was offered for the enjoying of this Sacred Ordinance.* And oh! How serious, and intent, was she, in her Preparation for it? The whole preceding Week, was taken up by her for that Work; in which Week also, she would always have a private Fast kept for her Family, or a secret one in her Closet. Hereby she declared, *that she meant to storm Heaven, and to take it by Violence.*

Secondly, *For her private Worship of God*, let us follow her from the Church to her own House, and we shall find, that she brought her Religion and Devotion Home with her: And if ever any private Dwelling, might be called a *Chapel*, or *little Sanctuary*, hers much more. There you might find her, and her Family twice every Day upon their Knees, solemnly worshiping the great God. There you might see them humbly sitting, at his Feet, to hear God's most Holy Word read unto them: Concluding constantly their Evening Service with one of *David's Psalms*; what Strangers soever were there present, there was no putting by, or adjourning the Service of God, to a more convenient Time.

On the *Lord's-Day*, you might hear the Sermons preached in Publick, repeated to the Family: The Servants called to give an Account before her, of what each of them remembered: And the *high Praises of God sounded forth by the whole Family jointly, and together.*

If you followed her up the Stairs, there you should be sure to find her, twice every Day, shut up for some Hours, in her Closet, *which was excellently furnished with pious Books of practical Divinity.* Here she redeemed much precious Time, in reading the sacred Scriptures, and other good Books, *that might give her further Light into them, and edify her in her most Holy Faith.*

Thirdly, *Her Love to God*, beside what hath been already said, did many Ways make itself evident to be in a high Degree in her.

First, By her mournful Complaint which she frequently made, *because she could love God no better.* The Reason indeed, of which, was, *because she loved him so much; therefore she thought she loved him so little, because she knew that she could never love him enough.* The Truth is, she had such raised Apprehensions of God's glorious Excellencies, as caused her to think her highest Affections unworthy of him.

Secondly, By her vehement Desires and Longings, that she had, to be gone hence, *that she might be with Christ*, which she accounted best of all.

The earnest Option of her Soul was, *Come Lord Jesus, come quickly.* For she found to her great Grief, that her imperfect State on Earth, made it impossible for her, to serve God here as she would, and heartily desired; and therefore did oft wonderfully complain, that she was unprofitable, and unserviceable; and her deep Sense of her Unserviceableness, even whilst others admired her Fruitfulness, and Usefulness, did still encrease her Desires to be, where all these Infirmities and Imperfections would be perfectly cured, and where she knew her Abilities should perfectly correspond with the largest of her Desires, which she had, *to serve, and glorify God.*

Thirdly, By her love to the Saints, who were born of God, and had his lively Image stamped upon them.

As for the faithful Ministers of Christ, whose Office and Function lifts them up above private Christians, few ever exceeded her, in loving and honouring them: Yea, she loved first the Ministry, and then the Ministers; professing seriously, the great Love, and high Esteem she had for them, was for their dear Master's Sake, whose Ambassadors they were.

Fourthly, By her Works of Charity, which were remarkable upon many Accounts.

First,

First, By *the Largeness of her Charity*, which many Ways diffused itself. She had Money for the empty Purse, Meat for *the empty Belly*: Medicaments for *the Sick*: Salves for *the Wounded*, or that had Sores. Abundance of Good she did this Way in Town and Country. She was not only *liberal*, but *devised liberal Things*.

Secondly, In *the prime Objects of her Charity*. She did indeed, cast her Seed upon all Sorts of Ground, but especially upon God's Enclosure. *The Household of the Faithful*, had her fullest Handfuls. To such, she never thought that she gave enough.

Thirdly, She was wonderful Secret in what she gave. For when she could do it, she did not give her Charity, as some throw their Money into a Bason at a Collection, so as that it might ring again; but it fell like Oil into a Vessel, without any Noise.

Fourthly, We may take Notice of her *self-denying Spirit* in all this. She never thought to purchase an *Inheritance in Heaven*, with the Money which she gave on Earth. She was no Merchant to sell her Charity, but a faithful Steward, acknowledging that what she gave, was not her own, but her Lord's Money.

Fifthly, By her Sincerity. And truly, many notable Testimonies there were, to demonstrate the Singleness and Soundness of her Heart.

As First, *The Uniformity of her holy Walking*: For in this pious Lady's Conversation, one Part did admirably correspond and agree with another. An happy Symmetry appeared in her whole Course, both towards God and Man.

Secondly, *The great Freedom* which she gave to her Friends in speaking to her of what they saw amiss in her. She used much to applaud that Privilege, and Advantage of having a faithful Friend; saying, that *others might see more by us, than we could by ourselves*: She also used to say, *That it was a great Mercy to be convinced of any Sin*.

Thirdly, *Her Faith*, which used then to be strongest, when Death seemed to be nearest. Somewhat more than a Twelve-month before her Death, she fell into a long Swound, which continued about half an Hour, without any sensible Hopes of Recovery: But as soon as she came to herself again, she said, *I know that my Redeemer liveth, &c.* And being conveyed to her Chamber, there again she said, *I know whom I have trusted*.

Sixthly, *Her Humility* was rare and signal. How meanly did she think of herself? She saw not how brightly her own Face did shine, whilst others beheld, and admired it. She did never speak of her Perfections, but frequently of her Imperfections, Wants, Weakness, and Unworthiness. How easy of Access, even for the Meanest to come into her Presence? How affable, courteous, and lowly was her Deportment to the Poorest?

But we are now come to her gracious Behaviour in her last Sickness, wherein her Pains were very strong, but her Patience stronger. Never was she heard to mutter, or to utter any one repining Word; but still she justified God in all his Dispensations towards her, and Dealings with her: Yea, more, she was much in admiring, and blessing God for his Mercies, in her acutest Pains, and greatest Agonies.

She was not wholly free from Assaults of Satan. It would indeed have been strange, if he had not considered this pretious Servant of *Jesus Christ*, and offered her some Disturbance at this Time, whom he had found so great, and old an Enemy to him, and his Kingdom of Darknes. But he came only to be beaten back with Shame, and to add more *Trophies* to all her former Victories over him. The last Words which were observed to be spoken by her, before that fatal *Lethargy*, seized upon her poor, weak, and out-worn Body, which in two Days carried her off the Stage of this World unto a better, were, *How shall I do to be thankful? How shall I do to praise my God?* Thus she ended her Life here, in the Exercise of that Duty, which was to be her constant, and endless Work in that Life, which she was then entering into.

Died Dec. 25, 1671; and buried Jan. 10, following, at Castle Heveningham in Essex, in the 90th Year of her Age.

What an high Esteem Archbishop USHER had of this Lady, and her Husband, appears from a Letter written by him, to her, Anno 1628, viz.

“ THE Thing that I have most admired in your noble Lord, is, that such Lowliness
 “ of Mind, and such an high Pitch of a brave Spirit, should be yoked together, and
 “ lodged in one Breast. And on the other Side, when I reflect upon you; methinks, I
 “ understand that Saying of the Apostle better, than I did, *That as the Man is the Image*
 “ *and Glory of God, so the Woman is the Glory of the Man.* And to your Comfort, let me
 “ add this, That if I have any Insight in Things of this Nature, or have any Judgment
 “ to discern of Spirits, I have clearly beheld engraven in your Soul, *the Image and Super-*
 “ *scription of my God.*

Some MEMORIALS of the LIFE of the Revd Dr.
JOHN WORTHINGTON, Master of Jesus-Col-
lege in Cambridge, with his CHARACTER by
Archbishop TILLOTSON. *



HIS pious and learned Divine, was bred up in the Doctrine and Discipline of the Church of England, from his Infancy; and receiv'd her Orders, both of Deacon and Priest, in the most discouraging Times, viz. 1646.

This appears from his Letters of Orders in his Son's Hands, and his Testimonial from Emanuel College in Cambridge, of which he was then Fellow, subscribed by several of the Fellows, and among the rest, by Mr. Sancroft, then his immediate Junior in that Society, and afterwards Archbishop of Canterbury: For those two, and some few others in that University, by the Connivance of those who tendered the Covenant, kept their Fellowships, though they never took it.

He was indeed Master of Jesus College, some Years before the Restoration; but as he was not the Intruder upon Dr. Sterne, the rightful Master, who had been ejected many Years before; so it was at the Request of the Fellows of the College, that he accepted the Mastership against his own Inclination, which, as appears from several of his Letters to Dr. Sterne, and others, was to a more private and retired Life, during Times he was no Friend to, as, he says, was well known to some, and instances particularly in Dr. Hammond, and Mr. Thirstcross, and might have added Bishop Juxon, and Archbishop Sheldon, who were his great Friends.

That was the Reason, no Doubt, that he was never entrusted, by those then at the Helm, as he observes, with any of their Ordinances or Commissions, passing, even in the Mastership, a retired, and, he hoped, a good Life; his Words are, *benè latui*, and I hope, *benè vixi*, studying to promote ingenuous Learning, Piety, Peace, Candour, and Moderation, insomuch that, as he tells Dr. Sterne, that when he took his Place, he would more willingly have left it to him: So that Doctor told him, he was glad the College at last fell into his Hands.

From several other of his Letters it also appears, that he preached at St. Benet Fink, all the Plague Time, and could not be perswaded to remove from that Danger, and leave the Parish destitute, though he preached there only *pro tempore*, and the Place was another's. ^a Instead therefore of going to St. Alban's, as his Friends there pressed him by Letters, with an Offer of providing Lodgings for him; when Houses were very dear near London, he took one for his Family at Hackney, and went weekly to London himself.

From February 18, 1665, till the Fire of London, he preached also the Lecture at St. Benet Fink, the former Lecturer being dead. Soon after the Fire, Dr. Henry More, of Christ College in Cambridge, presented him to the Rectory of Ingoldsby, a good Living near Grantham in Lincolnshire, and Archbishop Sheldon, procured him one of the Prebends of Lincoln soon after.

From Ingoldsby, he removed to Hackney, being chosen Lecturer there, with a Subscription commencing from Lady-Day, 1670, and the Church of St. Benet Fink being then rebuilding, he thought fit to sue to the Chapter of Windsor, to have that Lease renewed to him, on the Surrendry of it, by one of the Canons; and was so effectually recommended by Archbishop Sheldon, to the Dean of Windsor, Dr. Ryves, on that Behalf, that his Suit was granted; but some Difficulties arising about the Form of the Lease, with Regard to the Parsonage-House, decreed to be rebuilt; e'er it could be drawn, he fell ill, and died at Hackney, towards the End of November, 1671, and was buried in the Chancel there, where Dr. Tillotson preached his Funeral Sermon, from whence the following CHARACTER of him is transcrib'd.

* Prefix'd to Dr. Worthington's Miscellanies, publish'd by Bishop Fowler, in 1704, in Octavo. N. B. These Particulars of his Life, were communicated by the Reverend Mr. John Worthington, A. M. his Son, and one of the depriv'd Fellows of St. Peter's-College in Cambridge; and printed among the Notes to Dr. Barwick's Life in English, p. 343. ^a He entered upon that Cure, in June, 1664; which is here mentioned, to obviate a Mistake of Mr. Wood's, Fast. Oxon. vol. 2. p. 72. who makes him to have been Rector of St. Benet Fink, in the Times of Usurpation; a Mistake as gross, as that other which accompanies it, viz. that the Dr. was then esteem'd by all a Presbyterian.

Archbishop TILLOTSON'S CHARACTER of Dr. WORTHINGTON.

I NEVER had, nor perhaps may have, an Opportunity of setting before you, a more *perfect and lively Example*, of an unwearied Diligence and Activity, not only in the general Work for which God hath sent us into the World, *but in the particular Profession and Employment which God had call'd him to.*

I speak of him to *those*, who, I dare say, are *ready to bear Witness* to the Truth of what I say; and who have had, for some Time, the Opportunity and Happiness, to hear the joyful Sound of his Doctrine, and to *see the Manner of his Life*; and who, I am confident, do now *esteem it their great Infelicity*, that they shall see his Face, and hear him no more.

I do not intend to give you the History of his Life, and therefore I shall not trouble you with the Circumstances of his Birth and Education, and such like Considerations, which are too remote from what I design, in short, to say of him. I shall *chiefly consider him in his Profession*; in his *Accomplishments for it*; and his *publick Usefulness in it.*

He had, by *the great Industry and Pains of his whole Life*, and God's Blessing upon them, furnish'd himself with a great Stock of *excellent Learning*, proper to his Profession; especially with that which did more immediately conduce to *the Knowledge of the Holy Scriptures, the best, and most proper Skill of a Divine.* Thus he was peculiarly fitted to *teach and instruct others*; and that his Doctrine might be more *effectual*, he shew'd in all Things, a *Pattern of good Works*, and taught others nothing but what he had first learn'd himself.

His whole Demeanor was *pious and grave*; and yet not blemish'd with any Moroseness, or fond Affectation. And as *his Knowledge was great*, so was his Humility. He was a *zealous and sincere Friend*, where he profess'd Kindness; and charitable to the Poor, even beyond the Proportion of his Estate. He was universally inoffensive, kind, and obliging, even to those that differ'd from him: And to set off all these Virtues, there was added to them, in a very eminent Degree, the Ornament of a *meek and quiet Spirit, which in the Sight of God, is of great Price.* Especially in Debates and Controversies of Religion, he was not apt to be passionate and contentious; remembering that *the Wrath of Man, worketh not the Righteousness of God*; and that *the Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves, if peradventure God will give them Repentance to the Acknowledgement of the Truth.*

But that which was most singularly eminent in him, was *the Publickness of his Spirit*, and his great Zeal and Industry to be profitable and useful to *the World*, especially in *those Things which tended to the promoting of Learning and Piety.* And, to that End, he was very inquisitive after the Labours of pious and learned Men, and was very ready to take any Pains, and give any Assistance, to the furthering the Publishing of them for the Benefit of the World.

Of this, I cou'd give you many Instances, but I cannot omit one great one; the infinite Pains he took, for several Years together, in collecting and reviewing, and publishing the Works of that learned and excellent Person, Mr. Mede; which he did with so much Care, that it would be hard to instance, either in our own Nation, or perhaps any where else, in so vast a Work, that was ever publish'd with more Exactness; by which he has rais'd up to himself a Monument, likely to last, as long as Learning and Religion shall continue in the World. This was the Temper of that good Man, who is now at Rest from his Labours, and gone to enjoy the Reward of them: Who, as he delighted much to inculcate the Example of our Blessed Saviour, and to stir up Christians to the Imitation of it; so he made it his own Pattern, and like him, *went about doing Good, and working the Work of him that sent him, while it was Day*, considering that there was a *Night a coming, wherein no Man can work.*



*The CHARACTER of the Rt Honble GEORGE BOOTH,
Lord DELAMER, by ZACHARY CAWDREY, Rector of
Barthomly, in the County-Palatine of Chester **



CONSIDERING that when a great and good Man dies, something of the Panegyrick is required, to make up the *Justa*, and compleat his Funeral Rites, I shall say something of that kind, as well as I am able; but still being careful of this, that I may not, by Commendation of the Dead, give any just Offence to the Living; nor by false Praises of the Deceased, lay a Snare for the Feet of Survivors, as is too oft done. I will therefore say nothing, but what I knew, or have unquestionable Testimony for it.

Concerning the Family, of which, this noble Lord was lately the Head, you all know, it hath *sent forth its Boughs unto the Seas, and its Branches to the Rivers*,^a most Families of Quality in this County, and many also in other Shires, having mingled their Blood, by Marriage, with that of *Dunham*.

Himself joined in Affinity, with two great and ancient Families of the Nobility; first that of *Lincoln*, then that of *Stamford*; who justly esteemed a Person of such accomplished Endowments, of such eminent Moralities and Intellectuals, a Son-in-Law worthy their Desire and Choice.

From his Youth upward, he professed and practised *serious Godliness*, mixed with *Humility* and *Charity*, devoid of *Affectation*, *Censoriousness*, or *Partiality*.

It was his *pious Custom*, not only daily to *search the Scriptures*, and meditate on them; but also to refer *the Scriptures* to their *proper Subjects*; that they might be of ready Use to him on all Occurrences.^b

He visited his Closet frequently every Day for his *private Devotions*, and withdrew for that good Work, even in the greatest Throng of Business; and in his very Journies, sought out such Privacies as befitted those *sacred Breathings*: Which shewed, that it was Affection, not Custom, which carried him to that *pious Retirement*.

His Family was daily called, at due Periods, to *religious Worship*; himself, and his pious Lady, joining therein, when Health permitted.

He constantly, when he was in Health, attended *the publick Service of God*, according to the *Order of the Church of England*, by *Law established*; of which Church he lived and died a *pious Member*.

He usually came to *publick Worship* with the first, and staid till all Offices of the same were celebrated, if any, besides the common and stated Parts of it, were to be transacted, as *Baptism*, or the *Eucharist*, joining devoutly in them. In *London*, he received the Communion Monthly, at *Covent-Garden Church*, if he was able to go thither; humbly kneeling at the Rails before the Altar, or Communion-Table.

It was his Misfortune, when he was young, to be seduced with the plausible Pretensions of the Artificers of our late Troubles: But he soon shewed the Integrity of his Heart, by his early withdrawing from them, when he discovered the mischievous Designs of those who had drawn upon their Sovereign.

But, as if that Secession from them, had been a small Expiation of his Error, he, upon the first hopeful Opportunity, adventured his Life, *Fortunes and Family*, in the Service of his Sovereign.^c

And this he did, not only upon true Loyal and Monarchical Principles, without Admixture of any By-designs with the Service of his Prince; but also by the Warrant of an express Commission from His Sacred Majesty.

With him then joyned many primitive loyal Cavaliers, and many loyal Converts.

* From the Sermon preached at *Bowden* in *Cheshire*, Sept. 9, 1684; dedicated to the Right Honourable and Pious Lady, *Elizabeth, Lady Delamer*; and printed the same Year at *London*, in *Quarto*.

a Psal. lxxx. 11. b I have seen three Books in *Quarto*, writ by his Lordship's own Hand, wherein the Scriptures are disposed methodically under their proper Heads, very judiciously; being especially Collections of such as tended to the confirming of his Judgment in the Doctrine of the Gospel, or Encouragement of his Heart in the Practice of Repentance, Faith, Charity, Heavenly-Mindedness, &c. And some also, as they did occur, for to justify the Usages of the Church of *England*, against both Popish and Phanatical Criminations. See his Works printed together in 1685, in *Octavo*. c King *Charles II*

And this Rising, gave the first warm and invigorating Spring-beam to the Frost-nipt Loyalty of the Nation, unlock'd the Bosom, and opened the *Mouth of every loyal Subject to his Neighbour*, to own the Royal Cause again, *with Courage and Confidence*, and gave the whole Nation Boldness to declare their Longing for *David's Return*.

Infomuch, that one of the bloody *Regicides* said, with Indignation, *That Sir George Booth's Rising in Cheshire, had again conjur'd up that old monarchical Spirit in the Nation, which he feared would never again be suppressed; and for that, he must die without Mercy.*

And undoubtedly, he had done so, as the gallant *Montross* did, in the like Circumstances before, if God had not wonderfully prevented. So that this noble Lord, triumphed over the very *Heart and Principles of Rebellion*.

And that his sacred Majesty had this gracious Sense of this Attempt, is evident, by the Honours, and other Favours, he accumulated on this loyal Convert.

And that it may appear, that I speak not without Warrant, I have transcribed out of his Lordship's Patent for his Barony, his Majesty's gracious and ample Testimony of that honourable Engagement. The Words in *English* are these;

The same George, no Way inferiour in Virtue to the Chiefest of his Ancestors, being deeply affected with the cruel Murder of our Father of blessed Memory, and with our own most deplorable and long Banishment, and with the heavy Calamities of our Kingdoms, enslaved by the inhumane Cruelty of the Regicides; and being drawn by singular Love to us, and by memorable Piety towards his sinking Country, having with wonderful Courage, and the greatest Hazard of his Life and Fortunes, gathered a loyal and generous Band of valiant Men, out of the Counties of Cheshire and Lancashire, took up Arms, designing to restore us to our Kingdoms, and our Kingdoms to us. In which heroick Attempts, though he then failed, yet gave he Occasion for our so happy, and so desired Return.

Having been thus large in this Part of his CHARACTER, I will be the Briefer in the rest.

I shall not need to mention his domestick Virtues.

It is known to all about him, that in the *faithful and affectionate conjugal Love betwixt him and his pious Lady*, God set forth a worthy Example to this profligate Age, how sacred the matrimonial Bands are to those who fear God.

As God bless'd him *with a numerous Issue*, for all whom he made an honourable Provision before his Death; so he educated them all with that *pious Care*, as if the Fate and Honour of his Family was embarked in every one of them single.

Towards his Servants *he was so just*, that he not only gave them all their *due Expectances*, and more, as to *Temporals*; but caused them to be constantly instructed in the Things belonging to a better Life.

Towards his Tenants, he was one of the best of Landlords; under whose benevolent Shadow, many hundred Families did rest, and enjoyed comfortable and plenteous Subsistences.

The Freedom also of his generous Hospitality, and of his Alms to the Neccessitous, have rendred his Memory blessed: And so also hath his Charity towards all Men; with his special Delight in all the pious, humble, loyal and peaceable Persons, known to him. And no less eminent was he in his Mercy towards Enemies; not only forgiving those who attempted his Life and Fortunes, and putting them into his Prayers, but doing them signal and ample Kindnesses, overcoming their Evil with Good.

In the long and sharp Pains and Sickness, which cut short his Pilgrimage, he shewed such composed Patience, as no bare philosophical Principles, though he was well vers'd in the choicest of them, could possibly have produced; but it evidenced itself to be the genuine Issue of the Grace of God, in a Will wholly submissive, and resigned to the Pleasure of his Sovereign Lord and Maker; and still trusting his Wisdom, Mercy and Faithfulness in Christ Jesus, to cause all to work together for Good to his immortal Soul.

Died in 1684; and buried Sept. 9, at Bowden in Cheshire.

*The CHARACTER of the Rt Honble MARY, COUNTESS
of WARRINGTON, by RICHARD WROE, D. D.
and Warden of Christ's-College in Manchester. **



HIS Right Honourable Person, was sole Daughter and Heir of Sir *James Langham*, of *Cottesbrooke*, in the County of *Northampton*, Knt. and Bart. but her personal Worth was a far richer Dowry, and her commendable Qualifications, the best Monuments of her Praise.

Her *Temper* was steady and even, equal to the very best, and superior to most of her Sex: This Evenness of Temper was manifest in the *Calmness of her Spirit*, not easily ruffled by Passion, nor discompos'd by Provocation; and if she was once seen to be angry, it was when the Provocation was too great to be put up without Resentment, and was only an Occasion to manifest, *That she was liable to Passions, no less than others, but was better able to govern them than most.*

This *excellent Disposition of Nature*, happily improved by the Advantages of Education, Years, and Converse, made her a singular Blessing to that *Honourable Family*, into which she was match'd; and to which she became so endear'd, in all the several Relations to it, of a *vertuous and religious Consort*, of a *tender and indulgent Mother*, of a *kind and most affectionate Relation*, of a *loving Mistress*, dear to her Servants, and easy to her Family.

Her *prudent Management of the Affairs of her Household*, was accompanied with a watchful Care of, and Regard to, the Good of her *Family*, thinking herself equally concern'd in the Morals of her Servants, as in discharging the Duty of their Places; and if at any Time, there was just Cause, she was an impartial Reprover of their Immoralities, yet with a Tenderness to their Good, which she took herself to be always concern'd in, exposing a Dislike of their Vices, by her Endeavours for their Amendment.

The *great Care of her domestick Affairs*, was seen, in being extended even to the smallest Matters, which she did not judge below her Inspection, that she might not seem unconcern'd in any Thing, that might tend to Order and good Management. And the Success of it was so visible in the whole Department of a well-regulated House, as perhaps created Envy in some, but Admiration in all, and may deserve to be imitated, where it cannot be equall'd, much less out-done, it being hard to say, whether it redounded more to her *Honour*, or the *Satisfaction of others*, and must be left undetermin'd, whether was greater, the *Plenty and Variety*, or the *Choice and Neatness* of her *Entertainments*.

Amongst other Concerns of her Family, her *Children* had not the least of her Care, as well as the greatest Share in her Affection; herself taking the Pains, of teaching them all to Read, and with the Knowledge of Letters, instilling into them the early Instructions of Piety, and solid Grounds of Religion.

Her *Respect to her Lord's Relations*, deserv'd a better Name than Kindness, being a sincere Affection and real Love, manifest on all Occasions, express'd in all the Demonstrations of an endear'd Friendship.

The *Dutifulness*, and *obedient Regard*, wherewith she honour'd her Father-in-Law, the Lord DELAMER, gave her the same Place in his Affections, which Nature challenges to the Issue of her own Bowels, and met with the equal Regard it merited, and indeed cou'd not fail to find in the excellent and sweet Disposition of that *Honourable Lord*, viz. a Respect that wants a *proper Name* to express it.

To the late *Lady Dowager*, she paid the Duty of a *Daughter*, and express'd the Affection due to a *Mother*; then especially seen, when her fatal Indisposition began to betray her Danger, and call'd for the Presence and Comfort of her dear Relations; how passionately did she receive the Summons? How solicitously did she speed to her Succour, maugre the Intemperance of the Season, and the Darknes of the Night, even to the Hazard of her Health, which she could sooner venture than conceal her filial Duty and Tenderness.

To her *Lords collateral Relations*, she was not more a Sister than a Mother, nor less lamented by them who best knew how to value her.

* From the Sermon preached at *Bowden* in *Cheshire*, April 6, 1691; and printed the same Year at *London*, in *Quarto*.

To her *Lord himself*, she was every Thing that could endear her to him, *faithful* and *obedient*, *obliging* and *observant*, not curious to gratify her own Humour, but to comply with his, studying wholly what might make for his *Interest*, *Advantage*, or *Convenience*. In all his Troubles and Dangers, she was still an equal *Sharer*, and help'd to make them seem less to him, by bearing so great a Part of the Burden herself. Yet in the Midst of her compassionate Affection (and Affliction too made be added) for him, she retained that Prudence and Steadiness of Mind, which afforded Comfort to him, and Support to them both. Her Trials in that kind, were very severe, yet borne with a masculine Vigour, and singular Discretion; and when she must either be divorced from the Society of her *dear Lord*, or be made close Prisoner with him, she begg'd for a voluntary Confinement to the Loss of her *Liberty*, and apparent Hazard of her *Health*. And after that Storm was happily blown over, and new Dangers threatned him Abroad, and herself, with all that was near and dear to her at Home, with what Courage and Patience she weather'd those *gather'd Clouds*, is too well known to be repeated.

But neither these accidental Cares, nor the more constant Concerns of her Family, made her forget or neglect her more *important Duty to God*; 'twas *his Favour* she depended on for a *Blessing*, and rightly judg'd *Religion* the Means to obtain both, and made the Practice of the Duties of it, the great Evidence of her Title to it; being frequent in her *private Devotions*, and constant in *Publick*, in both serious and regular, without Design and Affectation.

What *she learnt in God's House*, *she carried Home to her own*, and digested in her *private Retirements*; being through her own industrious Piety, excellently furnish'd with the choicest Subjects for holy Thoughts, and refin'd Meditations: For she had the *Psalms* by Heart, and treasur'd up those heavenly Raptures for her Soul to take its Flight in; besides these, she had some select Portions, and Places of Scripture, which she made her *Familiar*, and endear'd to her Thoughts by daily Meditation, having first writ them with her own Hand, in a Book made and kept for that Purpose, repeating them over every Night, as she did also in her last Sickness.

Her *Charity* must not be forgot, which was not publish'd with the *Sound of the Trumpet*, done with Noise and Ostentation, but rather by her Saviour's Direction, *so as her Left-hand scarce knew what her Right-hand did*; giving without asking, and sending where it was not look'd for; finding out Objects of Charity, where Modesty conceal'd them, and making the Wants of others, not their Importunity, the Ground of her Liberality.

Yet her *Alms* were but a *Moiety* of her Charity, which was much more large and extensive, and diffused itself through all the Effects of Kindness and good Nature, when she had an Opportunity to express it, or a fit Object to confer on.

Her courteous Mein, and winning Affability, has an Attestation so general, as needs nothing more than the bare mention of it.

At length *that fatal Period* came, to which the Strength of Nature, and Flower of Age, and all the Arts of Physick, were forc'd to yield; but she more chearfully read the Sentence of *Death in herself*, and prepar'd to meet the *King of Terrors*, without Fear and Amazement, or the Convulsions of Impatience; praying oft and ardently herself, and calling on all about her to join with her; lifting up her Eyes stedfast in Faith, and joyful through Hope, till she breath'd out a Soul, already on the Wing, towards the Regions of Bliss, the Centre of all her Hopes, the Sum of all her Desires and Prayers.

Died March 23, 1690-1; and buried the 6th of April following at Bowden in Cheshire, in the 37th Year of her Age.



*Some MEMORIALS of the LIFE and WRITINGS,
together with the CHARACTER of the Revd Mr.
HENRY WHARTON, Rector of Chatham, and
Vicar of Minster in the Isle of Thanet. **



R. Henry Wharton, was born November the 9th, 1664, at Worstead in Norfolk, of which Parish his Father, the learned Mr. Edmund Wharton, was then Vicar, and afterward the worthy Rector of Saxlingham in the same County.

His Education was under his Father, who, observing in *his Son, a great Inclination to Learning*, even in *his tender Years*, and withal, *a happy Conjunction of most excellent natural Parts*, gave his utmost Diligence to cherish the *one*, and improve the *other*; and did so thoroughly instruct him in the *Latin and Greek Tongues*, that at his Entrance into the *University*, he had the *Reputation of an extraordinary young Man*.

On the 17th of February, in the Year 1679-80, and of his Age the Sixteenth, he was admitted Pensioner into *Gonvil and Caius College* in *Cambridge* (whereof his Father had formerly been Fellow) under the Care and Tuition of Mr. *John Ellys*, one of the Senior Fellows of the same; a Person of eminent Learning, singular Piety and Strictness of Life.

From his first Admission into the College, *he pursued his Studies with an indefatigable Industry* seldom spending less than twelve Hours a Day at them: By the Means of which, and that excellent Foundation of Grammar Learning which he had brought along with him, and the Advantage of a very good Memory and Judgment, he improved himself much in a little Time; having also read thro' most of the *Classick Authors*, particularly the Historians both *Greek and Latin*, besides divers considerable Writers in *English*. He attained likewise a good Understanding in the *French Tongue*, a large Proficiency in *Philosophy*, and no mean Skill in *Mathematicks*. Which last was much encreased by the Kindness of Mr. *Isaac Newton*, Fellow of *Trinity-College*, the incomparable *Lucas-Professor* of *Mathematicks* in the *University*, who was pleased to give him further Instruction in that noble Science, amongst a select Company in his own private Chamber.

At *Michaelmas*, in the Year 1680, he was admitted *Scholar of the House*, being unanimously chosen by the Fellows, into one of those Fellowships, which had been founded by his great Uncle Mr. *Matthew Stokys*, formerly Senior Fellow of the said College: The Profits of which he continued to receive until *Michaelmas* 1687, which was the utmost the Statutes could permit, and was a Favour seldom granted to Non-residents, as he was for some Part of the Time.

The ordinary Performances of his Fellow Pupils, were in *no Measure agreeable to his eager Endeavours*; who, besides what he did in Common with them, did every Night (at least, after two Years standing in the *University*) *make some Exercise, or other Extraordinary*, and gave his Tutor an Account of some considerable Book read that Day.

As his Pains was thus very great, and above that of any of his Equals in standing, so was his Proficiency in all Sorts of Learning answerably conspicuous to all, when ever he appear'd in Publick; insomuch, that at his Commencing Bachelour of Arts, in Hilary Term, 1683-4, he had deservedly the first Place given him by the then Proctor of the *University*, the learned Mr. *William Needham*, Fellow of *Emanuel College*; afterwards his dear Friend and Fellow-Chaplain at *Lambeth*, and the worthy Rector of *Arlesford* in *Hampshire*.

He continued Resident in the College till about Our Lady, 1686, when observing no likelihood of the Vacancy of any Fellowship therein; or if any should fall, that there were always several of his Seniors continuing there, who had just Pretences before him, he entertain'd Thoughts of retiring to some other Place; whither we will immediately follow him, after having only observed, that during his Stay here, he was in all his Conversation exemplary for Sobriety and good Government of himself, and innocent and obliging in his Behaviour, duly observing of College Orders, and constant in frequenting the Prayers and Sacraments in the Chapel.

* Prefix'd to his Sermons in 2 Vols. in 8vo. printed at London 1697.

His worthy Friend, the Reverend Dr. *Barker*, then Senior Fellow of the same College (afterwards Chaplain to the late most Reverend Archbishop *Tillotson*, and Rector of *Braintree* in *Kent*) being acquainted with his Design of withdrawing from thence, thought the greatest Kindness he could do him, was to help him to the Conversation of *the best Men and the best Books*, which he very well knew him so admirably prepar'd for.

A happy Opportunity therefore quickly offering itself, *he recommended him to the Reverend Dr. Cave*, a Person whom the learned World, both at Home and Abroad, deservedly has in great Veneration for his excellent *Writings*. *Here was now the noblest Opportunity of Improvement for this young Man, that himself could have desired, or his Friends could have wish'd. For, besides the Advantage of a free Access to a Library full of the choicest and best Books, and the Benefit of so learned and so communicative a Conversation*, this learned Person was then employed in compiling that elaborate Work of his, called *Historia Literaria*. A Work which required such vast Pains in reading, digesting and reducing into Order such an infinite Number of the ancient Monuments of Learning, as it could hardly have been brought to the Perfection wherein it now appears, in the Age of any one Man, without the Assistance of Friends, of whom therefore, the learned Dr. thought it not in the least Derogatory from his own Performance, to make a most grateful mention in his Prolegomena. Wherein he is pleas'd to observe, *with its due Praise, the more than ordinary Assistance which he received from Mr. Wharton, in composing that Work: And then acknowledges the Appendix of the three last Centuries, to be almost wholly owing to him, which do therefore deservedly bear his Name*; himself being then afflicted with a dangerous Sickness, which hinder'd him from prosecuting his Design any farther at that Time.

While he lived with this excellent Person, partly that he might be further assisting to his great and learned Friend, and partly for the Satisfaction of others, that were very desirous of having him enter into Holy Orders, who was likely to prove so great an Ornament of the Church, in the Year 1687, he went into the Holy Order of a Deacon.

At the Commencement in July following, he proceeded Master of Arts by the Help of a Proxy; which Favour was by the University indulg'd to him, he at that Time laying Ill of the Small-Pox at *Islington*, which Danger he very hardly escaped.

About this Time, the Reputation which he had gain'd upon several Accounts, recommended him to the particular Notice of Dr. *Tenison*, the then worthy Vicar of *St. Martins*, and afterwards the most Reverend Archbishop of *Canterbury*: Who having in his Hand a Manuscript concerning the incurable Scepticism of the Roman Church, written in Latin, and after a scholastical Manner, by Mr. *John Placet* of *Hamburgh*, desired Mr. *Wharton* to epitomize it in a plain Way of Argumentation, and to translate it into English, which was in a very short Time perform'd by him.

Not long after this, he was by the same eminent Person recommended to the Lord *Arundel of Trerice*, as a fit Tutor for the Education of his Son. In which Trust he acquitted himself to the great Satisfaction of that noble Lord, who gave him a very honourable Allowance while with him, and ever after retain'd a particular Esteem for him as long as he lived: though he was pleas'd, at the Request of the most Reverend Archbishop *Sancroft*, to part with him to be his Chaplain.

Next came forth a Treatise called *Speculum Ecclesiasticum*, writ by a Papist Soldier, which Mr. *Wharton* considered, and refuted the false Reasonings and Quotations of it, with that Quickness, that in the Space of one Day only, he both begun and finished that Discourse: Adding thereto, by Way of Preface, two further Answers; the First to the Defender of the *Speculum*, (for having got a View of the Defence while it was in the Press, his Answer to it came out as soon or sooner than the Book itself;) and the second to the half Sheet against the *Six Conferences*.

Times now grew warm, and the Papists began to be very confident of their Cause, inasmuch, that there was a Fear, and accordingly Care taken about some choice Manuscripts, lest they should unhappily fall into the Enemies Hand. Hereupon in November, 1687, Mr. *Wharton* was requested by several eminent Divines in *London* to go down to *Cambridge*, and transcribe such Manuscripts as were of better Note: Which, so far as the Time permitted, he perform'd by the Assistance of the worthy Mr. *Cory* and Mr. *Sagg*, two of the then Fellows of *Corpus Christi College*, and of the learned Mr. *John Laughton*, the University Library-Keeper.

At his Return from thence, he printed one of them, intituled, *The Rule of Faith*, writ before the Reformation (about the Year 1450) by *Reginald Peacock*, Bishop of *Chichester*, to which he joined a large and learned Preface, proving the Holy Scriptures to be the adequate Rule of Faith.

After

After these, came out his own Treatise, *Of the Celibacy of the Clergy*, wherein he shewed such Sharpness of Wit, Clearness of Reasoning, and Vastness of Reading, as mightily rais'd his Esteem among all. The Learned especially, had extraordinary Thoughts of him, that a Person *so young*, having hardly yet exceeded twenty-three Years of Age, should be able to compose such exquisite Works, and to write such excellent Discourses as he had done.

This, and his other ingenious and learned Performances, extorted Commendations of him, even from the *Romanists* themselves, who took no small Pains to bring him over to their Side. To this End, Mr. *Matthews*, the *Priest* (who privately said *Mass* in *Windsor Castle*) had a Conference with him, and was, or at least might have been convinc'd, by his Discourse, that he was not likely to make him a *Profelite*.

Others in like Manner tried their Skill, and the most excellent of the *Popish* Pieces, were sent him out of *France*, in Hopes to prevail upon him, but he remain'd immoveable. For (to use his own Expression) *Quo magis*, says he, *Pontificiorum Scripta pervolvi, eo leviora ac futiliora illorum argumenta mihi semper visa sunt*; the more I have read their Writings, the more weak and vain, the lighter and more trifling did their Arguments always appear to me.

What their weaker Arguments fail'd in, his own more solid perform'd, reducing one of excellent Parts to our Communion, which he had in his younger Years been unhappily prevail'd upon to desert; who, in Testimony of the Reality of his Conversion, receiv'd from his Hands the Blessed Sacrament at St. *Martin's Church*, leaving a *Schedule* of his *Abjuration of Popery*, in the Hands of the Reverend Dr. *Tenison*, then Vicar there.

But to return to his Works. In the foremention'd Year, he translated out of *French* into *English*, *Monsieur Dellon's History of the Inquisition of Goa*, giving an Account of the horrid Cruelties exercised therein.

About the same Time also it was, that he turn'd some *Homilies of St. Macarius*, the *Prologue and Epilogue of Eunomius his Apologetick Treatise* (formerly transcrib'd by him out of a *Manuscript* of the Reverend Dr. *Tenison*) with a *Treatise of Pseudo-Dorotheus*, found by the learned Mr. *Dodwell* in the *Bodleian Library*, out of *Greek* into *Latin*; and the famous *Bull in Cæna Domini*, out of *Latin* into *English*, annexing a short Preface, containing some Reflections upon the *Bull*, and Animadversions on the late Account of the Proceedings of the Parliament of *Paris*.

He offered his Assistance likewise to a new Edition of Dr. *James's Corruption of the Scriptures, Councils and Fathers by the Prelates of the Church of Rome for the Maintenance of Popery*, which, being a bad Cause, was not to be supported by fair and honest Methods. And at the Request of Mr. *Watts*, he reviewed the Version of *Philaetbe* and *Philirene*, fitting it for the Press.

Immediately after these, he publish'd his *Enthusiasm of the Church of Rome*; wherein from the Examples of some of her most illustrious *Saints*, and more especially of those *Three*, from whom *Three* of the chiefest Orders among them have their Denomination, of *Jesuits, Dominicans, and Franciscans*, he does most evidently make it appear, that their great *Founders*, whom they so much admir'd while living, and now highly Reverence when dead, were in Truth no other than wild and extravagant *Fanatics*.

Upon the 12th of *April*, 1688, the then most Reverend Archbishop of *Canterbury*, Dr. *Sancroft*, sent for him to *Lambeth*, and put into his Hand Archbishop *Usher's Dogmatical History of the Holy Scriptures*, in *Manuscript*, with a Command to transcribe it and publish it; which he in a few Months perform'd; bestowing great Pains thereon, in supplying what was imperfect, digesting into Order what was confused, and amending what was less accurate; the Iniquity of those Times not having permitted the learned Author to put his last Hand to it. And then added thereto a large *Supplement*, wherein he produces innumerable Testimonies for the same Argument, from the first Ages of the Church successively, and in Order, to the Year 1520.

In *May* following, by the Advice of Dr. *Tenison*, he put out Bishop *Ridley's Treatise concerning the Eucharist*, together with some choice *Excerpta* out of Bishop *Poinets Dialecticum*.

In *June* the same Year, though as yet no more than *Deacon*, he was honoured by the Archbishop, with a *License of Preaching through the whole Province of Canterbury*, a Favour vouchsafed to none but himself during the Continuance of that most Reverend Prelate in that See.

In *September* following, the Archbishop admitted him into the Number of his *Chaplains*, at the same Time (as his Custom was) giving him a Living; his Institution to which being deferr'd a while, 'till he should be of full Age, in the mean Time the *Vicarage of Minster in the Isle of Thanet* fell void, to which he was collated, *November* the

12th of the same Year, and afterwards to the *Rectory of Chatham*, September the 19th, 1689, he having first conferr'd on him the *Holy Order of Priesthood*, with his own Hand, on his Birth-Day, November the 9th, 1688.

Now it was, that by the Advice and Encouragement of his noble and learned Patron, he address'd himself to the composing of his *great Work*, called by him *Anglia Sacra*. A *Work* of incredible Pains, as must needs be acknowledged by any one who considers the Uncommonness of the Subject, never before so treated of by any one, the Scarcity and Obscurity of the Materials from whence it was to be collected, and these too not to be had but in several Places, and at vast Distances; yet all these Difficulties were overcome by his own unwearied Diligence and Patience, and the kind and generous Assistance of Friends.

In 1693, he put out Venerable *Bede's Commentaries on Genesis*, and on the *Song of Habacuc*, together with *Aldhelmus* his eloquent *Book of the Praise of Virginity*.

There are several other *Pieces*, for which the World is in some Measure, and upon some Account, indebted to him. As *the Life of Cardinal Pool*. *The Disceptation between the Embassadors of England and France, in the Council of Constance about Precedency*. *Mr. Stripe's Life of Archbishop Cranmer*, which he reviewed, adding some critical Observations thereon, in a large *Postscript*. With some others also.

But that which he himself more especially rejoiced in, and which, to use his own Words, *He accounted the most fortunate Transaction of his whole Life*; was the Honour which his late Lord, the most Reverend Archbishop *Sancroft*, did him upon his Death-Bed, in committing to his Trust, the Papers of that blessed Martyr Archbishop *Laud*, and to his Care the Edition of them. The most considerable among which (containing *the Troubles and Trials* of that great Person) he published in the Year 1694.

Besides those which he publish'd in his Life-Time, he has left several *Pieces* behind him, both *Manuscript* and others, about which he has bestowed great Pains.

For these his Performances for the Cause of Religion and Learning, as he was admirably fitted by the Excellency of his *natural Endowments*, a quick *Apprehension*, solid *Judgment*, and most faithful *Memory*; so were these rais'd to a great Perfection by his *Industry*. An *Industry* never sufficiently to be commended, though in this (alas!) to be lamented, that it too much hastened his Death, and our Loss.

Nor were his *moral Accomplishments* inferior to his *natural and acquired Perfections*. He was *Modest, Sober and Pious*; in all Things shewing himself to be act'd by a *truly Christian and religious Spirit*. Of which those two Instances, to name no more, may not unfitly be given; the one, *That he never undertook any Matter of Moment, without first imploring the divine Assistance and Blessing thereupon*. The other, *That in all those Journies, which his learned Designs engag'd him in, he was ever wont so to order his Affairs, as not once to omit being present at the monthly Sacrament where ever he came*. And then, *Of his Zeal for Religion, and the Honour of God, those excellent Discourses which he has published, in Defence of the best, and purest Part of the Christian Church now extant, upon the Face of the Earth, in Opposition to the Corruptions of Popery, will always be a constant and standing Evidence*.

It has not been thought convenient to add any Instances of his *Charity*, though many might be given; because agreeable to his own Desire, which always was to be as private therein, as possibly he could. This one only may (its presum'd) not improperly be mention'd, viz. *That by his Will, whereof he appointed his Father the Reverend Mr. Edmund Wharton, the Reverend and Learned Dr. Thorp, one of the worthy Prebendaries of Canterbury, and his dear Friend Mr. Charles Battely, the Executors, he has order'd the greatest Part of that small Estate which he left, to be dispos'd of to a religious Use in the Parish of Worstead in Norfolk, where he was born*.

As to his *Person*, he was of a middle *Stature*, of brown *Complexion*, and of a grave and comely *Countenance*. His *Constitution* was vigorous and healthful, in Confidence of the Strength of which, he was too little regardful of himself, and too intent upon his Studies. Infomuch, that he did often deny himself the Refreshments of Nature, because of them. And sometimes in the coldest Weather, would sit so long at them, and without a Fire, as to have his Hands and Feet so chill'd, as not to be able to feel the Use of them in a considerable Time. His too eager Prosecution of these, together with a Weakness contracted in his Stomach, by the too violent Operation of an unhappy *Medicine* which he had taken, so far broke the Excellency of his Constitution, that no Art nor Skill of the most experienced Physicians could repair it. The Summer before he died, he went to the Bath, in Hopes to have retriev'd his decaying Nature, by the Help of those excellent medicinal *Waters*. Some Benefit he found by them; but at his Return from thence to Canterbury, falling again to his Studies immoderately, and beyond what his Strength could bear, he quite

quite undid all that they had done. So that after a long and lingring Decay of Nature, he was brought at length to the utmost Extremity of Weakness; under which languishing for some Time, at last, in the thirty-first Year of his Age, on the 5th of *March*, 1694, about Three of the Clock in the Morning, he with an humble Patience submitted to the Stroke of Death, chearfully resigning his departing Soul into the most holy Hands of his gracious Redeemer.

The Loss of so extraordinary a Person in the Flower of his Age, and one from whom the learned World had justly conceiv'd such great Expectations of most admirable Performances from his indefatigable Labours for the Advantage of it, was very much lamented by learned Men, both at Home and Abroad. ^a The *Clergy*, in Particular, as a Testimony of that Value which they had for him, did in great Numbers attend at his Funeral. Here ought by no Means to be past by in Silence, that singular Honour which was paid to him by the Right Reverend the *Bishops*, many of which, and among the rest, the most Reverend *Archbishop* himself, and the Right Reverend Bishop of *Litchfield*, who had both of them visited him in his last Sickness, being present at it; while another of that venerable Order, the Right Reverend the Bishop of *Rocheſter* performed the Funeral Office.

All Sorts of Persons were willing to shew their Respect for him, in the best Manner they were able. The Reverend the *Dean* and *Prebendaries* of *Westminster*, not only caused the Kings Scholars to attend him to his Grave (an uncommon Respect, and the Highest they can shew on such Occasion) but did also each for himself, remit their customary Dues for Interment in their Church, as the last and most proper Testimony they could then give of the high Esteem in which they held Mr. *Wharton* and his learned Labours: The *Quire* likewise committing his Body to Rest, with solemn and devout *Anthems*, compos'd by that most ingenious Artist Mr. *Henry Purcel*.

He lies buried in the South-Side of the Cathedral Church of *Westminster*, towards the West-End, near whereunto in the Wall, is erected to his Memory, a small, but decent Monument of *white Marble*. ^b

^a See *Acta Erudit. Lips. Anno 1696. Pag. 425.* Idem omnium, quæ sunt in Anglia, Ecclesiarum Cathedralium Historiam moliebatur; verum, quod non modo Anglis, ad quorum antiquitates eruendas natus & factus videbatur, sed omnibus bonas literas amantibus dolendum est, immatura morte præventus, quam trigessimæ ætatis anno subiit, specimen tantum magni illius, quod animo conceperat, operis reliquit.

^b See the Inscription in the *Appendix*.

The CHARACTER of the Rt Honble HENRY BOOTH, EARL of WARRINGTON, † by RICHARD WROE, D. D. and Warden of Christ's-College in Manchester. *



HE Part this noble Person acted on the Stage, was so eminent, as would not allow him to be unknown and unobserved, or pass off unregarded; and the Scene of his Life was attended with such Variety, as made his Name well known, and his Person remarkable.

But for his publick Actions and Behaviour under the various Turns and Successions of Government, I shall chuse rather to leave them to be recorded by Fame, or read in our *Annals* and *Chronicles*, than attempt an imperfect Account of them, or make myself liable to the Censures of Detraction and Envy.

True Worth is, or ought to be most valued, where it is best known; and they that were most intimately acquainted with him, had the truest Estimate of his Worth, and Doubtless, have the greatest Share, as well as most passionate Sense of his Loss: Give me Leave to say, without Suspicion of Flattery, that he adorn'd that high Station which he had merited, and graced that Honour which he had advanced his Family to.

For his Honour was the Jewel he most highly prized, and could not be tempted to forfeit or prostitute it; and I doubt not to affirm, that his Conscience was the Rule and Measure

† Baron *Delamer* of *Dunham-Massy*, and Lord-Lieutenant of the County-Palatine of *Chester*.

* From the Sermon preached at *Bowden* in *Cheſhire*, Jan. 14, 1694; and printed the same Year at *London*, in Quarto.

of it, which two, when join'd together, render a Man truly *great, honourable and noble*: For Men to pretend *Honour without Conscience*, is to sacrifice to an Idol of their own setting-up; but when *Honour is guided by Conscience*, it becomes *sacred and venerable*: Such I am confident was this *noble Lord's* Sense and Estimate of his *Honour*, which spirited him with that Freedom of *endeavouring Equity and Justice*, as well in Matters of lesser Concern among *Equals and Inferiors*, as in that *higher Station*, where Persons of *noble Rank* give Counsel and Sentence in Matters of Moment, and Cases of grand Importance.

It is well known how he acted in such Capacities; not as a *careless Spectator*, not as one *indifferent* which way the *Scales of Justice were turn'd*, but as one actuated with a *Sense of Honour and Justice*, not afraid to declare his Opinion, not willing to conceal his *Sentiments*, which he seldom found Reason to alter, after he had given his Judgment, having founded it upon *the best Reason*, and most *certain Information*: And in this he was so *sedulous and curious*, that if it was not his, it was our Unhappiness that his over-earnest Diligence *this Way* is reckon'd *the Occasion* of his last fatal Distemper, which is judged to be brought upon him by a *Cold*, contracted in *the Middle-Temple-Hall*, where he thought it necessary to be present at a Case between *two honourable Lords*, there argued by learned Counsel, before *the Lord Keeper*, that he might be better able to judge of the Merits of *the Cause*, when brought before *the great Judicature* of the most *honourable Peers*.

Nor did this first *Item of his Illness*, discourage his Endeavours to *serve the Publick*, or prevent his Attendance on the House some Days after, being the Hearing of another Business of Moment, wherein (as he said) *the Law* was much concern'd, though he had much more Reason to have consulted *his own Safety*, by a seasonable Absence, than to have added to his Indisposition, by bringing it with him to the House, and there wrestling with it, tho' Fasting and empty, and would not leave it when afresh seiz'd with it, till his Strength, though not his Spirit and Courage, fail'd: And when he could no longer resist the Attacks of his Disease (which proved a Fever of the Spirits, which is dangerous to most, and was to him fatal) he then, but not before, left Justice, the Vindication of the Laws, and the Good of his Country; and whoever does so, *is a Patriot while he lives*, and will survive in *the Memory of good Men* when he dies.

His Behaviour in his last Sickness, I wish I were so happy as to be able to account to you, from the Knowledge and Observation of those that were Witnesses of it, especially from that Reverend Person, *the pious and learned Dr. Horneck*, who was called to administer the last Office of *ghostly Counsel and Comfort* to him; but doubt not, but it was suitable to the *Religion* he profess'd, becoming *his Profession*, and worthy of his CHARACTER.

For he had a true *Value for Religion*, and such *Notions of it*, as became a great Mind informed by *God's Word*, and assisted by *his Spirit*. His Zeal against *Popery*, was far from being *without Knowledge*; and his *Love and Charity for all Protestants*, with his warm Endeavours for *their common Good and Safety*, were conspicuous to the World: Yet this I cannot but say, for the Honour of our Church, as well as in *his Praise*, that notwithstanding *the Liberty for Protestants of different Perswasions*, given by an Act of Parliament (in the making and advising of which, he had no inconsiderable Share) yet he kept constant to our Communion, frequenting *the publick Ordinances and Administrations*, and using in his Family *the publick Offices*, and *Service appointed by the Church*.

And his Example was not only an Argument to prevail with others, but a Credit to the Way he profess'd; manifesting on all Occasions a *real Esteem for true Goodness*, and the Influence that *his Religion had on his Actions and Conversation*. Of which I shall mention two or three Instances, which never fail to accompany *the true Spirit and vital Energy of sincere Religion*.

1. *His Forwardness to discourage Vice and Immorality*, and that not only among his Servants and Domesticks, but elsewhere in the Neighbourhood, where his Frowns might check, or his Authority command: The Disorders too frequently allowed in Houses of publick Resort, no sooner reach'd his Ears, than they received a *sharp Rebuke from him*, with a severe Caution for the Future; to restrain *their Entertainment of lewd Company*, or of any at unreasonable Hours; the common and too fashionable Vices of *Drinking and Swearing*, were as much discountenanced by him in others, as they were far from his own Practice.

2. *His Desires of Reconciliation, and a better Correspondence, where Differences and Animosities had been too much fomented, too long retained*. Perhaps a Proneness to Passion may not altogether be excused, yet is less blameable, where it's the Effect of Temper and Constitution; nor is of so malevolent an Influence, where accompanied with a Readiness, to forgive and be reconciled, to which he was so far from manifesting an Averseness, that there are some that hear me, that can name the Instances of his great Condescension and Benignity in pardoning and passing-by Injuries, and being reconciled upon easy Terms,

when

when it was in *his Power to have ruined those who professed Enmity against him*, or misunderstood him; and greatly to have profited himself by taking those Advantages which the Law would have given him: Nor was this true Greatness of *Mind expressed* only in Relation to Matters of Scandal and Calumny, but even to the most visible *Attempts against his Life*. That which most sensibly affected him, was the Grudges and Animosities which had so unhappily divided the Interest of this County, in which he made so great a Figure; I say *affected*, I will add, *afflicted* him too; having heard him passionately bewail the ill Effects of them, and heartily wish that he were able to redress them; and I think there is not any that will witness against him, that ever he made use of the Authority that this Government entrusted him with, to widen the Breach, or heighten the Discontents; but rather endeavoured to *apply Lenitives than Causticks*; and carried his Power and Interest with so even a Ballance, that none could justly take Offence, unless such as were less disposed to Unity and Agreement than he was.

3. *His Regard to the sacred Oracles of God, the Holy Scriptures* (the Rule of our Duty, and Guide of our Actions) and *his Care in reading and consulting them, to cull out such Directions as might be useful upon all Occasions, and applicable to the several Emergencies of his Actions*. To which End he had drawn up several Heads (above an Hundred in Number) in a large Book for that Purpose, and under them had noted with his own Hand, *such Places of Scripture as were properly reducible to them*; whence he might furnish himself with *Rules and Instructions* that he might still act agreeable to the *Directions of God's Holy Word*.

I leave it to his Servants and Domesticks, who best knew him, to proclaim him *the best of Masters*, and Honour his Memory, as they ought, with a due *Testimony of his Freedom, Affability and Kindness*, to all that were *Dependants, or Retainers* to him.

I appeal to all the Neighbourhood, and as many as had the Honour or Opportunity to resort to *Dunham*, for the *Greatness of his Hospitality*, his generous *Reception*, and obliging *Entertainment*; a Quality, I must needs say, the less to be wondered at in him, since it has been so long Hereditary to that *Family*, that it now pleads Prescription, and is become an Usage immemorial.

I appeal to his Country, for his *Courage and Resolution*, to venter himself for the Good of it, when he thought it in *apparent Danger*; and leave the World to judge of the Hazard he underwent to his *Person, Estate and Family*, and all that was near and dear to him.

That Love to his Country, which was remarkable in all the Parts of his Life, appeared very particularly at the Time when he was to be try'd for imputed Treason: ^a For when there seemed Need of the Advice of many of the best Lawyers, to help him to fence against the Arts of the Counsel employed against him, he absolutely refused the Assistance of any Lawyer who had been blemished with any Accession to the Calamities of the Times.

Indeed, his own wonderful Defence of himself, superseded the Use of any Lawyer at his Trial; and I may appeal to written Evidence, for his Ability in speaking and managing that Cause, of the highest Nature and Concern that could befall him, when he defended himself, to the great Joy and Satisfaction of his Friends, the Envy and Surprize of his Enemies, and the Wonder, if not Astonishment of all that heard him.

Yet did he not in all this sacrifice to his own Net, or ascribe the Success of his Release and Deliverance, to his own Wit and Policy, to his Parts and Management; but gave the *Glory to God*, and paid the annual Tribute of *Praise and Thanksgiving to him for it*, setting a-part that Day, as a Day of grateful Memorial; which he solemnly and religiously observed with his Family, every *fourteenth Day of this Month of January*; this *very Day*, which now by the Providence of the all-wise Disposer, is become the Day of his *Obsequies*, as if prophetically chosen for a remarkable Vicissitude, that what was before a Day of Jubilee, must now be writ in *black Letters*, and made a Day of Sadness and Mourning, and so become doubly observable to his honourable Posterity.

His *Gratitude to God*, was rightly accompany'd with Charity to Men, and he solemnized that Day, not only with Prayers and Praises, and other Offices of Devotion to God, but also at the same Time clothed and fed *twenty-seven poor People*, according to the Number of Peers that acquitted him, that he might increase his own rejoicing and Gratitude, with the Joy and Refreshment of the Poor and Indigent.

But his *Charity* was far from being confin'd to an annual Distribution, he was sensible that the divine Bounty is repeated and continued Daily: This *Religion* taught him, and

^a On the 14th of January, 1685-6

meeting with a generous Soul, and bountiful Disposition, open'd his Hand wide, and made his Charity large and extensive. Almost every Day was a Dole-Day at his Door; but particularly every Friday in the Year, a larger Distribution was made to the Poor and Neccessitous.

Died Jan. 2, 1693-4; and buried the 14th of the same Month, at Bowden in Cheshire, in the 42d Year of his Age.

The CHARACTER of the Rt Honble the LADY
ELIZABETH GUILFORD, † by JOHN KNIGHT,
D. D. Rector of Broughton in Oxfordshire. *



KNOW, and therefore dare appeal to all that knew this excellent Lady, that she was very early so wise, as seriously to consider her latter End; following his Example, who was her great Master, to instruct her in the Art of Devotion; and as he did, so did she, carry her Soul continually in her Hand, as well to observe its Dangers, as to be in constant Readiness to resign it; for I scarce ever remember to have convers'd with her, but first or last, she made that Subject Part of the Entertainment: And sure, what was so frequently her grave Discourse, could not be seldom her solemn Meditation. And I have been told, by such as had the most Opportunities to observe her, That, as early as she could understand or learn any Thing, she shew'd an Inclination to covet the Knowledge of the best Things.

The Care of her Parents in her virtuous Education, she so ingenuously requited, by such an uniform and dutiful Observance of them from her Childhood to her Marriage, that I heard her once very seriously justified by one of them, in these express Words, *That thro' her whole Life-Time, she had scarce done any Thing to offend them.* And from so steady a Piety shewn to her earthly Parents, she made her Ascent easy to that elevated Devotion, wherewith she discharged her Duty to her Father which is in Heaven.

Those Books, which some People make all their Study, she would never be tempted to make her Recreation. Her Taste was adapted only to solid Truth, she had no relish of romantic Vanity.

She had the Felicity of a severe Temper, that could not be pleased with any Discourse that in the least threatned to taint her Imagination, or stain the Purity of her Mind. Instructive Histories, she chose for her Diversion; but her studious Application, nothing could command, but such Books as darted in Light upon her Mind, to discover her Duty, and Heat to enflame her with Zeal to practise it. And for this Purpose, she very early began to use the best Arts of conversing with God, and her own Soul: In the Splendours of a Court (for such was her Father's House) she one Day in the Week, constantly spent in the Retirements of her Closet; and in Conformity to the Discipline of the Church, her stated Day was either Wednesday or Friday, which of them she foresaw, she might be best permitted to make her own, and observe Christ's Direction, in Fasting at a Time, when she should least appear unto Men to fast.

This Account was given me by a Reverend Person, that had the Honour and Pleasure to Minister to the Family in the Offices of Religion; and with this surprizing Remark upon this noble Saint, *That he always observed her on those Days, after she had finish'd the holy Labours of them, she was ever more chearful in Humour, brighter and more agreeable in her Conversation and Air, than she was used to be at any other Time.* Which shew'd, that as she took great Care not to play the Hypocrite with the World, so she took true Pains, not to deal deceitfully with her Soul.

Thus did this young Ascetic so very early attain to what St. Paul called a keeping under the Body, which could not have been done at that Age, but by such a Measure of divine Grace, as in all likelihood would have been, and was sufficient for her, in her strongest Temptations.

† Third Daughter of Fulk Greville Lord Brook, and first Wife of Francis late Lord Guilford.

* From the Sermon preached Nov. 18, 1699; and printed at London, in 1700, in Quarto.

Besides this, she was accustom'd at those Years, to that which prov'd of Infinite use to her, to the Advancement of her Progress in the Business of Religion; and that was to rise early, daily: When the first Thing she did, was devoutly to acknowledge the Mercy of God, who had watch'd over her whilst she had slept: Thus seasoning her Mind betimes in the Morning, she seem'd to have a grateful Savour of it all the Day after; and when it could be, without Observation, she diverted to her Closet at Noon, that no distinct Period of her Time might escape her Consecration of herself, and it, to God's Honour and Glory.

She was moreover extremely laborious in her Preparations for the Lord's Supper, which she would never neglect, unless when she thought she had not due and timely Notice of the Day of its Ministration. The Hunger and Thirst she had after this heavenly Food, was always more eager than her Appetite to her Meals. She felt this quick and importunate in her, even in her last Convulsions, when to every Thing else her Desire fail'd. And in the Extremity of that Weakness she was in, so near her Dissolution, her Devotion recover'd her wonted Vigour, and her Spirit appear'd to actuate her Body, under the very Arrests of Death, to bear its Share of Reverence and Worship on that Occasion.

She had an exemplary Charity, and not less so for its Discretion than its Liberality. She hated a Fragment should be lost, as she once thought nothing could be, which the Poor had; tho' at length, she was perswaded, there was a Giving, which was not Charity, after which she govern'd her Charity, as she did her whole Behaviour, with great Prudence. In a Word, I have too good Warrant to be afraid to say almost any Thing of this great Subject, that might reflect an Honour upon her Memory, who was so rare an Example of almost every Thing praise-worthy.

To forward her Growth in these Attainments, she was not a little obliged to the Gifts of Nature, tho' much more to the divine Grace; as we are allowed to distinguish, tho' 'tis all of Grace. She had a high Birth, which, by being dignified by a holy Calling, gave her vast Advantages of commanding and improving her own Time, and set her above the Necessity, or the Temptation of wasting it upon impertinent Visits. Her bodily Structure was beautiful and exact, which being suitably informed and animated by a devout Soul, added to her the further Ornament of a most chaste Conversation. And by all these together, she deservedly challeng'd the Height of Solomon's CHARACTER, for as her Lord was her Head, so she was his Crown.

Her Aversions were strong to whatever was shameful or dishonourable, either in Principles or Practice. And I have observ'd her, to express a peculiar Dislike to that mean, but prevailing Custom, of serving up to the present Company, the Faults or Follies of the Absent. In short, she esteem'd that the best Breeding, which came nearest the Rule and Example of her Saviour; and when all is done, Religion forms us to the best Manners in the World.

And this was it, which made this Lady some Times take such State upon her, as to give Occasion for a Mistake in judging of the Courtesy and Humility of her Temper, which Religion had made natural to her. For she would never put up an Affront offer'd to God or Religion, without shewing her Resentments, which could not but gain her such an inward Esteem, among all People of Worth or Honour, as more than compensated for what she lost of outward Complement and Respect, from some other Persons.

And now to describe her Deportment under her bodily Afflictions, of which she had a great Share, is a Task too hard for any one that wants those Trials, and that Measure of Patience, and pious Resignation, wherewith she bore them. This is certain, by these fatherly Disciplines she was trained up; and admirably accomplish'd for the Discharge of her Duty in all those Stations and Relations the divine Providence had appointed her to sustain: And I truly believe she did so.

To her Servants and Dependants, she was a nursing Mother; to her Acquaintance, an obliging Friend; and to all her Relatives and Allies, she even exceeded in Tenderness and Affection. So that she having with such almost unexempl'd Arts of Piety and Solitude acquitted herself to her Parents, with all filial Obedience; to her dear and most disconsolate Lord, with all ingenuous conjugal Affection; and Regard to all the World, with untainted Honour; and to her God and Saviour, with a pure Conscience, she is gone, where her Warfare is at an End, and where her Triumphs are begun, that are never to have an End.

Died in November 1699; and buried the 18th of the same Month.

*The CHARACTER of the Rt Revd Dr. WILLIAM BEVERIDGE, Lord Bishop of St. Asaph; with some ACCOUNT of his LIFE and WRITINGS. **



HIS truly primitive Prelate, was born in the Year 1638, and educated in St. John's College, in the University of Cambridge. At twenty Years of Age, he publish'd in *Latin*, a *Treatise of the Use and Excellence of the Oriental Languages*. Jan. 4, 1660, he was collated to the Vicarage of *Yealing* in *Middlesex*. In the Year 1662, he publish'd in *Latin*, his *Chronological Institutions*. In 1672, he publish'd at *Oxford*, his *Pandeets of the Canons of the Apostles*, &c. in two Volumes in *Folio, Latin*. In 1678, he publish'd at *London*, the *Code of the Canons of the primitive Church vindicated and illustrated*, in *Quarto, Latin*. November 22, 1672, he was chosen by the Lord Mayor, and Court of Aldermen, of *London*, Rector of St. Peter's, *Cornhill*. December 22, 1674, he was made Prebendary of St. Paul's, and November 3, 1681, Archdeacon of *Colchester*; and November 5, 1684, install'd Prebendary of *Canterbury*. November 20, 1689, he preach'd the *Latin Sermon before the Convocation of the Province of Canterbury*.^a Upon the Deprivation of Bishop *Ken*, for not taking the Oaths to the Government, 1691, he refused the Offer of the Bishoprick of *Bath and Wells*, tho' he was then Chaplain to King *William* and Queen *Mary*. July 16, 1704, he was consecrated to the Bishoprick of *St. Asaph*.

He died at his Lodgings in the *Cloisters*, in *Westminster-Abbey*, on *Friday March* the 5th, 1707, in the 71st Year of his Age; and was buried in *St. Paul's Cathedral, London*.

As for his *Sermons*, and other *practical Pieces*, that have been publish'd since his Death, they are so well known, and have been so generally receiv'd by the World, that it is Needless here to mention them; but shall conclude this short ACCOUNT, with the following CHARACTERS that have been given of him, by pious and learned Men.

THIS great and good Bishop, had very early addicted himself to Piety, and a religious Course of Life; of which his PRIVATE THOUGHTS upon RELIGION, will be a lasting Evidence. They were written in his younger Years; and he must, a considerable Time before this, have devoted himself to such Practices, otherwise he could never have drawn up so judicious, and sound a *Declaration of his Faith*, nor have formed such excellent *Resolutions*, so agreeable to the Christian Life in all its Parts. These Things shew him to be acquainted with the Life and Power of Religion long before, and that even from a Child he knew the *Holy Scriptures*.

And as his Piety was early, so it was very eminent and conspicuous, in all the Parts and Stations of his Life. As he had formed such good *Resolutions*, he made suitable Improvements upon them; and they, at length, grew up into such settled Habits, that all his Actions favoured of nothing but Piety and Religion. His holy Example, was a very great Ornament to our Church; and he honoured his Profession and Function, by zealously discharging all the Duties thereof. How remarkable was his Piety towards God! What an awful Sense of the divine Majesty did he always express! How did he delight in his Worship and Service, and frequent his *House of Prayer*! How great was his Charity to Men; how earnestly was he concerned for their Welfare, as his pathetick Addresses to them in his Discourses plainly discover! How did the Christian Spirit run thro' all his Actions, and what a wonderful Pattern was he of primitive Purity, Holiness, and Devotion!

How his Mind was affected at his first Entrance into holy Orders, may be seen by the foresaid *Thoughts on Religion*, which were about that Time drawn up by him, for the settling his Principles, and the Conduct of his Life. And what might not be expected from one who had laid so good a Foundation?

* The ACCOUNT, &c. from the General Dictionary, Vol. II. The CHARACTER, from the Preface to his Sermons, printed at *London*, in Two Volumes in *Folio*, 1729. ^a An *English* Translation of this Sermon, was publish'd in 1737, and printed for *J. Wilford*, in *St. Paul's Church-Yard*.

And truly, he more than answer'd the great Hopes he had given the World sufficient Reason to entertain concerning him: He constantly put the good Resolutions he had made, in Practice, and pressed on still towards Perfection: He took all imaginable Care to *fulfil the Ministry* he had receiv'd, and spared no Pains to do Good to the Souls of Men: He was *instant in Season, and out of Season*, and unwearied in his Preaching and private Exhortations.

From the Time he was constituted Parish-Priest, ^b he earnestly desired, and endeavoured to render his Flock a Pattern to others for true Piety and Holiness. “How Happy, *said he, upon his Entrance upon this good Work*, should I think myself, if it would please God to make me, the unworthiest of his Servants, an Instrument in his Almighty Hand, towards the effecting of it in this Place!” Accordingly he reviv'd the primitive Practice among them, of administering the Sacrament to them every Lord's-Day; and was so diligent and faithful in the Discharge of every Part of his Office, and had his Labours crowned with such remarkable Success, that, as he himself was deservedly stiled, *The great Reviver and Restorer of primitive Piety*, so his Parish becoming by this Means very exemplary for Holiness, and a Christian Conversation, was justly proposed as the best Model and Pattern for the rest of its Neighbours to follow. I cannot here omit one particular Instance of the Success of his Labours: One of his Flock, when he was near his End, expressed a wonderful Resignation to the Will of God, and very little Fear of Death; great Comfort in reflecting upon the better Part of his Life, especially his Charity to the Poor, and much Zeal in recommending that Duty to those about him; and, above all, a very delightful Anticipation of those Extasies of Joy and Happiness which he was going to in another World; and an uncommon and enlarged Understanding of the great Mysteries of Religion: And in the Midst of these holy Raptures, he own'd his great Obligations to Dr. BEVERIDGE, for those spiritual Blessings.

Thus vigilant and faithful was he in the Cure of his single Parish; and when he was advanced to higher Stations in the Church, his Care and Diligence increased in Proportion. He was very faithful in watching over both Clergy and Laity, imparting to them all necessary Instructions for the regular Discharge of their respective Duties. As soon as ever he was advanced to the episcopal Dignity, he, in a most pathetick and obliging Letter to the Clergy of his Diocese, recommended to them *the Duty of catechising and instructing the People committed to their Charge, in the Principles of the Christian Religion; to the End they might know what they were to believe and do in order to Salvation*: And told them, *He thought it necessary to begin with that, without which, whatever else he or they should do, would turn to little or no Account, as to the main End of the Ministry*. And to enable them to do this the more effectually, he sent them a plain and easy *Exposition upon the Church Catechism*. In short, he so behav'd himself all along in the Discharge of this high Function, that he approv'd himself a truly primitive Prelate.

As he was remarkable for his great Piety and Zeal for Religion, so he was highly to be esteemed for his Learning, which he wholly applied to promote the Interest of his great Master. He was one of extensive and almost universal Reading: He was well skill'd in the *Oriental Languages*, and the *Jewish Learning*, as may appear from many of his Sermons: And indeed, he was furnish'd to a very eminent Degree with all useful Knowledge.

He was very much to be admir'd for his Readiness in the Scriptures: He had made it his Business to acquaint himself thoroughly with those sacred Oracles, whereby he was *furnish'd unto all good Works*: He was able to produce suitable Passages from them on all Occasions, and was very Happy in explaining them to others.

Thus he improv'd his Time and his Abilities in serving God, and doing Good, till he arriv'd at a good old Age; when it pleas'd his great Master to give him Rest from his Labours, and to assign him a Place in those Mansions of Bliss, where he had always laid up his Treasure, and to which his Heart had been all along devoted, throughout the whole Course of his Life and Actions. He was so highly esteem'd among all learned and good Men, that when he was dying, one of the Chief of his Order deservedly said of him, *There goes one of the greatest, and one of the best Men, that ever England bred*.

As his whole Life was spent in Acts of Piety and Charity, so he gave remarkable Instances of both at his Death. He left the Main of his Estate, at his Decease, for *the Propagation of the Gospel, and promoting of Christian Knowledge* at Home as well as Abroad.

To the Curacy of *Mount-Sorrel* in Particular, and Vicarage of *Barrow* in the County of *Leicester*, in a thankful Remembrance of God's Mercies vouchsafed to him thereabouts,

^b At St. Peter's, Cornhill.

he bequeath'd a plentiful Accession for ever, that Prayers might be read Morning and Evening every Day, according to the *Liturgy* of the *Church of England*, in the Chapel and Parish-Church aforesaid; with a certain Sum to be divided equally, upon the *Eve* of our blessed *Saviour's Nativity*, among six poor Housekeepers of *Barrow*, as the Ministers and Churchwardens should agree; regard being had especially to those who had been most constantly at Prayers, and at the Sacrament of the Lord's Supper, the foregoing Years. "And if it shall so happen (which God forbid!) that the Common-Prayer cannot be read in the Church or Chapel aforesaid, my Will is (saith this good Father of our Church ^c) That what should have been given in either Place for that, be in each Place allowed to one chosen by the Vicar of Barrow, to teach School, and instruct the Youth in the Principles of the Christian Religion, according to the Doctrine of the Church of England." Thus liv'd this good Prelate, and thus he died: And as he was a very great Ornament to our Church whilst living, his Memory will ever continue to be so, now he is dead.

The judicious and learned Mr. *Nelson*, in his *Life of Bishop Bull*, having taken Notice of Bishop *Beveridge*, says, ^d "And now I have nam'd this great and good Man, I cannot forbear acknowledging the favourable Dispensation of Providence to the Age in which we live, in blessing it with so many of those pious Discourses which this truly primitive Prelate deliver'd from the Pulpit. And I rather take the Liberty to call it a favourable Dispensation of Providence, because he gave no Orders himself that they should be printed, but humbly neglected them as not being compos'd for the Press: But this Circumstance is so far from abating the Worth of the Sermons, or diminishing the CHARACTER of the Author, that to me it seems to raise the Excellency of both; because it shews at once the true Nature of a popular Discourse, and the great Talent this Prelate had that Way: For to improve the Generality of Hearers, they must be taught all the Mysteries of Christianity, and the holy Institutions belonging to it; since it is upon this true Foundation, that the Practice of Christian Virtues must be built, to make them acceptable in the Sight of God: And then all this must be deliver'd to the People in so plain and intelligible a Style, that they may easily comprehend it: And it must be address'd to them in so affecting and moving a Manner, that their Passions may be winged to a vigorous Prosecution of what is taught. If I mistake not, the Sermons of this learned Bishop answer this CHARACTER; and I am confirm'd in this Opinion by the Judgment of those who are allow'd to have the greatest Talents for the Pulpit, as well for other Parts of Learning. He had a Way of gaining People's Hearts, and touching their Consciences, which bore some Resemblance to the Apostolick Age: And when it shall appear that those *bright Preachers*, who have been ready to throw Contempt upon his Lordship's Performances, can set forth as large a List of Persons whom they have converted by their Preaching, as I could produce of those who owed the Change of their Lives, under God, to the Instructions of this pious Prelate, I shall readily own that they are superior to his Lordship in the Pulpit: Tho', considering what learned Works he publish'd in the Cause of Religion, and what an eminent Pattern he was of true primitive Piety, I am not inclin'd to think that his Lordship will, upon the whole of his CHARACTER, be easily equall'd by any one."

Dr. *Felton*, a late judicious Author, in his *Dissertation on Reading the Classics, and forming a just Style*, proposes him as a Model for it. "With the Bishop of *Exeter* ^e (says ^f he) and the good Archbishop of *York*, ^g I must join the late learned and venerable Bishop of *St. Asaph*, Dr. BEVERIDGE, who has deliver'd himself with those Ornaments alone which his Subject suggested to him, and hath written in that Plainness and Solemnity of Style, that Gravity and Simplicity, which give Authority to the sacred Truths he delivers, and unanswerable Evidence to the Doctrines he defends. There is something so great, Primitive and Apostolical in his Writings, that it creates an Awe and Veneration in our Mind. The Importance of his Subjects is above the Decoration of Words; and what is great and majestick in itself, looks most like itself the less it is adorned. The true Sublime in the great Articles of our Faith is lodg'd in the plainest Words. The Divine Revelations are best express'd in the Language they were revealed in; and, as I observed before of the Scriptures, they will suffer no Ornament or Amendment."

^c See the Will.

^d Pag. 75.

^e Bishop Blackall

^f Pag. 172.

^g Archbishop Sharp.

The learned Dr. *Lupton*, in a Letter to Mr. *Nelson*,^h occasioned by the Publication of Bishop *Bull*'s Sermons, discoursing with great Judgment concerning the most proper and useful Manner of Preaching; in the Close, ranks our venerable Prelate with St. *Chrysostom* himself, in these Words: "Those therefore who are censorious enough to reflect with
"Severity upon the pious Strains which are to be found in St. *Chrysostom*, Bishop BEVE-
"TIDGE, or Bishop *Bull*, may possibly be good Judges of an Ode, or an Essay, but do
"not seem to criticize justly upon Sermons, or to express a just Value for spiritual
"Things."

^h Bishop *Bull*'s Life, Page 490, &c.

*The CHARACTER of the Honble COL. CHRISTOPHER
CODRINGTON,† by WILLIAM GORDON, M. A.
Rector of St. James's in Barbadoes. **



O give a just CHARACTER, and accurate Description of the *Temper* and *Qualifications* of this *Honourable Gentleman*, is a Task that I am as unwilling to undertake, as I am satisfied I am unable to perform. I shall, however, in Compliance with the common Custom, remark some of the main Lines of this Master-piece of Nature, leaving the particular Features to be delineated by some abler Hand: And I shall be particularly careful, that what I shall say of him, shall be to the best of my Information and Knowledge, strictly true.

Nature had blessed him with vast capacious Parts, exceedingly above the common Level of Mankind. He had a great Soul, of a fiery Genius, happily united to a Body of a subtle and flexible Composition, in which the Blood and animal Spirits moved with Vigour and Rapidity, and render'd it rather a Spur, than an Hindrance to the Operations of his Mind. He had a quick and piercing Apprehension, a strong, solid, distinguishing Judgment, a retentive Memory, a warm Imagination, a fruitful sagacious Invention, a bold pregnant Wit, a sublime Way of Thinking, a methodical perswasive Way of Reasoning; and a voluble distinct Utterance, upon the most unexpected Occasions.

These wonderful Perfections, which Nature had adorn'd him with, were enlarged and cultivated with all the Art and Care, that this polite Age is Master of.

The first Seeds of his Education, were planted in this Island, honoured by being the Place of his Nativity; but as soon as he was of Age, to undergo the Hardships of a Voyage, he was sent to *England*, and after some Stay at a very good private School,^a removed to *Christ-Church* in *Oxford*. There it was that he laid his Foundation of that Learning, with which he afterwards adorned another^b *Society*, of that University. When chosen *Fellow there*, he was convinc'd of the true Value of Learning and Piety, and that he had his Education *there*, among so many learned and pious Men, as that royal *College* abounds with, whose Names he frequently mentioned with peculiar Esteem and Veneration, he ever accounted one of the greatest Blessings of his Life; the happy Opportunity, which Providence indulg'd him of being bred up in that fruitful Seminary of good Literature, he industriously improved to the Storing of his Understanding with all Sorts of Learning; with Logick, History, the learned and modern Languages, Poetry, Physick and Divinity; nor was he less careful of those *politer Exercises* and *Accomplishments*, which might qualify him to appear in the World, and at the nicest Courts, with Reputation and Advantage: Infomuch, that he soon acquir'd the deserv'd CHARACTER of an *accomplish'd well-bred Gentleman, and universal Scholar*.

Thus qualified, he betook himself to the Army, but without quitting his *Fellowship*, where his Merit, and impregnable Courage, soon recommended him to his Prince's Favour; and at the Conclusion of the late Peace, were rewarded with the *Government of the Leeward-Caribbee-Islands*: Since the Resignation of which, he led a very private retired Life, and spent most of his Time in Contemplation and Study.

† Late Captain-General and Governor in Chief of Her Majesty's *Caribbee-Islands*.

* From the Sermon preached April 8, 1710, in the Parish-Church of St. Michael in Barbadoes; and printed the same Year in London, in Quarto.

a At Enfield, under the Care of the Reverend Dr. Uvedale.

b All-Souls.

Of late he chiefly applied himself to *Church-History* and *Metaphysics*. If in any Thing he excelled, it was in metaphysical Learning, of which he was, perhaps, the greatest Master in the World. He was a great Admirer of the Fathers, particularly of St. *Basil*, whom he seems not a little to have resembled, in the Universality of his Genius, the Warmth and Activity of his Temper, and an Affection for a monastic Life; but chiefly in his eloquent sublime Way of Speaking and Writing.

He was particularly careful to form his Stile upon the great Models of *Antiquity*, some of them he equalled, most of them he excelled. His Stile was plain and easy, yet powerful and lofty; fluent, but not turgid; florid, yet natural and unaffected; elegant, but not over wrought or forced. In his studied and elaborate Composures, there was an inimitable Beauty and Efficacy, whereby, he would at once, charm the Affections, move the Passions, and convince the Understanding, with such surprizing Turns, such impetuous Force, such solid Reasons, that, as was said of his fore-mention'd Pattern, he spoke nothing but Life, and breathed a Soul into the dullest Argument he treated of; and yet his Care of his Stile, did not at all cramp the Exactness, or interrupt the Chain of his most refin'd and abstracted Enquiries; for every Thought was plac'd in the most advantageous Light, as well as dress'd in the gayest Manner; and every Period was just, and had a natural Cadence; in the same Discourse, he would display the Orator, and the Philosopher, to so great Perfection, that it was hard to determine in which he most excelled, so much did he excel in both.

In a Word, he had in this *West-India* Retirement, made so wonderful a Progress in his Studies, that had Providence spared him, to have returned to his beloved University, he would have been as much the Object of their Admiration, as he deserved to be the Object of their Delight.

Great Part of his Estate he design'd for the Advancement of Learning and Piety, ^c and indeed, he was so great a Lover of Learning, and learned Men, that wherever he met with an ingenious Person, he courted his Acquaintance, and readily received him into his Friendship.

But I shall forbear enlarging any further upon his CHARACTER, he hath now acted his Part in this World, and is gone to give an Account of his Behaviours in the next, and we are now to deposite his Body in the Womb of Corruption, for a while, till the shrill powerful Trumpet of Judgment shall command it forth, at the great and terrible Day of the Lord.

He died at his Seat in Barbadoes, on Good-Friday, April 7, 1710; and was buried the Day following, in the Parish-Church of St. Michael in that Island; but his Body was afterwards brought over to England, and interr'd in the Chapel of All-Souls College in Oxford, where two Latin Orations to his Memory were spoke, by two Fellows of that College; the one by Digby Cotes, A. M. the University Orator, at his Interment; the other by Edward Young, L. L. B. at the Laying the Foundation Stone of his Library. d

^c He bequeath'd to the Society for the Propagation of the Gospel in Foreign Parts, his two Plantations in *Barbadoes*, for pious Uses, and for the Building of a College in that Island, pursuant to the Directions, and for the Purposes mention'd in his Last Will. ^d These two *Orations* were printed together at *Oxon*, 1716, in 8vo. a Translation of which may afterwards follow.



*The CHARACTER of the Honble SUSANNA NOEL, †
by SAMUEL ROGERS, A. M. Rector of Pickwell, and
Vicar of Exton, in the County of Rutland. **



ALTHO' this good Lady seem'd to be born to Happiness, her Father ^a having a plentiful Estate, and she the sole Heiress of it; by Virtue whereof, she was married into an *ancient and noble Family*, and had likewise a promising Issue; yet, notwithstanding all *this*, had her Share of Afflictions.

For in the first Place, she had the Misfortune to *bury her Husband*, with whom she had liv'd in all conjugal Love and Affection, and who was a most *graceful Person*, and the very Desire of her Eyes; and all this in *the Flower of his Youth*. After this, she lives to see her only Son, *the late noble Earl of GAINSBOROUGH*, to be taken from her; who was, in all Respects, *a most dutiful Son, and a Pattern also of Piety and Goodness*, in the very Midst of Temptations. And then, to *complete her Misfortunes*, was herself seized with a painful and lingring *Distemper*, which prov'd her End. *All which Misfortunes and Miseries she underwent with so Christian-like a Temper, and thorough Resignation of herself to God's righteous Will and Pleasure, that it was a strong Indication, that this her Suffering with Christ, would be an Occasion of her being glorified together with him.*

It was observable in her, *that as her Misery and Pain increased, so was her Hope enlarged, and her Patience doubled*; insomuch, *that those about her were almost induced to think, that she felt little or no Pain*; a Thing impossible in so bad a Malady. Alas! She felt, there is no Doubt, as much Pain as others; but had so much Resolution, as to keep it to herself. Moreover, *her Thoughts were taken up in contemplating that Glory, she did with so much Eagerness Hope, and with so exemplary a Patience wait for; and therefore had neither the Mind, nor the Leisure, for Complaining.*

She not only *believed in Jesus*, but paid also *a ready and constant Obedience to his Commands, as to her Lord and Master*. She was ever constant at her Devotions, both in Publick and Private; and had a particular Veneration for *the Publick Offices and Services of the Church*, especially that Part thereof, that related to *the Communion of Christ's Body and Blood*, in which, as Opportunity offered, she did always partake; and that with an exemplary Devotion; as knowing that the only pure Stream for the Purging and Washing away of Sin, was the precious Blood of the immaculate Lamb. And, as she was Pious, so did she shew forth the Effects thereof, by *an extensive Charity*; as those poor Neighbours that have been relieved, and those Widows and Orphans that have been refresh'd by her Bounty, must testify. So that she seem'd to love God, according to the Commandment, and being conform'd likewise to the Image of his Son in Suffering, we have ground to hope, that all the gracious Purposes of God towards those that love him, will have their Accomplishment in *her Person*.

Died in Jan. 1714; and buried the 18th of the same Month, at the Parish-Church of Exton, in the County of Rutland.

† Of Cotesmore, Relict of the Honourable Baptist Noel, and Mother to the Right Honourable Baptist, late Earl of Gainsborough.
* From the Sermon preached in the Parish-Church of Exton, in the County of Rutland, Jan. 18, 1714; and printed at London, in 1715, in Quarto.

a Sir Thomas Fanshawe, of Jenkins, in the Parish of Barking, in Essex.



*The CHARACTER of the Rev^d Mr. ANTHONY WILLIAM BOEHM, Chaplain to His Royal Highness Prince GEORGE of Denmark, by JOHN JACOB RAMBACH, Professor of Divinity at Halle in Saxony.**



*M*R. Anthony William Boehm, was the Son of the Reverend *Anthony Boehm*, Minister of *Oestorff*, in the County of *Pyrmont*, in *Germany*, and of *Anna Catharina Oynhausen*, Daughter of *Christopher Oynhausen*, formerly a Captain, and Governor of the Castle of *Pyrmont*. He was born *June 1, 1673*.

Of the particular Circumstances of his Education in his Infancy, we find nothing material, but that, after his Father's Death, he was put to School first at *Lemgo*, and afterwards at *Hameln*, where he improv'd so much in his *Greek*, *Latin*, and other Parts of School-Learning, that about the Year 1693, he went to the then newly erected University at *Halle* in *Saxony*.

In the Year 1698, he was call'd to *Arolsen*, the Seat of the Count of *Waldeck*, where he instructed two young Countesses in the Principles of Christianity, and perform'd the Function of a Chaplain at the daily Devotions at Court.

As soon as he return'd from thence to *Halle*, some *German* Families in *London*, desir'd a Student from that University, for a Schoolmaster of their Children. And since he, by his publick and private Discourses, had edified many, he was not only for his good Sense and exemplary Conversation, but also for his Knowledge in several Languages, and particularly the *French* Tongue, named to be a fit Person for that Purpose; but before he could determine to accept of that Proposal, the *Duchess-Dowager* of *Coburg* called him to be her Chaplain; and he was left at Liberty, which of these two Offers he would chuse. After some Difficulties which he had entertain'd in his Mind, at length a Resolution was taken for the former; and accordingly he set out for *England*, *Aug. 25, 1701*.

In *Rotterdam*, he became acquainted with the late Mr. *Henry William Ludolf*, formerly Secretary of Prince *George* of *Denmark*, whose Company he enjoyed in his Passage to *England*; and who afterwards proved the Instrument of making him known to that Prince.

After his Arrival in *London*, he lived a pretty while *Incognito*, not being able to begin any Thing, before he could speak *English*; and thus having lived several Months at his own Cost, Preparation was made for his Keeping a *German* School; and having hir'd two Rooms in *Bedford-Bury*, for that Purpose, he began *Feb. 9, 1702*, his School, with five Children, the next Day he had two more, and by Degrees, some others were added to their Number, which however were so very inconsiderable, that he could not subsist in a Place where all Things are so dear; and he must have even wanted the mere Necessaries of Life, had it not been for the Assistance and Recommendation of Mr. *Ludolf*; and for some real Marks of Favour from the Court of *Waldeck*.

When *Queen Anne* came to the Crown, she prevail'd with her Royal Confort the Prince, to introduce the Common-Prayer of the Church of *England* into his own Chapel, where the then Chaplain found it too hard for him to read those Prayers, which lasted a whole Hour, and to preach too. Wherefore he made it his humble Request to the Prince, that he would be graciously pleased to allow him an Assistant, which his Royal Highness granted; and accordingly, by the Recommendation of Mr. *Ludolf*, Mr. *Boehm* was accepted of for that Office, which he discharg'd so much to the Satisfaction of the Prince, that he appointed him one of his Chaplains; during which Time, he had not only free Access to him, but also afterwards to the Queen, by whose Orders, Divine Service was continued at the Chapel after the Prince's Death; so that he, with his Colleague, went on accordingly with Preaching the Gospel without any Interruption.

When King *George* the First came to the Crown, he was confirm'd in his Station; so that he continued his pious Labours to his dying Day, which, after three or four Days Illness, happen'd at *Greenwich*, *May 27, 1722*, in the 49th Year of his Age. His Corps

* From his Memoirs of the Life and Death of Mr. *Boehm*, translated into *English*, by *John Christian Jacobi*; and printed at *London*, in 1735, in *Octavo*.

was decently interred in *Greenwich Church-Yard*; the 30th of *May* following; where a Monument is erected to his Memory. ^a

As to the great Merits, and commendable Qualities of this excellent Person; we shall refer the Reader to the following CHARACTER that has been given of him.

HE had an extraordinary Talent to Discourse upon the Word of Truth orderly, fundamentally, savory and emphatically. Nature and Grace assisted him herein. God had endowed him naturally with a penetrating Judgment, and an extraordinary Memory, in which, by a constant Reading of useful Books, he had stor'd up a good Treasure. He was so far a Master of the *German, Latin, French and English* Tongues, that he was ready at any Time to explain his Mind in any of them, either by Discourse, or with the Pen: But by the Illumination of the Holy Spirit, he had obtain'd a lively Conviction and Knowledge of divine Things, which he daily increased by the frequent Reading of the Holy Scripture, and a long Experience in the Ways of God; so that it was no Difficulty to him, from the good Treasure of his Heart, to Discourse upon the most material Truths, without any Premeditation, whenever any Occasion required it; and that with such a Force and Energy, that one might have thought, he had long meditated upon it before. His insinuating, and solid Arguments, were admired by every Body; and herein, he was possess'd with a particular Faculty of discovering other Mens Thoughts, of enervating all their Objections, and obviating all their Excuses and Evasions. Wherefore those, that came from Hearing his Sermons, were forced to confess very often, that it had appeared to them, as if some Body had discovered their Thoughts to him, so exactly he had answer'd them in his Discourse.

This his emphatical Method, or powerful Way of Preaching, he always accompanied with an unblameable Conversation, so that God blessed his Word to many Peoples real Conversion, who were afterwards dispersed either in *Germany, Denmark, Sweedland, Holland, France*, nay, in the *East and West-Indies*, or are still living in *England*. In his Discourses and Letters, he knew how to express himself very pertinently and ingeniously: Being once ask'd of a Friend in *Germany*, how the inspired Prophets far'd in *London*? He answer'd in his Letter, They were like *Jonah's Gourd*, which quickly grew, and quickly died.

He had a peculiar Talent to turn his Conversation with all Sorts of People, to their spiritual Advantage, and the Amendment of their Hearts. He was like true wholesome Salt, with which every Thing was season'd, that came near him. In his Discourses with People of another Perswasion, he knew how to draw their Attention insensibly to the Form of the wholesome Doctrines, in a most plain and practical Manner. In his Converse with such as were either troubled in Mind, or in an Errour, or with those who were call'd *Prophets, Separatists, Quakers, Baptists*, he knew how to enervate the Arguments of the latter, and to lay open the Mistakes and false Conceits of the former, in so lively and loving a Manner, that they had nothing more to say for themselves. Thus many have either been intirely convinced, or brought to a greater Moderation in their several Opinions, about the Doctrine of *Jesus Christ*; nay, even those, on whom his Arguments seemed to make no great Impression, yet could not but love him, because he never used any one either with Bitterness, or in a ridiculing Manner, but with the Spirit of Christian Love and Compassion. At Meals he was silent at first, but afterwards his Mouth ran over with edifying Discourses, for his Heart was full of such Subjects.

He had an indefatigable Desire to gain Souls, to do Good, and to promote the Kingdom of God. In this Respect he was as a true Chariot of *Israel*, which brought many Souls to the Lord *Jesus*. His Zeal for enlarging the Kingdom of *Christ*, made him study continually how to touch the Hearts of all Sorts of People, not only in his publick Sermons, but also in the private Discourses, he was desired to hold either in *English, French or German*, in which he always delivered himself with that Plainness and Charity, with that Meekness and Humility, that the Light of Faith which dwell'd in him, could not but be discover'd from all Sides. If he perceiv'd at any Time, that the Word of Life had kindled a Spark of Faith in any Soul, he took a tender Care, as soon as he was acquainted therewith, that it might not be quench'd again. He visited them in their own Habitations, though they were never so mean or poor, or invited them to come to his Lodgings, and discover their Hearts freely to him; he then shew'd them the Happiness of those Souls, that were acquainted with the Lord *Jesus*, and that never any one had repented of having his Heart wholly resigned to him. When any one, who had been edified by his Conversation, came

^a See the Inscription in the Appendix.

to take his Leave, he desired him to write to him; and though this created him a large Correspondence, and a World of Pains to answer all, yet he was never tired to promote the Work of God in the Souls of all his Acquaintance.

It was *his* greatest Joy, when he had an Opportunity to advance the Interest of *Christ's* Kingdom, *either* by preventing *some* impending Evil or forwarding *some* good Design. His Counsels had no *small* Influence upon the Society for propagating Christian Knowledge. Did he but first see any Possibility to execute *some* good Design, he communicated his Thoughts to *some* worthy and pious Persons, by *what* Method it might be most likely brought about, who afterwards knew best how to propose it at a proper Time and Place; where it could take Effect; thus did he a great deal of Good in Secret: 'Twas he who not only first acquainted the said Society, and by that Means the whole Nation of Great Britain, with the Affair of the Protestant Mission at Tranquebar, so that a Foundation was laid for that laudable Zeal, which that honourable Society, ever since, has shewn towards the Mission, as well whilst Mr. Boehm was living, as after his Decease (*Witness the many continued Accounts from Malabar, publish'd successively every Year*) but he himself had been of singular Service to the Mission, from the very first of its Beginning.

How many good Counsels and Instructions did he give to several Students in Divinity, as well in Regard to their Studies, as to their Life and Conversation! In a particular Manner, he recommended to them the Virtue of Humility, the Exercise whereof, was the more necessary, the greater Talents they had receiv'd from God: Item, they should learn to communicate their Knowledge to others in a free and easy Manner, to habituate themselves to a good Stile, and exact Orthography; for which End he advised them to translate a little Book now and then into another Language, and correct something at a printing Press, which would teach them Accuracy.

The Element he liv'd in was an universal and impartial Love and Charity towards the Poor and Needy. He took all possible Care to find them out in London, and engag'd several others to enquire after such as were Strangers and Friendless, or in other miserable Circumstances, that he might not want Objects to exercise his Charity upon. Being told by one of his Friends, who was at Dinner with him, that he was loth to mention any Objects of Charity to him, but he could not forbear to make Intercession for a poor English Woman, who was Sick, and in a pitiful Condition. Mr. Boehm answer'd smiling, this is my constant Saying, and Advice, that if any one has no Charity to give, he may, according to Job's Example, be a Foot to the Lame, and an Eye to the Blind, and a Mouth to the Dumb and Bashful. I am glad you do this, and I thank you for it; and though I have no Money to distribute at present, yet sometimes I receive some Charity for the Poor in Germany and England, and then I am glad of real Objects to bestow it upon. He spent one particular Afternoon in the Week, to visit the Mad-houses and Prisons in London, where Abundance of People are confined for Debt, and there his Charity was attended with many wholesome Instructions to the Prisoners. He dedicated a good Part of his Salary, for the Benefit of the Poor and Needy, having learn'd by his own Experience, the Circumstances of Poverty, and the Disposition of a Heart in Distress. He was also an Intercessor for the Poor with others: When a yearly Collection was made at the Chapel, for the Benefit of the Poor, he knew how to chuse the most moving Arguments to excite his Auditory to a liberal Contribution. In his Lodgings he had a Box fix'd up for the Benefit of the Poor, with the Words following written underneath, *He that has Pity upon the Poor, lendeth unto the Lord, and that which he has given, will he pay him again.*^b And as he was visited by a great many Gentlemen, many a poor Man has had a comfortable Relief from that Box: Besides this, he had such another charitable Box set up with a pious Woman in St. Catherine's, where many seafaring People used to lodge, who had thus an Opportunity of performing their Vows to God, for their Preservation in great Dangers at Sea, by distributing some Thing towards the Relief of the Indigent.

He was the Author of that charitable Society, which was erected at the Savoy, for the Benefit of the Poor, whose Rules, or Orders, he publish'd afterwards in German and English, and by whose Contrivance, many a poor Soul found a comfortable Relief, both inwardly and outwardly. He had also several extraordinary Gifts sent him by charitable and wealthy Persons in and about London, for the Benefit of the poor Members of *Christ*, all which he distributed and employ'd without the least Shadow of Self-glory, or Self-interest, to the best of his Knowledge. The several Sums he received from Prince George of Denmark, and after his Death from Queen Ann's own Hand, were intirely left to his own Disposal, they being well assured he would manage them as a faithful Steward ought to

^b Prov. xix. 17.

do; and this gave him an Opportunity to have many a good Discourse with the Queen, which the Lord accompanied with his Blessing.

Neither was his Charity confin'd to single Persons and Families, but it extended itself a great deal farther. When the last Peace was to be concluded between France and England, it was by his Intercession, that the Queen prevail'd with the King of France, to release all the remaining French Protestants condemned to the Gallies. By which Opportunity, Mr. Boehm sufficiently shew'd, he had no Manner of Aversion, or Hatred, against the Members of the Reform'd Churches, as some, without the least Foundation, would asperse him with.

He was endow'd with real Humility, and Lowliness of Heart. Notwithstanding all the great Endowments of Nature and Grace, the Author of all good Gifts had bestowed upon him, he was very little in his own Eyes. He knew as little as Moses, what Lustre he had in his Face. Wherefore a certain Person, who had been two Years conversant with him, attested he had seen in him an extraordinary Example, that God gives Grace to the Humble. He was never exalted when commended, nor dejected when despised. He knew with St. Paul, both how to be abased, and how to abound. ^c He knew how to converse with royal Persons in a becoming Manner; but he knew also how to condescend to Men of low Estate, and was not ashamed to leave his great Visitors sometimes, and go into another Room to be edified by the Conversation of a poor Man who came to speak with him. People that knew him, when he kept School, by which he could scarce procure Bread, and other Necessaries, have attested, that he always continued in the same humble Disposition, even after his great Preferment in the World.

His Humility was accompanied with great Contentedness. He never murmured nor complained of his extreme Poverty, nor of any Thing else but the Sins and Offences of the World, and the deep Depravity of his Heart. He was very moderate in Eating and Drinking, and an Enemy to all Superfluity. He had well-studied the Lesson of Self-Denial; and he assured his Friends, in one of his Discourses, ^d especially upon the good and acceptable, and perfect Will of God, that this was his Method in doubtful Matters, viz. to chuse that which was the most contrary to Flesh and Blood; by which he could afterwards satisfy his Conscience, that he had not sought his own Applause, Ease, or Interest. And these his Words, were not mere Pretences, but real Truth, and Matter of Fact.

In bodily Pains and Sufferings, he shewed an uncommon Patience. He bore the exquisite Pain of the Stone and Gravel with great Resignation; a Proof of which he gave, when on a certain Sunday, he was seized at Chapel with a violent Fit; but as he never used to complain, so he discovered nothing of it till the Hymn was almost finished, and 'twas just Time for him to go to the Pulpit. In that Instant, a pretty large and rough Stone went from him; but that did not hinder him from Preaching. Going once in a dark Evening to visit his Colleague, the Reverend Mr. Ruperti, at the Savoy, he fell down the Stone-steps and broke his Arm; and coming to his Colleague, said not one Word of the great Pain he was in, but dispatch'd his Business, went Home, and sent for a Surgeon, who however happily cured him.

He kept an exact Order in all his Affairs. Every Day in the Week, he had his particular Task, and his Business went on successively throughout the whole Year, like the Motion of a Clock; yet without Superstition, or Affectation. If he was interrupted at any Time, he soon redress'd the same, without being perceived by others.

He had the Spirit of Prayer in great Measure bestowed upon him, and was in his Addresses to God Child-like, confident, fervent, humble, constant and exciting; as one may see by his *Enchiridion Precum*, and other excellent and pious Discourses, ^e which he has publish'd.

^c Phil. iv. 12.

^d Upon Rom. xii. 2.

^e A Catalogue of which may be seen in the Memoirs of his Life, &c. from whence the foregoing is extracted.



*The CHARACTER of the Rt Worshipful Sir JOHN GAYR, Knt. † by NATH. HARDY, M. A. Minister of St. Dionis Back-Church, London; and afterwards Dean of Rochester. **



ERODOTUS maketh mention of a Custom among the *Æthiopians*, to set the dead Bodies of their Friends in glazed Sepulchres, that their Proportions might be obvious to the Passengers; how needless soever that Custom was, 'tis Doubtless no more than Just, that the pious Lineaments of their Minds, who die in the Lord, should be presented to the Living in the Mirror of Art. The Truth is, in reciting the virtuous Acts of dead Persons, we do not so much Advantage them, as Benefit ourselves.

I cannot then, at least justly, offend any religious Ear, if I shall endeavour to delineate the singular Worth of this illustrious Knight. And here it fares with me, as with a Man in a Garden, full of choice Flowers, that knows not where to pick: Abundance of Matter making me almost barren of Expression. As for a compleat Enumeration of his Virtues, 'tis a Work which neither my scant Abilities can perform, nor will the Scantling of Time permit.

Not to expatiate in the CHARACTERS of his Life, I shall limit my Discourse, by a double Consideration; mark him as a Magistrate, behold him as a Man; mark him as a publick Governour, behold him as a private Christian; and in both, setting aside humane Frailties, you shall find him well worthy these CHARACTERS in the Text, perfect and upright.

1. To make up a perfect and upright Magistrate, two Things are especially requisite: Wisdom in Discerning, Impartiality in Judging: Both of which were eminent in this *Worthy*, whom God indued with a perspicacious Eye, to discern between Things that differ; and a resolute Heart to do justly, without any Respect to Persons. He was far from *Cæsar's* Temper, who said, *Cassius his Cause is better, but I cannot deny my Friend Brutus.*^a Private Respects could not sway him in publick Censures; he put off all Relations to a Friend, when he put on the Robes of a Magistrate; he was never backward to encourage Virtue, nor yet to punish Vice; and though otherwise, of a tender, and melting Disposition, yet in Matters of Judicature, he was wont to say, *a foolish Pity, is Cruelty.* In Sum, the Integrity of his Spirit in Administration of Justice, was so evident, that I doubt not, but many in this Congregation, who sat with him in publick Courts, can abundantly attest it. It pleased this City to put him upon several Places of great Trust and Honour, and not many Years since, he was thought worthy to be invested with the highest Office of Dignity and Authority,^b in which he behaved himself so faithfully, courageously and discreetly, that I may justly say, *his Place did not so much Honour him, as he his Place.* A true Patriot indeed he was, losing, for a Time, his Liberty, hazarding his Estate, shall I say his Life? For the Defence of this City, which he then conceived to be surrounded with Dangers.

2. You have seen his Steps as a Magistrate, behold him now as a Christian: A perfect, and an upright Saint is one, who, though not exactly, yet intentionally observes the Precepts of both Tables; giving, at least in Desire, and Endeavour, to God and Man, that which of Right belongs to them. Of both these, we shall find him a most conspicuous Pattern.

1. Behold him in his Religion, he was one who copied out his Life, according to the old Way of Christianity; wherein he writ so fair a Hand, that I believe few come near him. In his Devotions, he was neither foolishly Factious, nor popishly Superstitious: He worshipped God in that Way, which the Papists call *Herefy*, and Schismatics call *Popery*.

† Alderman of London. N. B. An annual Sermon is preached at St. Katherine Cree-Church, on the 16th of October, in Commemoration of his great Deliverance from a Lion, which he met with in his Travels in Arabia, and which suffer'd him to pass by him unmolested; for which Sermon he gave 200*l.* and Gifts to the Poor of the Parish, to be then distributed.

From the Sermon preached at St. Katherine Cree-Church, Aug. 14, 1649; and printed at London in 1654, in Quarto.

^a Melior causa Cassii, sed denegare Bruto nihil possum.

^b He was Lord Mayor in 1646.

His Delight was fervent in, and therefore his Repair frequent *to the House of God*; esteeming, according *to the Hebrew Proverb*, *those Garments most Gay, which were sullied with the Dust of the Temple*. And as his often Addresses *to these publick Places of Worship whilst he lived*; so the large Sums of Money he gave *to the edifying, and repairing of them when he died*, fully proclaim that *to be true of him, which David said of himself, the Zeal of thy House hath eaten me up.*^c Singular was his Reverence in attending *to God's Word*; and affectionate his Respect *to the Dispensers of it, esteeming them highly in Love for their Work's Sake*;^d among whom, I must gratefully acknowledge myself, though the unworthiest, to be one, who had no small Share in his Favour. This cordial Love of his *to God's Messengers*, was so much the more *to be commended in him, by how much it is so rarely practised among us*. That Complaint of the Prophet Jeremy, being *too much verified in this our Age, they respect not the Person of the Priest.*^e And withall, it was so much the more imitable, in that it was not only verbal, but real; in Expression, but Action; in Respect, but Relief of those whom he thought *Orthodox*, and found *Necessitous*, to whom, besides many particular, and liberal Supplies in his Life, he hath bequeathed *an hundred Pounds* at his Death. Add to all this, that which indeed denominates him the *upright Man* in the Text: He gave Meals of private Devotion to his Soul. 'Tis a good Saying of the Father, *that Religion is not sincere, which leaves a Man at the Church-Door*;^f if you will find out a Man's Integrity, follow him Home, trace him to his Closet; observe his conscientious Regard of secret Devotions: This, I am certainly informed, by them that intimately knew him, was his Practice, often retiring himself in Secret, *where he poured forth Tears to his God, for his own, and the Sins of the Nation*; yea, not only in the Day, but Night, in his Closet, but on his Bed he fought his God: Often expressing to his no less dearly, then deservedly beloved Son-in-Law, *how glad he was of his frequent Wakings in the Night, since thereby he had Opportunity to praise his God, and pray for the Settlement of this miserable distracted Church and Kingdom*.

2. You have seen him *in relation to God*, behold him *in Reference to Men*, and truly, in what Relation soever you please to view him, you shall find him *Praise-worthy*. Whilst blest with a Consort, *he was an affectionate Husband*. Towards his Children, *a tender Father*. To his Servants, *a loving and helpful Master*. To his Acquaintance, *a faithful Friend*; and in his Commerce with all Men, *a just Dealer*. I cannot stay to enlarge on any of these, only let me present to you, that *Grace of Charity* wherein I am confident he out-stript many, though otherwise of equal Rank with him. As God had blessed him with a fair Estate, so he gave him a large Heart; nor was he more careful by Industry to get, than forward by Charity to give. He had learnt the best Derivation of *Dives* from *Divido*, dividing much of his Estate among those that were indigent; besides, those pious Uses formerly mentioned, he hath contributed much to charitable Ends. To the Town of *Plymouth*, which had the Honour to be the Place of his Birth, *five hundred Pounds*, for the yearly Cloathing of their Poor. To *this Parish*, whereof he was a principal Member, *two hundred Pounds*; besides various other Gifts to several Hospitals, for the releasing of Prisoners, and the like. And that which was most deservedly imitable in him, was, that he caused the *Light* of his good Works to be carried before, as well as behind him. He made his own *Eyes the Overseers*, and *Hands the Executors* of his charitable Mind: Witness, besides many private, and personal Reliefs, that ample Gift of *five hundred Pounds*, which in his Life he bestowed on *Christ-Hospital*, of which he was sometime a *President*. And which was no small Encouragement to him, and may be to others, in shewing Works of Mercy; he found that he gathered by Scattering, his Store encreased by Distributing; and that *Bread* again in his Cupboard, which he had *cast on the Waters*.

Considering all this which hath been said, whereof not one Tittle is more than what I either knew myself, or have been credibly informed of, I think *Envy* itself cannot deny him, in an evangelical Sense, the Title of a *perfect*, or if that may be *too much*, yet of an *upright Man*.

There is yet one CHARACTER more, which the vulgar Reading affords, and I cannot omit, it so fitly agrees with him; and that is, *he was a Man of Peace*; he much desired Unity in Affection, where there was Diversity of Opinion; and therefore he was wont to say, *there should be more Love amongst us: If my Friend differ from me in Judgment, let me shew Love to his Person, though I dislike his Opinion; and let me pray that God would direct him in the right Way*. Neither his Prayers, nor Counsels, were wanting to the Peace of Church and State: Which peaceable Disposition, however in this our contentious Age, it be accounted a Crime; yet, I am sure, in God's Esteem, 'tis a Pearl of great

c Psal. lxxix. 9.

d 1 Thes. v. 13.

e Jam. iv. 16.

f Non est vera religio, quæ cum Templo relinquitur.

Price; and whilst Men look upon such as their Enemies, God reckons them as his Children.

To shut up this, it was a notable Speech of *Antigonus*, when *Zeno* died, that in his Life he beheld a Representation of many excellent Virtues, with which he was enamour'd. & The like Complaint may all who knew this worthy Knight, take up concerning him. What a Looking-Glass of Virtues, Theatre of Graces have we lost? One, in whom there was a rare Combination of Severity and Meekness, Gravity and Courtesy, Charity and Frugality, Zeal and Discretion. I cannot better resemble him than to the Stone *Garamantides*, which, though it cast no great Lustre outwardly, yet hath golden Drops within, his Delight being more in internal Sincerity, than in external Showes.

To draw to an End, his End must needs be comfortable, whose Life was so profitable; and indeed so it was: There were a Pair of Virtues, worthy our Observation, which he express'd in his Sickness, *Patience* and *Confidence*. A quiet Submission to God's Will, and a sweet Repose in God's Mercy; both which, though Opportunity favour'd not me to be a personal Witness of, yet I doubt not but my Reverend Brother, who officiates in this Place, and was often with him, can sufficiently attest. The Pangs of his Disease, which could not but be grievous, he under-went with a quiet Cheerfulness. And when his Friends that stood by him, minded him of making his Peace with God, he returned this Answer, worthy to be written in Letters of Gold, and fit to be engraven on all our Hearts, *remember thy Creator in the Days of thy Youth: Old Age and Sicknes are no fit Times to make Peace with Heaven: Blessing God that his Peace was not then to make.* So that now I may very well take up the latter Part of the Text, and assert it of him, *the End of this Man was Peace.* He died in that Peace, which was promised to *Abraham*, before that utter Ruin comes, which seems to hang over his native Country. He died in Peace, in his own House, not in a Prison, after all his Sufferings, quietly breathing forth his last, in his own Bed. And which was best, he died with a quiet Mind, in that comfortable Sense he had of his Reconciliation to God, through Faith in the Merits of his Saviour.

Died July 20, 1649; and buried the 14th of August following, at St. Katherine Cree-Church, London.

g Quale theatrum amici?

The LIFE, DEATH, and CHARACTER of the Hon^{ble} the LADY LUCIE REYNELL, † by EDWARD REYNELL, Esq; *



HIS truly religious and virtuous Lady, was descended from the ancient Family of the BRANDONS, a Name sufficiently known for many eminent Achievements of Virtue and Honour. Endowed she was, as with the Innocency of Childhood, so with the Beauty of Youth; and Rich, as well in the Endowments of Nature, as Fortune.

But it shall be my Endeavour, to make her known rather by the Branches of her own Graces, than the Root of her Parentage, or any other Accessions, which are by most Men courted, being unwilling, needlessly to expatiate; or, with too much daubing, to spoil the natural Completion of so good a Piece; thereby to make Truth the more suspected. Neither can I by Experience, more than by very worthy, and credible Relations, speak any Thing of the Beginning of her Christian Race, and shall therefore touch the less upon it: Only that she came early into the Lord's Vineyard, and in the first Place, accounted the Fear of God

† Of Ford in Devon, and Relict of Sir Richard Reynell, of the same Place; who was bred a Lawyer, in the Middle-Temple, London; and was Autumn Reader of that House, An. 12, K. Ja. I, 1614, and grew to be very eminent for his profound Judgment and Learning therein. He had some Office in the Exchequer, and got great Wealth, which enabled him to purchase Ford in the Parish of Ulborough, half a Mile from the Town of Newton-Busbel, where he built a very neat and fair House; which fell to his Daughter and Heir, married to that famous Soldier, Sir William Waller, Knt. whose Daughter and Heir, Margaret, brought it to the truly Noble, Sir William Courtenay of Powderham Castle, in whose worthy Family it now remains. See further in Prince's Worthies of Devon.

* From the Life and Death of the Lady Lucie Reynell, by Edward Reynell, Esq; dedicated to the truly honour'd and virtuous Lady, the Lady Margaret Courtenay; and printed at London in 1654, in Octavo.

the Beginning of *Wisdom*, learning the *Scriptures* from a *Child*, and remembring her *Creator* in the Days of her Youth. And, however bred in a Place, ^a which largely afforded, and too much invited the Extravagancies of Youth, yet *she* set forth timely to seek, yea, found him whom her *Soul* loved, betaking herself to Prayer, Reading, Meditating, Working, and such other *religious Duties*, as might hinder her from employing her Time in those Vanities, which many, both of her *Age* and *Sex*, about her, forgetting thus to seek God, spent in *Painting*, *Patching*, and adorning themselves.

But I shall, especially, apply the *Chronicle* of her Days, where the Relations of others surcease, and my own Experience may more fully direct me, the Solidity of Middle, and the Gravity of old Age. In which Passage of Time, as *she* had a Confluence of all worldly Felicities, and Contentment, and as many Varieties as *Riches*, and Plenty were capable to produce for her Satisfaction, though little affected therewith, more than to dispose them to the right Use, and *Glory* of him that gave them, where her *Will* and *Affection* were liberal *Dispensers*, so how many singular *Graces*, and perspicuous *Virtues* appear'd in her: Surely, he that shall undertake to pick out the best *Ear* of an *Acre* of *Corn*, shall leave as good, if not better, behind him. And I should give the *Lie* to this worthy Lady, in striving to reduce them to a certain Number; they being like the Motions of the *celestial Orbs*, which never make an End, but begin again. And yet, as a Help to the Reader, and myself, I shall pick out some of the Choicest of them, there being many good Parts of a *Christian*, and this Lady having them all.

First, for *Humility*; *she* was of no haughty, insolent *Spirit*; but of a sweet, affable Demeanour, and Disposition, familiar with the Meanest; neither *Place*, nor *Birth*, so far exalted her, but that *she* thought herself infinitely far more below *Christ*, than *she* was above others.

She found the greatest *Riches* to be the truest *Poverty*; and that to be nothing, was to be most; God always judging those Things to be greatest, which are most *gracious*.

She found *Truth*, the *Sun-shine* of all true Height, and Dignity which should direct her thithet, to be no other than *Humility*, and a contemptible Opinion of herself, with *Abraham*, *she* accounted herself but *Dust*, and *Askes*; with *Jacob*, a sinful *Worm*, and why? Because *she* had no more advanced the *Honour* of him, which endowed her with so much outward Respect, and Honour in the *World*. *She* thought *she* should no Way become pleasing to God, before *she* became vile, and displeasing to herself.

And the more to manifest this excellent *Grace*, *she* delighted not in the Excess of *Apparel*, nor the *Pomps* and *Riches* of the *World*; but made those *Honours*; which God had bestowed on her, Instruments of *Holiness*; her Eyes being taken up with higher Objects, than these transitory Things, greatly admiring those that admired them. For oh! how little a Point did *she* see all the Greatness of this *World* to be! Which made her constantly, to take Survey of her daily Defects, Weaknesses and Infirmities. And as for her known *Perfections*, *she* sought modestly to cloud and obscure them: Remembring, that if any one thinks he knows any Thing, he knows nothing as he ought. By all which we find, that *she* thirsted more after *Grace*, than *Greatness*, and to glorify the *Creator*, more than to *Pride* herself in the *Creature*. But I shall no longer strive to exalt her in the Description of this *Virtue*, whose constant *Practice* it was to abase herself; *Humility* thus in *Greatness*, being, as I may say, sublime, and a *Virtue* worthy Admiration in her.

Look next on her *Affection* to God's *Saints*, especially, the *Ministers* of *Christ*, to whom *she* was ever a Friend, honouring them for their Work's Sake; few that ever came to visit her, which went away empty-handed; to them *she* always afforded the highest Degree of her *Affection*; their Company *she* ever loved, and they hers, not only in Regard of her great *Helps*, and Favours towards them, but, chiefly, by Reason of that *spiritual Help* and Refreshment, which they might get, by conversing with her, in the choicest Passages of *Sanctification*.

Neither was *she* only a Friend to them, but such of their distressed *Widows*, as were left as Objects of her *Affection*, and *Charity*; having, as a lasting *Monument* of her *Munificence*, provided *Houses* for some of them, with all necessary *Accommodations*, both for *Pleasure* and *Benefit*; settling a constant *Maintenance* to that Purpose. ^b

Besides all which, one Thing is very observable herein, that *she* ordered the Building of these *Houses* near her own; that so, as in her *Life-time* *she* shewed the Way, in giving them many weekly additional *Helps*, those that came after her, might do the same; making it, with *Job*, her Delight, thus to comfort the *Mourners*.

^a London. ^b She founded, near the Town of *Newton-Busbel*, a fair Building, containing very convenient Dwellings for four Ministers Widows (if any should come to be reduc'd to that Distress) each containing three Rooms, with a Garden-Plot belonging to each of them, and 5 *l.* per Annum for ever. See *Prince's Worthies*.

And should the *World* herein be silent, the blushing Stones would seem ashamed of its Ingratitude, and each *Door*, and *Casement* be a Mouth to speak *her* Praise. Ask the *Poor* also, who daily attended *her* Door in Flocks, who put off their *Hunger* with their *Rags* together? How often they came *naked*, and went away *cloath'd*? How often hath *her* *Charity* eased the *Weary*, strengthened the *Weak*, and rejoiced the *Sorrowful*? So as I might say, *it was about her Bed, and about her Board, and in all her Paths*. We read of a great *Lady*^c in this Land, *who* invented a *Rack* to torture *poor* People upon, which was not only us'd, but bore the *Inventor's Name*. But so far was *she* from this *Pattern* of Cruelty, as that *she* studied all Ways of doing them Good, bestowing much of her Time in Visiting and Curing those that were *Sick*, at her *own Charge*; not removing the Pains, and *Consumption* of the Body into their *Purse*; nor sending them for *antiquating Drugs*; most of her Cures proceeding from *her own Store*, or the *Patient's Garden*; yea, giving Liberally to those *she* had cured.

And for such, as were within the Compass of her *Knowledge*, for most of her *Enquiry* tended this Way, whom Shame would not suffer to make *known their Wants*, which, perchance, were greater than others. Oh! how careful was *she* to send and provide for them! There being many *who* this Way also tasted of *her* liberal *Spirit*; yea, how many had perished if they had not been sustained by *her*.

And seeing the *Fly* of Ostentation, destroys the *Perfumes of our Charity*; *she* studied *Secrecy*, and avoided *Vain-glory* in the distributing thereof; well knowing, that what *Alms* is given by Sound of *Trumpet*, makes a great *Noise on the Earth*, but reaps little Fruit in *Heaven*. Neither was *her Bounty* without *Discretion*; for, though, with him *who* said, he had rather give to *Ten* which did not Want, than to let pass *one* that did, her Charity extended to *all*, not knowing *their Hearts*, yet *she* thought it mistaken, when it relieved *vain* and idle *People*, which, as a *worthy Writer*^d of these Times observes, *are like dead Corps, only feeding the Vermin it breeds*; her Bounty, especially, reflecting on those that were *old*, and unable to *Work*, or *very young*, and so unfit for it; giving them all good Counsel, tending as well to the Health of *their Soul*, as the Nourishment of their *Body*. Herein also, *she* imitated the Example of *our Saviour*, who cured the Diseases of the *Body* and *Soul* together.

When *she* either saw, or heard of any *Object* of Pity, which *she* usually did, if there were any within many Miles off her, *she* relieved them with a Breast so full of Yearning, and Compunction, as that it was hard to say, whether her Hand, or Heart contributed most to their Relief; for those that saw her Carriage, and Earnestness therein, might truly read, not only the Freeness of her Hands, but the Affection of her Mind.

Thus, with her sweet *Box* of Ointment, *she* daily anointed *her Saviour's Head*, giving what *she* disposed of, in his *Name*; and therefore no Doubt accepted from her; no Way thinking her *Alms* to be *Earnings*; but, acting Faith in the *Duty* without the least Conceit of *Merit*, *she* only endeavoured to see that invisible God, in whom was all her *Riches*, through the Vail of the Creature, the *Alembick* through which her Charity was distill'd.

Her *Devotion*, in the next Place, was very observable, no more had *she* now to do with the *Illusions* of the World; *she* was for *Heaven*, for *Glory*, and the Hopes of a joyful *Resurrection*; not *one, who*, with a *Superbiency* of *Fancy*, upheld only a Profession wherein there was nothing to be seen but the *Phantasm* of Religion. No, her Work was, not on those Needle-work *Flowers*, which were more for Show than for Smell; but as *she* sparkled unto God, in the bright Flame of *Devotion*, so was *she* much in *Prayer*, which *she* made the *Key* wherewith to open, and shut the Day; being the chief *Mark* whereby St. *Paul* was to be known, *Behold, saith God, he prays*.

And such Time as *she* allotted not to Prayer, Reading, holy Conferences, and the like, being as fervent in Spirit, as zealous in Meditation, *she* conscientiously employed in the Works of her particular Calling; and what was that? Even, with the good *Woman* in the *Proverbs*, sometimes to make *herself* Coverings of *Tapestry*, and Cloathing of *Silk* and *Purple*: To look well to the Ways of her *Household*, and to cloath her *Family* in *Scarlet*; but especially reaching out her Hand to the Needy, in making all Kind of *Garments* for them. So that whensoever any came to visit her, they should find her like a Princess in the Midst of her Maids of Honour, triumphing on the *Throne* of the Affections of such as were about her; or rather, making her *House*, wherein *she* was the Heart, a *Conclave* for religious *Worship*; a gracious *Soul* consecrating all Places into a *Chapel*.

She was no *twilight Saint*, nor Approver of those, who, of late, give themselves to too much studying of *Notions*, and disputing *Niceties*, in *Religion*.

^c Vide Stow's Chron. in the Reign of King Edward IV.

^d Fuller's Holy Sta. Pag. 283.

A strict Observer she was of the *Lord's-Day*, and Times of Publick, as well as her own private *Fasts*, and Days of Humiliation, so far as her Health would permit, and her late sickly Temper of Body give Leave; *her Example* also, being a great Encouragement to *her Household* in their Family Duties, Morning and Evening, and such other Times as Occasion required. And however, her Soul were almost stifled, as oftentimes it was, with the Frequency of Visits, and she feared Courtesy might juggle out Piety, yet would she never crowd up her Devotions, to make Way for civil Entertainment; yet all this while, no way resting in any of her Performances, for then she thought she should sit down short of *Christ*: Nor placing Formality, though Decency, in any *Duty*. Well knowing, that if she prayed at Midnight in her Bed, God would not say, I will hear thee To-morrow on thy Knees at thy Bed-side, or if she prayed on her Knees in her Parlour, God would not say, I will hear thee on my own Day in the Church, being more careful of her Heart than of her Gesture; not caring so her Soul were *settled aright*; yet conforming her Hands, her Knees, *though* chiefly her *Heart*, to the Practice of the best *Patterns*, which she imitated, as well in *their* Piety, as Postures.

She had still, with those *Women* the *Apostle* commends, a Church in her *House*, her weekly *Temple* a consecrated *Closet*. Oh, had you there seen her on her Knees, while her Eyes climbed Heaven, you might have beheld Clouds of *Sighs*, and Streams of *Tears*, which plentifully stream'd down at the Time of her penitential Hours. There would you have seen Humility in her Looks, yet Wrestling and Earnestness in her Devotion; as if she would have reach'd Heaven with Violence; the Motion of her Piety, by Custom now made natural, being *velocior in fine*: More powerful by Degrees; hourly breathing out most pious *Ejaculations*.

Neither did her constant Entertainment of such Persons of Quality as still resorted to her House, or the Hast of any intervening Business, which was sufficiently tried, when the greatest Personages made some Time of Residence there, divert her constant Hours of Prayer and Meditation. Yea, oftentimes hath she been on her Knees in her Closet, when most have thought her in her Bed. How often also did she meet God, when she was in Private, and alone in the *Mount*? And yet she thought him not in Corners, *Conventicles*, or *schismatical Meetings*, which she thought to be quarr'd up with too much *Rubbish* and Nastiness; being loth to adventure *herself* in that *Bottom*, which is tossed with every Wind of Doctrine, but rather grounded *herself* on the sacred Truths of God's Word; not desiring to move beyond those fixed *Poles*, as having no otherwise learn'd *Christ*, than by giving an humble Submission to his declared Will, without claiming too great an Acquaintance in God's *Secrets*, which to him is all one with the blindest *Ignorance*. And as concerning a *Form* of Prayer us'd in this *Lady's* House, though there were of late some Exceptions taken against the Practice thereof; yet is it observable, that divers who had Disaffection enough thereat, commonly kneeled down as Occasion invited them to her House.

But passing by those constant Times set apart for *publick* Prayer, and *family* Duties; behold her yet further alone, in her several Hours Retirement, much Time being daily employed by her, in the Reading of good *Books*, especially the *Bible*, and such as tended to *Mortification*, wherein she was so piously frequent, as that, as *Nazianzen* reports of his *Sister*, even to threaten God with a holy Importunity, and pious Ardor, not letting him depart, until with *Jacob*, he had blessed, though lam'd her. And when she had ended the Exercise of Prayer, whereby she spake to God, she desired still to talk, and accompany with him by Reading, and *religious Conferences*. And this Course she practised, the better to avoid such sad Thoughts and *Temptations* as *Satan* might cast in her Way; being by this Means, according to the Saying of that famous *Roman*, *never less alone, then when she was alone.* e

Gracious was she also in Discourse; not too free nor over-reserv'd; observing a Mediocrity in her Words. Oh, the Abundance of *Grace* which was powred out from her Lips! None ever going away uninstructed, unsatisfied, or some Way bettered by her. Her *Gravity*, which by one is call'd the *Ballast* of the Soul, that keeps the Mind stedfast, made her Speech, not to be over-much, well knowing, *that in the Multitude of Words there wanted not Sin*. Oh, the Sweetness of the perfum'd Breath of this *Saint*! Who spake and studied the *Thessalonian* Language, *tending to Edification*, to direct, quicken, and comfort those that heard her, many whereof were not a little warmed, at the spiritual Fire of her Discourse; setting forth the Goodness of God towards her, whose Words were so solid and advis'd, seasoned with the Salt of a heavenly Tongue, according to the *Apostle's* Di-

rection, as that there seldom dropp'd any Thing from her Lips, but seem'd to flow from the clear Spring of a sanctified Heart.

She was, as I may say, a speaking judicious *Oracle*, few Words coming from her without their Weight; and as she avoided it herself, so she hated it in others, her very Presence affrighting the *Swearer* into Silence; and greatly reforming the *Lives* of others, with the Clearness of her own Speech, being no Way more *gracious*, and affable, than her Person was comely and winning. Nor was *Sincerity*, the least *Link* which made up the *Chain* of her *Graces*; being a Virtue so much commended by the *Apostle*.

In Matters of *Religion*, loving Clearness of Spirit, she could not double, or comply, while many wrested and sprain'd *their Soul* with short Turning, running from one *Extream* to another. What her Conscience was, upon good Grounds, perswaded of, she still followed in Singleness of Heart; Envy itself not being able to put her amongst the *Spots* of the Times, as not being touched with any Sin, that ever I could hear, wherein the troublesome Times in which she lived, were deeply criminal. Neither was she less resolute, than stable, in the *Fundamentals* of Religion, the *Axel-tree* about which she held and stood unmovable, while too many were tossed up and down, on the floating Sea of *Novelties* and *Opinion*.

O the Holiness of her Life! O the Painfulness of her Practice! How full of mortified Thoughts? How frequent in heavenly Meditations? So patient, so constant in religious *Duties*, and so inflam'd with *Zeal*, as that she turn'd all *Objects* into Fuel to feed it, carrying a crucified Heart towards all *that the World* calls Contentment, having a holy Emulation towards Heaven, not only hearkning to the interiour Admonitions of God, and her Conscience, and the exterior Advice and Directions of his Ministers, but putting them in Execution; and, with the blessed *Virgin*, kept all those Sayings in her Heart.

Briefly, she hated *Neutrality* in Matters of God's Worship, and would not make new *Friends* by changing *her old Religion*, desiring to serve but one Master, who she knew was best able to preserve her; and, having first chosen *her Stand* on the fairest Ground, it being Good to lay a sure Foundation in our Mind, she still kept *her Station* in a fixed Posture, without traversing up and down in the *By-paths* of those, who rent the Seamless *Coat* of our Saviour, with their many Divisions. And, though all Sorts had the Liberty to resort to her, yet she warily avoided *Superstition* on the one Side, and *Faction* on the other. And however, willing rather to endanger her own Safety, than betray God's Cause; yet was she not so far made up of one entire Bone, without Joints, but that, in Matters meerly indifferent, she stood not so strong, as in those of absolute Necessity.

As for her constant Table, and *Hospitality*, which extended to her own Family, to Strangers, and the *Poor*, it is so plainly manifested to all about her, as needs no large Description: And I should be like that Sluggard, who reported it for News, *that the Sun was risen at Noon-day*. The Affections of most Country People, are much enlivened by the Fire of a good Kitchen, and he is accounted Real with the World, whose spread Table, with this *Lady's*, witnesseth his Affection, whose *Alms-deeds* are the Pawns of his Love, and the Seals of true Friendship. They love neither Cringes, nor Congies, nor such Discourses as only fill the Ear, but their great Friend is a great *Housekeeper*; one who with *Job*, eateth not his Morsels alone, but, with *Abraham*, invites Strangers, and, like good *Nehemiah*, prepareth Sheep and Oxen, as well as other Varieties, for them; the Beams of her Liberality having this Way of Influence upon every Branch, and Leaf, of those that were near her.

Some, indeed, are Prodigal enough other Ways, but how little do their Neighbours tast of their Delicacies, *Christ's Members* looking lank. But it was very observable in her, at the Time of relieving them, that she would still be an Eye-witness *herself*, looking out at her Window, lest through the Servants Neglect, some might go away unsatisfied. Such and the like Passages of unusual Freeness, not only caught the Peoples Eyes, making her an *Object* for Admirers, but made their Tongues the Messengers of their Hearts, by continual praising her.

Neither may I omit the mention of her peaceable Disposition, as being not the least Jewel in the *Diadem* of her *Virtues*. For, of so composed a Spirit, and heavenly Temper was she, as if she made it a great Part of her Study, directing all her Actions by a *Gospel Rule*, to live peaceably with all Men.

For *Meekness* also, which seem'd the *Attire*, and Ornament of her Soul, she was a most eminent *Pattern*; being the most commendable therein, in respect of the great Difficulties she met with in her Affections, her Constitution of Body sometimes inclining her to Passion, whereof she *often complained*. Yet the Glory, and Beauty, of *this Virtue*, so far *out-shone* all that did *oppose it*, as made her to be as much admired, as belov'd by all that

knew

knew her; neither *Passion*, nor *Pride* being so far Predominant; as to make her lose any of that Fulness of Value, or Respect due to her Merit. Great also was her Forwardness in Suffering, not valuing the highest Damage; rather than blemish her Obedience and Loyalty, to the present Power; and when any cross or ill Tidings came athwart her; she made Misery itself amiable, by her pious, and patient Behaviour.

Observe further, her Freeness from Oppression and unjust Dealing; not adventuring the State of her Soul, in the litigious Title of any unlawful Difference, or ill Example; none either of Tenants, or Neighbours, being able to say, that they were ever unjustly vexed, with Suits in Law, or that she was ever a Brier, or Thorn, in the Sides of those whose Estates, or Purfes, were too weak to contend for their Right; and, though a great Pillar in her Country, yet over-bore none with the Weight of her Power. Neither were the richest Ornaments of her Honour, stain'd with the stamell Dye of cruel Oppression. She never liked any Thing that came Home with the Tears of the wronged, above all Things hating Abab's Evidence; neither would she have the Curses of the Multitude to follow her.

It is mention'd of a great Personage^f in this Nation, that when he was carried to be buried, no Man could demand the least Debt, or Restitution for any Injury, due unto him. And the like could she say, with good Samuel, whose Oxe, or Ass, have I taken? Whom have I defrauded? Whom have I oppressed? No, never would she suffer those she employed, to pursue Interests, or Designs, upon any griping Terms; but thought it an Act too base for a divine Soul, thus to attempt Creature Contentment. And so far was she from wronging a Man, and his Heritage, as that many Times she rather suffered herself to be damaged in her Estate, than trouble those who had wronged her. And this was the more commendable in her, because living in a froward Age, and Times wholly set upon wrangling. And it was her Comfort, when any retorted to her, that she made Beggars by her Charity, that she never made any by Oppression.

And who saw not her Hate of Covetousness? The Riches of her Bounty being known to all about her, not suffering her Eyes, by a retrograde Motion, to be always poring on the Earth, and the conceited Treasures thereof; no, she looked upon the Goods of this World as muddy Channels to quench her Thirst, in Respect of that chrystal Fountain from whence they flowed; conceiving them, though wholesome Physick, yet wrapt up in poisoned Papers, and therefore us'd as much Caution as Forecast, in the right ordering of them.

And so mounted was she on heavenly Meditation, as that, from that high Pitch surveying earthly Things, the great Distance made them appear unto her, as a little Point scarce seen, and less to be regarded. And however, careful, and provident in the managing thereof; yet she disdained all avaricious Courses, seeking more after the common Good, than her own Profit. For when she received the Incomes of her Estate, she thought herself burthened therewith, until she had lightned her Store through a right disposing thereof; there being few but had suck'd in some of the pleasant Streams of her Beneficence; whereby she went more comfortably on her Way to Heaven; like that Hermit in the Story, who thank'd him, that he had robbed him of his Provision; because it help'd him the sooner to his Journey's End. And as it is reported of Crates, that he threw all his Gold into the River, that he might the better study Philosophy; so she studied nothing so much as Jesus Christ, in the ordering of her Estate. O how she made it her Practice to improve all her Honours and Riches to God's Glory! Thus as her Goodness sanctified her Greatness, so her Greatness supported her Goodness.

Neither gave she the meanest of her Flock, or that which cost her nothing, but always employed the first Crop, the upper Ground whereon she stood, whereby to give God the more Glory, not being of the Babilonish Retinue, who, when they had seen the Treasures of Hezekiah, set their Heart upon them, but reserved her chief Affections only for those Treasures which never fade.

And further, to make her Life more comfortable, she endeavoured to discharge that Place, and Calling, to which God had called her, in Truth, and Faithfulness, and, imitating the Motion of superior Bodies, in what excellent Order, and Perfection did she move? What a constant Course did she keep in her own Sphere, as being unwilling to imbroil herself in Things below? And whensoever any Exhalation started-up, either of Passion, or Infirmary, though they might blaze a little, yet did they soon extinguish not keeping their Station long.

How did she labour also to live much in a little Time, being diligent in serving her Generation, and living to God. She consumed no Part of her precious Time in needless Vanities, and Contrivances; but, having her Garments no Way defiled with the fowre Breath

^f Duke of Norfolk. Vide Weaver's Fun. Mon. Pag. 839.

of the *World's Discords*; was far from *those Womens Pride*, which the *Prophet* mentions, and which *he* soon after calls the *Filthiness of the Daughters of Sion*.

Neither did the Greatness of her Place any Way lessen her *Piety*; or her *Honour*, so far obscure the *shining of her Virtues*, as that the meanest in her Family wanted a free Access to make known their Complaints, being unwilling to endanger the Loss of that Stock of Love, treasured up in the *Peoples Hearts*, to maintain the Shadow of her Greatness. And, as one special Duty, towards the Discharge of her Place, she was very Exemplary in her Conversation, like a Sea-mark, stuck all over with Lights, her inoffensive Carriage, wounded the Conscience of those, who liv'd not answerable to the Rules she held forth.

Very careful, and pious, she was in her family Duties. She was usually *primum vivens, & ultimum moriens*: The first up, and the last in Bed; if not in her Person, yet in her Providence, in over-seeing the Works of her Servants; and taking Care for the orderly Government of her Household, which was very great. And much troubled she was, when any Thing went therein amiss, no Way willing that her Servants Relations to her, should be their Innocence to bear them out in any unlawful Action.

I shall forbear to mention, how sparing she was in unnecessary correcting, being no Way a Slave to her own Passion. Nor how careful she was of her Servants in Health, and Sickness, especially towards the Salvation of their Souls. Neither would she throw away those dry Bones, out of which she had suck'd the Marrow; nothing but Death being able to part her and her Servants; her House also being an Hospital to any that had suffered in her Service.

And that she thought the keeping of a good Conscience, would be another Means to add to a religious Profession, and a holy Life, appears by the Tenderness of it, though for the greatest Advantage. She well knew, that God had imprinted a Conscience within her, which would one Day favour, or fly in her Face. We have a Voice, indeed, within us, but, how little do we care to examine it; but rather seek all Means to talk, to jest, and to sleep it away; while she was so watchful, so fearful to do ill, as that, with holy Job; she feared all her Works, and was suspicious of her best Performances; nay, she sorrowed more for the Defects of her Prayers, than many others did for their Sins. And not only her Words, and Actions, but her indifferent Thoughts, her least Imperfections, yea, her very Dreams, were thought worthy by her to be placed amongst Things fit to be repented of. I sin, said she, in my Righteousness, I sin, in my best Duties, often questioning, not only the Imperfections of her Virtues, but her good Deeds, being not only eminent in Faith, and Judgment, the weightier Matters of the Law, but could not think it safe to leave the least Duty undone, even the Tything of Mint and Cummin.

From this holy Fear, proceeded the many Doubtings, which often made her to dispute very sharply against herself, lest the Mote of Sin might in Time come to be a Beam in her Eye. And this Suspiciousness of herself, kept her so low, yet with so much Activeness, as that Pride could not enter, nor Sloth take hold upon her; always striving, to make her Calling and Election sure. And surely, those Anxieties of Spirit, and holy Fears of displeasing God in the least Things, are strong Arguments of her fervent Love towards him. She took the Resolution of a Queen we read of, to prefer Religion before Life, and a good Conscience before the Assurance of the greatest Honours; she thought nothing answerable to a religious, and conscionable Walking with her God; yet not proudly looking into divine Things, with the Eye of Reason, but humbly beholding them with the Eye of Faith.

As for her Recreations, her greatest outward Delight was in her Garden; where still she was the best Plant, the Root of Faith growing in her, Grace and Flowers making a good Mixture; and it was a dry Flower, indeed, out of which she did not suck some Honey, tending to the Benefit, and Advantage of her Soul. Each fading Blossom, and drooping Head, shewed her how quickly all outward Glory was ended; and whensoever the World afforded us fine Ware, it either pinched it in the Measure, or Continuance; her best Diamonds were not without some Flaws, and its sweetest Pleasures of sufficient Power, to sowre all the rest of our seeming Contentment; yea, whose fairest Beauty would prove but deformed, and, as the Sun, prodigious, without the Beams of a sanctified Use.

Nor made she use of any of her Flowers to please her Senses, further than to quicken her Meditation; and therefore planted, not only one Napel^h in the Midst of her Garden, but many in her Thoughts. She thought it too little to make one Monument, or to have but one Death's-head in the midst of her various Delights; but, like certain Creatures, sacred to the Ægyptians,ⁱ she thus died Piece-meal, and was often buried before her Death: Abating the vain Thoughts of the World, with the continual Meditation of her Mortality;

g Vide Simons's Ecclesiast. Hist.

h A Flower which resembles a Death's-head.

i Cenocephales.

the Smell of the fresh Earth; which by some is held so wholesome for the Body, being no sooner trodden on by her; but made a Cordial for her Soul.

Thus, so great was the Harmony, and Concordance between her Soul, and religious Duties, as that, she spent little of the Time, as of her Youth, so of her following Years, in what the World accounts to be Happiness; or in decking herself with the outward Ornaments thereof, as being no Way affected with the Vanities of foolish Fashions, and wanton Dresses. God's Word was the Looking-glass, by which she compos'd her whole Carriage; which she found to be sufficiently clear in all Things necessary to Salvation; and no less spacious to present her the Spots of her Soul, than of Power to smooth the Wrinkles thereof, and mend the Faults it discovers; and likewise of so long a Continuance, as no Way subject to breaking, except God's Laws are neglected, and then it hath Power to break them that break it.

What shall I say further of her? She was a Confluence of all Perfections; a high Prospect of Virtue; the great Prop of her Country; and not only excellent in the Duties of Mortification, but enlivened with the most quickning Powers of God's holy Spirit. And, as it was a Passage which came from an able Pen,^k that to write a Holy State without a virtuous Lady, were to paint out a Year without a Spring; so truly, should I write any Thing which relates to Good, and not give this Lady her Part, I should much wrong her, whose whole aim was, as I may say, to allegorize all earthly Vanities into heavenly Truths. Infomuch, as that I may well say, her Life was wholly angelical; a speaking well of God; admiring his Mercy; praising his Goodness; and exalting his free Grace. Nay, there is in the whole Course thereof a Glory, a Majesty, a Depth, a Mystery, no Way to be fathomed by so weak a Hand as now endeavours to represent it, it being a Life's, not a Day's Practice. For as her Parts were great, her Opportunities many, and her Talents of Time and Estate, more than ordinary, so were they especially employed, towards the Welfare of her Soul, and the setting forth of God's Glory.

And this Course she continued, not only in the Time of her Husband, who plentifully allowed her all Furtherances thereto; and had for many Years before shown her the Way, spending such Time as might be dispensed with, from the Employment of his Place, and Service of his Country, as in the Duties of Religion, so, in the well ordering of æconomical Affairs, but likewise in the Time of her Widowhood, when she began to draw towards the End of her Christian Race; spending her Time for many Years, like St. Paul's Matron, a Scripture Vestal, a godly Lucrece, to all Thoughts of a second Match, which were so cold, and icy towards any new Engagement, as that they seemed to make Love to Snow, that courted her, seeing she never thought more to find any real Comfort from any earthly Espousals.

And therefore, she resolved to have no other Head but Christ, doubting lest to engage herself further to the World, were to displace those Delights she had in him, who had promised to be a Husband^l to defend her against all Actions commenced against her, by Satan, her own Conscience, or any other.

But I come now to the last Stage, the Death, of this Saint; which, no Doubt, was precious in the Sight of God, and shall it not be so in Mens? Shall we make that Death wretched which he makes blessed? No, surely if Heaven ask the Banes, let not Earth deny them; she being now glorified with her God, who, by so many Graces, was long justified before Men, there being many Qualities, as in her Life, so, in her Death, very conspicuous, and observable.

As first, a right Conformity to the Will of God, for the Manner, Hour, and Circumstances thereof. Next, the Withdrawment of her Affections from a base World, reading constant Lectures to herself of her own Mortality, and the uniting of herself to God, in the Practice of holy Duties.

But because we need, with Philip of Macedon, to be still minded with his Saying, Remember O Christian that thou art but a Man! I shall advert several Things very remarkable in this Lady, which made her Bed seem so soft in the Time of her Sickness, whereby Death became the more Welcome to her, and will greatly conduce towards a comfortable Passage out of this Life.

In the first Place, She spent the Time of her Health well, laying up Tears, and Prayers, beforehand, and desiring God to teach her to number her Days aright. This made Death the less bitter to her, who knew how to make the World her Servant, and would not court, and wait, upon a Vanity, which would weary her in serving it, but never satisfy the Expectation of those that pursue it.

^k Fuller's Holy Stat. Lib. 4. Pag. 309.

^l Mr. Dike on John iii. 29.

Next, *she* got Acquaintance with Death, and became familiar with it, taking Notice of all its Approaches, by considering the Dissolution of others; *she* knew it was never Good to defer Reparation until the Furniture of our worldly Lodgings grew rotten, the Foundation shakes under our Feet, and the whole Structure ready to fall about our Ears; *she* saw the Shadow stealing on her Dial.

And however some observe, that it is not Death, but the Opinion of it, which makes it so terrible, and every one considers it according to the Disposition of his own Spirit, yet *she* still represented it aright unto her own Soul; often considering that there was scarce any Thing but had kill'd some Body; a Hair, a Feather, nay, our best Antidotes, have done it, and our choicest Cordials prov'd deadly poison. *She* considered, not only the Nature, but the Manner of it; that we might as well die of Joy, as Sorrow, and be taken hence in the Midst of our Pleasures, as our greatest Pains. Ah! how many poor Souls want that Acquaintance with Death, which *she* had! And may well cry out in their dying Breath, *Animula! Quo vadis!* Whither art thou going poor Soul? For when *she* saw any Object of this Nature, alas! said *she*, Who can chuse but weep over such sad Souls, whose Bodies are so near their Graves, and their Souls no Ways provided for.

How much Ground also did *she* get of her Enemies, the World, the Flesh, and the Devil, by every Fit of Sickneſs it pleased God to lay upon her! Surely, a Soul is never more fit to be a House for God, than when, with this Lady, *she* raiseth up the Greatneſs of her Courage, the Body being caſt down with Sickneſs. With the Apoſtle, *she* thus died daily, with him *she* prayed continually; nay, with him, *she* was inſtant in Prayer, by which Means, the Sight of Death, was neither ſtrange, nor terrible to her when it came, having ſo often, formerly, beheld it in her ſerious Meditation, and having, as it were, her Grave in her Houſe, her Coffin lying by her many Years before *she* died, as if all the Days of her Pilgrimage here, *she* ſtudied to wait when her Change ſhould come.

But to draw nearer the Time of her End. Oh what pious Thoughts did *she* ſend as Harbingers to Heaven, of whoſe eternal Happineſs her Soul ſaw a Glimpſe through the Chinks of a Sickneſs broken Body? How did *she* quicken her Pace, like Rivers drawing near the Sea, as *she* ſaw Death making towards her? How admirable were thoſe Paſſages, and with what Vigour of Spirit poured forth, on her laſt Bed? Like a paſſionate Pilgrim longing to ſet Foot on her own Country. How patiently alſo did ſhe endure thoſe bitter Conflicts of approaching Death, expreſſing a lively Confidence ſhe had of that myſtical Union with her Saviour, and earneſtly aſpiring at the Fruition of thoſe Joys, whereof *she* had here gotten an Engagement by Faith? *She* knew Death was but the Body's Seeds-time, and that ſhe had long been a plentiful Sower; and therefore her Soul had nothing now to do but to expect the Crowning-day, the Funeral not only of her Body, but of all her Sins and Sorrows being at Hand.

And ſo ſubmiſſive was *she* to the Will of God, as if with that good Father, who upon the Emperor's Sentence of Death, cried out, *God be ever praiſed in vouchſaſing to deliver him from the Fetters of his Body*, ſhe had ſaid, *Amen* to her own Death; in Assurance of receiving everlaſting Life, by the free Mercy, and Grace of him who took her hence; or, with Hilarion, *So many Years have I ſerved my God, and ſhall I now be afraid to go to him?* *She* well knew that Chriſt had conquered Death for her, and to that End, took our Fleſh upon him, that, through Death, he might deſtroy him that had the Power of Death, even the Devil, and deliver them who, through the Fear of Death, were all their Life long ſubject to Bondage, ſo as Death, which imbitters the Comforts of this Life to the Wicked, was to her not only ſweet but welcome.

When any ſeem'd to comfort her with the Hopes of Life, *I care not*, ſaid ſhe, *ſo God be glorified in my Body, whether it be by Life or Death; I am ready to do the Will of God; for, to me to live is Chriſt, and to die is gain!* I go but for a Time the Way of all the Earth, and to the Houſe appointed for all the Living. And who knows, if I ſhould deſire further Length of Days, I ſhould not deprive myſelf of what is neceſſary to my Salvation.

Admirable, indeed, *she* was in the Contempt of Death! How often, with St. Paul, did ſhe deſire to be diſſolved? *When ſhall I be free from this Body of Sin? When ſhall I appear before my God?* Full weary ſhe was of that Country, where the Earth ſeems as Quickſilver, and ſteals away under our Feet, when we tread on it, and where to gather one Roſebud, we meet with a thouſand Thorns.

I deny not, but that moſt Men, naturally, fly Death, but God's Servants ſtand ſtill, with this Lady, to meet it, and who, as it were, called Death unto her. *She* forgot not that ſhe was in the Arms of Life; and therefore nothing could diſmay, or affright her, who, with the Apoſtle, accounted not herſelf dear unto herſelf, in what Condition ſoever, ſo as

ſhe

she might finish *her* Course with Joy, and be made instrumental towards the setting forth of his Glory.

Nor was *she* known to express the least murmuring or discontented Passage to any that were about her, *or came to visit her*, in the Time of her *Sickness*. No distracted *Gesture* could be read in her Countenance; not so much as one distempered Word, or repining Breath, past between her and Death. For though *she* were ready to be *offered*; and had been many Years taking her Journey towards Heaven, yet was *she* no Way tired with the Length thereof, but well contented, *the true Temper of a Christian in dying*; to hang longer, as it were, on the *Cross* of this World, so as, at last, she might depart, not to *herself*, but, to the *Lord*; as if *she* had said, *I am a Vessel of his own making, if he please to unmake me, why should I complain? Or if to make me new again, and render me Happy, being here but miserable, why should I be troubled? If he please to have me live, it pleaseth me, but if to die, I still refer myself to his holy Will. If he visit me with Sickness, be it so, if he send me Health, I am content, or if Death, I am prepar'd*; in every Moment, crying out, with St. Paul, *Lord! What wilt thou have me to do? My Heart is ready, my God! My Heart is prepared! It is the Lord, let him do what seems Good in his Eyes! Either to let me serve him longer in this House of Clay, or to sing his Praises eternally in the Court of Heaven.*

Neither trusted *she* in the *Physician*, but in God, for her Health. This was the Fault of *Asa*, who felt the Smart of it. But *she*, having shewed her Disease to God, her faithful *Physician*, forbore to prescribe him *Remedies*, which *she* said, was far better left to his *Providence*, than committed to her *Will*; no Way complaining, in the greatest Heat of her Distempers, for Want of Remedy, but referr'd all to the Master of Life, and Death; assuring herself, that he who in her Life-time had bestowed his Benefits on her with such Bounty and Freeness, had not only the Care, but the Wisdom to chuse what was then most fit for her. But when any spiritual *Physician*, that Interpreter One of a Thousand, as *Job* calls him, came to visit her, Oh! What Comfort have I heard her express to have received in his Company.

And as it was worthily observ'd by the Reverend Dr. *Peterfon*, ^m Dean of *Exeter*, notwithstanding her Height of *Grace*, and known Perfections, how would *she* be ever complaining of her own Unworthiness, and how little *she* had deserved at the Hands of God? Which made her so often in her Sickness to cry out, *None but Christ! None but Christ!* As if, no Way resting in the best of her Performances, *she* wholly desired God to melt away in the Flame of his Love; and that *she* had resolved with *herself* to know nothing but him, and to say with *Ignatius*, ⁿ *My Love is crucified! Why should I stay behind?* Of whom also it is reported, that he had the Name of *Jesus* so often in his Mouth, as that, when he died, the CHARACTER thereof, was engraven in his Heart. The Truth of which, though I will not affirm, as being too fabulous, yet rest assured, that none was more dear in the Thoughts of this *pious Lady*, than her *blessed Saviour*. Ah! *Christ, Christ*, was alone the excelling one with her! He was the *Rose of Sharon*, with whom, and his poor *Members*, *she* had so long convers'd in the World, and now, though *she* changed her *Place*, *she* well knew *she* should not her *Company*. *She* only rested from her *Labours*, while her Works follow her, from the Labours of her particular Calling, and Relation; from the Troubles of the World, and Vexations of the Flesh; and from the Labours of Sin, Afflictions, Desertions, and those strong Temptations, which so often attended her. Yea, so infinitely satisfied did *she* seem to be, with the heavenly *Manna* of her Saviour's Presence, as that, by her meek, and quiet Deportment in all the Time of her Sickness, *she* seem'd not so much as to let an Eye to rove, or a Thought to stray back again, to the *Ægypt* of this World. Nay, I may go further in her Behalf, as it was said of one being about to die, *that if all the Honours, Pleasures, and Contentments were at one Hand, he would scorn them all, and embrace a willing Surrender of his Soul*; so I cannot be so defective in my Charity, but to conclude the same of her, who had brought her Heart to the like Frame; having in all her Life-time, made God the *End, and Scope*, of all her *Actions*.

For some few Years before her Death, *she* was visited with very dangerous *Fits* of Sickness, perchance once, or twice in a Year, wherein *she* seemed for a long Time together, to be deprived, not only of her Senses, but of Life itself. This, Questionless, drew her on the more, to the Meditation of her *End*. And as the Body began to distast all worldly Pleasures, so her *Soul* inclined, with a greater Disposition, to relish the Joys of Heaven. This also was a great Help, seeing Health seldom makes Men *Saints*, which quickned her

^m In her Funeral Sermon.

ⁿ Ignatii Epist. ad Romanos.

in running the last Ground of her Christian *Race* with so much Speed, and with a most diligent Endeavour, more than ever, to conform that small remaining Part of her Time, growing now near her Journey's End, exactly and wholly to the Will of God, in Piety, and Holiness, making good Use of that short Time left her to make up that Account for another World.

And as in Health, and the Strength of Youth, you saw her to contemn those perishing Pleasures, pulling off the *Vizard* of those deceiving *Beauties*, by weighing all humane Accidents in the Ballance of *Eternity*, so now *she* raised her Thoughts a Step higher, above all that is earthly, shaking off her sinful Fetters, and every Day bidding Farewel to those poor Cottages of earthly Delights, the which, what Way soever turning, seem'd parting, vanishing, and ready, notwithstanding their greatest Pride and Glory, to leave, and fail her in a Moment.

Neither have we Cause to wonder at the Tedioufness of her *Sickness*, the Delay of God's Favours being not always a Refusal, who often defers his *Cure* to raise from *Death*; yea, often, as we see in *Lazarus*, suffers his Children to fall into violent Sicknesses, to teach them, that the Bodies of his Servants are not free from Infirmities, and that those who are most *Pious*, and *Exemplary* in their Lives, should, through his Strength and their own *Patience*, show something remarkable in their Sickness, and Death; and so at last, seeing it better for this *Lady* to be in the Body for a Time, which therefore seem'd no Way grievous unto her, upon the earnest Request, no Doubt, of many who would want her, and of whom I may say, as St. *Ambrose* told St. *Austin's* Mother, who sadly lamented the Condition of her *Son*, that it was impossible one of so many Prayers should miscarry, God almost miraculously recovered her from those violent Fits.

But what followed her Recovery? She knew that God would have us to acknowledge his *Benefits*, by the future Faithfulness of *our* Services. And therefore, no sooner was she cured, but, with *Peter's* Mother-in-Law, *she* presently served her *Physician*; no sooner was she on her Feet, but she employed all those Limbs her Saviour had cur'd, to prepare Provisions to refresh *him*, in his *Saints*. She endeavoured also to *redeem*, and consecrate it to more holy, and sanctified Uses. She prepared herself for *Duties* more solemnly than formerly. She reflected the more on her own Vileness, and the Punishment she had deserved, representing her God as a most severe Judge, yet a merciful Father, in delivering her when she was so near the Jaws of Death. We find *Lazarus*, being raised from his Grave, continually to converse with *JESUS*, and, the better to preserve that Life which she had newly received, she ties herself continually to the Fountain thereof. And, as *Martha* served the Author of her Brother's Life, so this *Lady*, even while her Body carried all the *Symptoms* of Death, had no sooner gotten a little Health, but up to *Mount Tabor*, her Closet, she goes, returneth her hearty Thanks, converseth in *Prayer* with her Saviour, poureth forth her *Soul*, in fervent Sighs, unto him, renues her Spirit by Grace and Repentance; and all to the better Advancement of God's Glory.

And thus, as she lost Ground in the Strength of her Body, she still gained it in the Force and Vigour of her *Soul*; strengthening her Resolutions more, and more, towards the End of her Life. Not like those, who, in the Heat of *Sickness*, promised much, but being once recovered, perform nothing. But thankful she was, when the *Tempest* was past, as well as patiently devout, when it was upon her; being unwilling that the Windiness of her Piety, should prove only a Blast, and turn into the *Hurricane* of more blustering Sin, and Offences. And, as God commands us, she took not only special Notice of all Accidents which happened unto her, but was exceeding quick in the Apprehension of God's wonderful Dispensations in the Time of her Sickness, and *Desertion*, as she drew nearer the Stake of her Death, which made her Sufferings the more glorious.

But I cannot omit one Thing, as very remarkable at her Death, and Oh! Behold Mercy in Judgment! That however it pleased God to suffer *Satan*, in her Life-time, so often, and strongly to perplex her with most violent Temptations, which she much feared would increase upon her in her *Death-bed*, yet such was his infinite Love, and Mercy towards her, as that in all the Time of her *Sickness*, God remembering whereof she was made, and considering that she was but *Dust*, so far chained him up, as not to lay on her the least Disturbance, or Disquietment of Spirit. But such Tranquility of Mind she then had, and so exhilarated was her Heart, through God's inward Comfort, and working, that however wounded before, even almost to Despair, with the Guilt of her *Sins*, she felt a marvellous strengthening and Quietness within her, *insomuch*, that *those Bones*, formerly bruised, they leap'd for Joy, being as *one* that seem'd rather to be risen from the Death of Sin, or some deadly Danger, than as *one* passing out of the World by the Pains thereof.

Such was the *Change of God's Hand upon her*, who oftentimes deals *otherwise* with his *Servants*, and seemingly leaves his *Saints*, when they are about to leave the World, plunging them, on their *Death-beds*, into deep *Temptations*; yea, casting their *Soul down to Hell*, ° that they may the better *rebound to Heaven*. Sure this was a great Mercy; that *God*, who as one well *observes*, makes many of his *Saints to live upon short Commons* in their *Life-time*, should, in the hard *Work of Dying*, give this *Lady* a *Sight of Heaven*, and more than ordinary *Strength towards her long Journey*; as he did to *Isaac*, when he went to *Gerar*, and to *Jacob* going down into *Egypt*.

Her *Memory* also lasted to the very last; wherein the *Goodness of God* was likewise express'd, since *Diseases*, like merciless *Thieves*, rob, and deprive many thereof, who not only in their *Life-time* have been said to *forget their own Names*, but at their *Death*, when they have most *Need of all their Senses*, to fall into great *Outragiousness*, and blaspheming the *Name of God*.

As her *Sickness* encreased, besides the *Diseases of Old-age*, *Death's Harbinger*, she lay languishing *some Time*, without any *Certainty to those about her*, until almost the last, whether she were then about to put off the *Clothes of her Mortality*; though with good *Ezechias*, she had set her *House in Order*, and with the *Apostle*, long before, thought meet to put them in *Remembrance of her Departure*; knowing that shortly she was to go out of this *Tabernacle of Clay*. She was not like those, who would willingly, in *Death*, carry the *World* with them on their *Shoulders*; or like some envious *Artizans*, who had rather their *Skill* should die with them, than that any should be the better for it; no, but having taken *Care for her Soul* by unfeigned *Repentance*, she ordered her *Goods and Estate* as was thought convenient by her, and such *Persons*, as she conceived fit, by a discreet *Direction*, to take *Advice of*, and see it executed.

When any gave her *Hopes of Life*, how little did it rejoice her; neither did the *Fear of that*, than which nothing is more certain, or uncertain, and with which she had often before grappled, seem any *Way to grieve, or trouble her*; but rather, however still resigning herself to glorify *God in the one, or the other*, she made it a *Refreshment to her Soul*, to think that the *Time* was at *Hand*, wherein she was to be unclothed, that she might be clothed upon, with that *Robe of Glory*, which is now on her *Back*, and the never fading *Crown of Happiness*, which is now on her *Head*.

As her *Speech* began to fail her, so long as *Nature* was pleas'd to fan a little *Breath* into her *Nostrils*, she spake with her *Heart*; her *Prayers* were turn'd into inward *Soliloquies* betwixt *God* and her *Soul*, which yet wanted not outward *Expressions* by *Sighs*, *Tears*, lifting up of *Hands*, and *Eyes*, whereby, triumphing even in *Death*, she recommended herself to him, who was the best *Interpreter of the Heart*; and as it is reported of *Moses*, that *God gently drew out his Breath*, so did he, as it were, even take the *Lady* by the *Hand*, and lead her into that *sacred Urn*, where her *Ashes* are preserv'd, until her *Soul* be again re-united unto them.

Thus fell that *Saint of God*, as having a *Spirit too full of Splendor*, to be long obscur'd in a *Cloud of Flesh*; like a *Tree*, that was many *Years* growing, and had long flourished by the *Water-side*, refreshing many under the *Branches thereof*. And though like the *Swan*, who if we will believe *Solinus*, p lives ever sorrowfully, and only sings at the *Time* of her *Death*, she was much afflicted in her *Life*, yet without the least *Disturbance* in her *Soul*, her inward *Strength* increasing as her outward decayed, with that white-aged *Swan*, holy *Simeon*, she sweetly welcomed her approaching *Death*, sung her *nunc dimittis*, and cast *Anchor*, from a stormy *World*, on the *Shore of Heaven*.

Died on the 18th of April, in the Year of our Lord, 1652.

o Collings's Cordial, Part 1. Page 219.

p Solin. de Mirab. Mundi.



*The CHARACTER of the Revd Mr. WILLIAM MOORE, Fellow of Gonville and Caius-College in Cambridge; and Keeper of the University-Library there, by the Revd THO. SMITH, B. D. of Christ-College, and Mr. Moore's Successor.**

REVEREND and BELOVED;



E pleased to suffer *me*, who never yet commended any Man out of the Pulpit, to say a little of this excellent Person Mr. William Moore, newly interred here before ^a us, under that very Stone whereon he was wont to kneel down in Prayers to Almighty God.

He was a Person, who had that of Solomon continually before his Eyes, *Whatever Good thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest:* ^b Or rather, he had the Life of the Blessed Jesus in his daily Meditation and Practice. You can scarce Name the Good or Piece of Knowledge or Wisdom, wherein he was not eminent: One of the ablest that ever I met with, not only in the knotty Pieces of Divinity, *Cases of Conscience*, and *Chronology*, and all ingenuous Sciences, especially *History*, and all Kind of *Antiquity*, which, if any Thing, must bring the Men of this Age to their Wits again, when all is done; but also in *Anatomy*, *Physick*, *Mathematicks*, and the like. Those who are the most Eminent for all *these* now in *England*, being of his Education.

But above all, I must admire his Piety to God, signified in every Particular that I could observe. And I think I had more the Happiness of his Company, and so greater Opportunities to note his Behaviour, of late Years, than any here present, except his own Family, having *been* with him almost every Day for *these seven Years* last past. Cardinal *Bel-larmin*, in his second Book of *Dying-well*, and eighth Chapter, is so ingenuous, as to blame those *Romanists*, who begin with their Sacraments, when they have done with their Physick, and saith, that *'tis a very dangerous Custom, though it is seldom otherwise, that Men send not for the Priest, till the Physician hath given them over.* ^c This our Friend, quite contrary to them, and such as *Asa*, fought to the Lord *first*, and then to the Physician. To the Lord, and that after a strict Examination of his Soul, in those two main Parts of Divine Worship, *Prayer* and the *Holy Eucharist*. No sooner had the Disease seized upon him in an extraordinary Manner, but straight he spoke of the sixth Chapter of St. *John's* Gospel, and told me, and divers others, that he was of his good Friend Mr. *Herbert Thorndikes* Mind concerning that Chapter, *viz.* That it must needs be a Prediction of the Holy Eucharist: Which the *first Nicene Council* thought the *most necessary Viaticum*; and after them, the whole Christian World, not excluding *Calvin*, *Zanchy*, and others of the Reformed, till some late Novelists arose: Who would persuade us that Christ had *no* true Church upon Earth before these Times. And he received the Body and Blood of our Saviour with Expressions of as much outward Reverence as ever I beheld, which several here present can Witness, and Doubtless, his external Deportment was but a necessary Consequence of his *inward Devotion*. Which also appeared by his Zeal and Frequency in *Prayer* to Almighty God: Not omitting to humble himself through every Day of his Life, even when he was not able to go, but crept and was led to it: Not omitting the very last Day of his Pilgrimage, when he could not without Help move his Foot over the Threshold.

As he testified his Reverence to God in *Doing*, so in *Suffering*. Though his Sickness was very painful, caused by an Ulcer in his Bladder, yet whoever heard him complain in

* From the Life and Death of Mr. William Moore, as it was delivered in a Sermon preached at his Funeral-Solemnity, April 24, 1659, in St. Mary's Church in Cambridge; publish'd by Charles Bertie, of the Middle-Temple, with a Dedication to Dr. Charles Scarborough, and the rest of Mr. Moore's Pupils; and printed by John Field, Printer to that University, in 1660, in Octavo.

^a Not in Caius College, as he desired, because Mr. Dell would not suffer him to be buried by the Liturgy, which was his last Request.

^b Ecclesi ix. 10.

^c Sacramentum conferretur ægrotis quando periculose ægrotare incipiunt.

that or any other Trouble? All that I heard of it from his Mouth, was this; when one told him, that he could not but be in great Pain, he answered, *My Saviour was in far greater Pain for me.* In his Sickness, he spent the most of his Time in Reading and meditating on the Passion of Christ, desiring to throw Aside other Learning, and to know nothing else but Jesus Christ and him Crucified: And *this* Knowledge was his Ballast, kept him steady and courageous; for he never abhorred any Thing more than the Humours of this Age, *Simulation* and *Dissimulation*; so that if ever any Man had a Window in his Heart, that all the World might know his most *secret Thoughts*, Mr. Moore had. In these changing Times, wherein Men Pride themselves, *in a Religion that alters as oft as the Moon, or take up with the Year at most*,^d and then persecute their Neighbours for not being as very *Protei* as themselves, who dare Whisper that Mr. Moore was not constant to that Religion, which upon a strict, rational Examination, he took up in his younger Days? Sticking close to that Faith, into which he was baptized, *the true, ancient, catholick, and apostolick Church of England*, whose Doctrine is contained in the *thirty-nine Articles, the Book of Homilies, and our LITURGY*,^e which he look'd upon as the only probable Medium to reunite the shatter'd Pieces of decaying *Christendom*. In this Religion he lived, and in this he died; commending his Soul, *in my Hearing*, to God, with a loud Voice, in those our Prayers, which *Erasmus*,^f and *Gilbertus Cognatus* g say, *do favour of an apostolical Spirit*; and while both his Hands and Eyes were lifted up to Heaven, his Soul peaceably departed. Thus died Mr. Moore, as *David*, *in a good old Age*, Threescore and Ten; full of Days, I will not say Riches and Honour, but full of that which *David* saith, is far beyond them, *Peace of Conscience, and Joy in the Holy Ghost*.

Shall I tell you how he added to his true Faith *Virtue*?^h As that Word signifies *Courage* and *Constancy* in Well-doing, and conforming our Actions to the Rule which our Consciences approve. He would oft say, “*That if Men would generally take Courage, and shew themselves bare-faced, without Mask or Vizard, and profess what they do indeed believe; it were the only Way to secure themselves and all others, and make those Few that be factiously bent, unable to hurt them; but that foolish Fear hath always betrayed, and brought Evil upon Men, from the Time of the Gnosticks till now.*”

To this *Virtue* he added *Patience*, an admirable Submission to all Manner of Superiours, though perverse; a most meek and quiet Spirit under what Governours, ecclesiastical or civil soever. Which I note the rather, because I see some Men write large *Books*, and many *Disputations*, to prove that the Members of the old *English Church* are not to be suffered in any civil Society: Which *Books* and *Disputations*, are, in my Opinion, far better confuted by such Lives as Mr. Moore's, than by Volumes.

And to *Patience* how did he add *brotherly Kindness*? A true *Samaritan*. Every Man was his Neighbour; loving to *all*, I cannot say to his *Enemies*, because I never heard he had any, for he walk'd so far from Offence toward God and Man, that he attracted the Love or *Wonder* rather, even of the Froward. And though in these unhappy Times Difference in *Religion*, as 'tis the Nature of it, hath caused a vast Difference in most Mens *Affections*, yet I cannot hear of any one Man, that spoke one single Word against Mr. Moore; nor do I remember, that I have heard him speak Ill of any one Man or Woman; but I have heard him in General blame the Men of this Age for pulling down——— and looking into other Mens Faults more than their own. He would say, that he had oft heard an apt Proverb, *After a good Dinner, let us sit down and BACKBITE our Neighbours*: The Discourse of most Men now-a-days being nothing else. And I confess, I have seen him very oft, both in Sickness and Health, upon the Mention of *Schism*, *Heresy*, or *Sacrilege*, shake his Head, and profess *that he would not have had the least Finger in the Ruin of the Church of England for a Million*.

But let us go to the College. Ask *those who were his Contemporaries in Gonville and Caius*, concerning him, and you shall hear them, besides all this, Wonder at his Contentedness, his Joy in the most private Condition, the most mean and toilsome Employment, from first to last. *Though he had as many fair Opportunities for Preferment offered him as any Man, yet he slighted them all, trampling this World under his Feet*: Saying, *That since he was but a Passenger here, it was a Folly not to behave himself as a Traveller in an Inn; a Madness to set his Mind on such Things as there is no Use of at his Journey's End*; adding, *that God sent no Man hither to get Money*.

His Contemporaries will tell you, how far he was from disturbing the Peace of the Society wherein he lived, from Beginning or fomenting any Faction or Sedition in the House.

^d In menstrua fide & anniversaria. *Tertul.*

^f De modo orandi. Edit. *Maire*, P. 115.

^e He was the last who read it in *Caius College Chapel*.

^g Precum, P. 302. Fol.

^h 2 Pet i. 5.

That he never *asked any Fellow for his Vote*, nor politickly, as the Custom is, enquired before-hand what other Men would do in any Election, nor spoke *one Word* for any Pupil of his own, *either to get a Scholarship, or Fellowship*, and yet *even lately he had five or six Senior Fellows* at once in Caius College, his own Pupils; but he went on his own Road, chose that Man whom he in his Soul thought fittest for the Place, fall how it would; and for his Vote oft stood alone, doing no Man any Good. And though some laughed at his Singularity, he had his Reward within and above, which told him, that a Time would come e'er long, when it would be declared by strange Effects, that *Wealth was never the greatest Happiness, nor worldly Policy the best Counsellor*; that *to lie and forswear for a good Cause was no Piety, and to do Wickedness for the Glory of God was ill-worshipping him*. In a Word, that there would come, as sure as that God is true, a Day of Visitation; when we shall all be judged not by the flexible Rules of our Factions or Interests, but by the straight Regularities of the Word of God, by the Rule of St. Paul, and Justice and Charity, by the Laws of the Nation and our local Statutes.

And thus he brought up his Pupils, not choosing the Richest, such as be ordinarily the Tulips of the University, stay a while, only to show themselves and see Fashions; but such as were of the choicest Parts, though never so Poor, and such as he thought he was likely to do most Good upon: With whom he took more Pains usually in one Day, than many do in a Month, knowing, that doing Good to them, he did Good not only to single Persons, but sometimes to whole Families, whole Parishes, whole Counties; and he made it his Business to principle them in true Religion as well as Learning. And now here be pleased to behold and admire the strange Blessing of God upon his Precepts and Example; though I know many Scores of his Pupils, some in this, and some in other Nations, yet I never knew any who continued not firm to those good Principles which his Tutor Moore, instilled into him; notwithstanding all the Temptations of Schism and Heresy, on the Right, and on the Left, both from Rome and Amsterdam, except only one.

I should transgress the Bounds, though not of your Patience, yet I am sure of the Time, if I should tell you now of his Alms, which are almost incredible. *Where is the poor Man from whom he turned his Face? Or, Where the poor Pupil that ever he turned from the College for Lack of Money?* And yet what Alms he gave, was in the most private Manner he could devise. How Communicative was he? How ready to lend any Thing he had, *even the choicest of his Books or Manuscripts*, to any Man in Town or Country, that would make good Use of them.

I must not stand to tell you what Pains he took to collect our University Statutes, now scattered in many scarce legible Manuscripts, into one Body: *How he was chearful without Lightness; grave and serious without Distrust; sorrowful for nothing but Sin; delighting in nothing but doing Good*: And by that ye may trace his Footsteps wherever he went. 'Tis well known, that he was, through his whole Life, a diligent Collector, and Transcriber of the choicest Manuscripts which he could possibly Purchase by Love or Money. All these he gave to Caius College.

While he was in the University-Library, *How diligent he was for the Publick Good, from First to Last? What incredible Pains he took there for you?* And for how trifling a Recompence, ye all sufficiently know. And when the Sharpness of his Disease, would not suffer him to frequent that Place, he delivered to me a Catalogue of all the Manuscripts in that Library, except the Oriental, writ every Word with his own Hand.

But my Strength faileth, and will not suffer me to tell you half the excellent Things I have heard from him, seen by him: His Modesty, (*he could scarce moderate an Act without Blushing, even when his Almond-tree did flourish*;) his Temperance and Sobriety in Diet and Apparel, abating all Superfluities, and even robbing himself to bestow upon the Poor, remembring the causal Particle *for*; *for I was hungred and ye gave me Meat, for I was naked and ye clothed me*:ⁱ His Retiredness, his Contentedness, his Humility---you see I can but name them; nor shall I need, when they are known to most of you, as well as to myself: Especially to that numerous Company of his Pupils, who had the Happiness of the Queen of Sheba, to be perpetually at the Elbow of our Solomon.

Ye who lamented him to his Grave, give me Leave to speak to every one of you, dear Friends, particularly, as methought I heard him on his Death-bed, in the Words of the dying Roman; *'Tis not the Part of a Friend, to bewail a dead Friend, with vain Lamentation, but to remember what he advised, and to perform what he commanded*.^k There is not one of you, who had any Relation to him, that were in the sad Condition with most

ⁱ Mat. xxv. 35.
verit exequi.

^k Non est amici defunctum vano ejulatu deslere, sed quæ voluerit meminisse, quæ manda-

other Gentlemen, whose Follies are termed Wisdom, who are applauded when they talk vainly, and are let alone when they do shameful Things: No, every Mother's Child of you, was as sure to meet with his Portion of sage and sober Counsel, as of his Diet. And, in your Hearing, he oft lamented the Misery of our English Gentry, who are commonly brought up to nothing but Hawks and Hounds, and know not how to bestow their Time in a rainy Day, and in the Midst of all their Plenty, are in Want of Friends, necessary Re-proof, and most loving Admonition.

And now, when the Preacher hath done, all the Use that most Men make of such Discourses as these, or indeed of any Sermons, is, to pass a Censure. I doubt not, but some of you will say, I have spoke too much, others, that I have said too little of him, *de quo præstat nihil quam pauca dicere*. And for the first, I confess, I am so far of my Reverend Friend Dr. Jeremy Taylor's Mind, as to be no Friend to Funeral Sermons: But I know Mr. Moore was such a Person, that if the Dr. himself was in my Stead this Day, he would say far more of him than I have done: That he was a Man of whom though I had said nothing, and though he have no Tomb-stone here before you, yet he cannot want a Monument, or a Remembrance, while Caius College stands, while we have an University, or Publick-Library, of which we never before had such a Custos, and I believe hereafter never shall.

Died in April 1659; and buried the 24th of the same Month, in St. Mary's Church in Cambridge.

The CHARACTER of the Rt Honble HUGH EARL of MOUNT-ALEXANDER, † by GEORGE RUST, D. D. and Dean of Connor. *



IODORUS Siculus tells us in his History, That it was a Custom among the Egyptians, that when a great Person died, before the Funeral Rites were performed, the Priest, in a general Assembly of the People, gave a summary Account of his Life and Actions, and weighed his good and evil Deeds in an equal Ballance; and if the Number of his Vices were greatest, he then was not allowed the Honour of Burial; but if his Virtues exceeded, no Circumstance was omitted, that might endear his Memory, and report his Praises.

We are little concern'd in the Frailties and Imperfection of the deceased; whatever they were, we hope God hath cast them behind him, into the Depth of the Sea, never to rise to his Condemnation; and it becomes us to throw a Veil upon them, and bury them in an eternal Silence; but what was in him Noble, and Virtuous, it concerns us to remember, because we are concern'd to imitate it.

He was of noble Extraction, and of noble Accomplishments, his Family receiv'd in him a new Addition of Title, but in his Name and Memory, a greater Encrease of real Honour: He had a great Wit, and a large Understanding, a deep Insight into Men and Things, yet was not conversant in the little Arts of Craft and Subtilty, that sly and sneaking Principle, the Refuge of Guilt and Weakness, that puts on Vizors and Disguises, and acts under Ground, and in the Dark, and practices such Ways of Circumvention, and unhandsome Artifices of Deceit, as are altogether abhorrent from that Candor and Sincerity, that becomes the Breasts of all great and noble Personages. His excellent Wit was grac'd with a rare Temper, and Sweetness of Humour, which is the great Thing that renders Conversation pleasant and agreeable. His Friends and Dependants, and all that knew him, are so many Witnesses of the Generosity and Largeness of his Heart, a God-like Property, which makes great Men Gods upon Earth: Like the Sun, he dispers'd his Rays freely, and they were not a Few that liv'd warmly and comfortably under his Influence.

He was of such honourable Principles, and had so much of Bravery and Gallantry in his Disposition, that he could not be tempted to any Thing that was base or unworthy, or

† Lord Viscount Montgomery of Ards, &c.

* From the Sermon preached at New-Town, Oct. 29, 1663; dedicated to the Right Honourable Katherine Countess of Mount-Alexander; and printed in Dublin, 1664, in Quarto.

perswade himself to serve *his* own Ends by *another's* Ruin; and no Design pleas'd him, *that* tended to *his* Neighbour's Prejudice; not like those aspiring *Lucifers*, *that* think any Means is lawful, if *the* End be Power and Greatness.

He enter'd early upon *the* Stage of Action, and great Employment. He no sooner writ Man, than he was a Soldier, a Commander, a General: The very Commission for so concerning a Trust, is an ample Testimony of *his* Valour, *Wisdom* and *Faithfulness*; which he verified afterward by *his* honourable Discharge of it: But the great Proof he made, was in the Year 1649, when Loyalty was become a Crime, because unprosperous; and Success had adopted Treason and Rebellion into the Family of Virtue and Religion.

When one brave King was made a Martyr, and another a Confessor; when by the Guilt and Avarice, Cruelty and Ambition, of a prevailing Faction in *England*, Allegiance and Fidelity to our Sovereign was enacted Treason; and by the Zeal of the Kirk of *Scotland*, in Effect voted *Heresy*, and a Sin deserving an *Anathema*; when our King was an Exile in a *strange* Country, and all his Forces by Sea and Land, in the Power of *his* Enemies; when by a faithful Adherence to the *Royal Interest*, no other Reward could be expected, but *that* of a good Conscience, and a Sense of doing *worthily*; when the Affairs of his Majesty were in these evil Circumstances, then did this loyal Subject, to the apparent Hazard of *his* Life and Fortunes, espouse this Quarrel.

At his first declaring of *his* Purposes, he met with Persecution at Home, and the *Presbytery* denounce Judgment against him, for joining with Malignants that blasphemed the *Covenant*; and receiving his Commands from my Lord of *Ormond*, who was Guilty of so great a Crime, as to be an avouched Maintainer of Prelacy, and retain'd the *old English Liturgy* in his publick Devotions.

I need not tell you, the Consequence of *this* Engagement: He stuck close to his Loyalty, and the Interest of his Prince, to the Loss of *his* Estate, and Exile of *his* Person, and Danger of *his* Life; and his Majesty, after his happy Restauration, considered *his* Services, and *his* Sufferings, and rewarded them with an honourable Employment in the *Irish* Army, besides many other Testimonies of his Favour. I should injure his Memory, if I should let pass in Silence, *his* Zeal and cordial Affection for the Church of *England*, which was a Pledge of the Ingenuity of *his* Spirit, and Greatness of *his* Judgment, that *his* Reason should prevail above the Prejudice of *his* Education.

To conclude, If there be any Credit to be given to real Demonstrations, or general Fame, or the particular Knowledge of them that were about him, and convers'd most with him: He was a *Person* that rarely well discharg'd himself in all his Relations; a loyal Subject to his Prince, a dutiful Son to the Church, a worthy Patriot to his Country; a tender and affectionate Husband to his excellent Ladies, real and faithful to *his* Friend; merciful and compassionate towards *his* Tenants, free and charitable to the Poor, courteous and obliging to all; in a Word, just and righteous, noble and honourable in all his Actions.

If after all, any shall tell me, that he was a Man and lapsible, and subject to the Inadvertencies and Weaknesses of humane Nature. I answer shortly, I have not yet said he *was* a God; but where we carp at his Deficiencies, let us be sure not to fail ourselves, but practice the Severity and Exactness of a Christian Life, that we may all come to partake of that blessed Life and Immortality, which Christ hath brought to Light through the Gospel.

Died in October 1663; and buried the 29th of the same Month, at New-Town in Ireland.



*The CHARACTER of the Rt Worshipful the LADY
CECILIA PEYTON, † by the Revd Mr. GEORGE
EVES, Rector of Hartley in Kent. **



OW that my Work should seem to be in a Manner over and done, I have my hardest Task yet to perform; namely, to give you *a Relation of the Life and Death of this excellent Lady*; of whom, I confess, there is much to be said; but I shall say but little, in Comparison, because I am afraid, my Passion will render me uncomely in the Delivery of it.

First then, if I had Time, I might shew you all along, *from Point to Point*, how her *Health* and her *Sickness*, with both which I have good Reason to be well acquainted, were but a practical *Comment upon this Text* ^a which out of the *Abundance of her Heart*, she desired might be the Subject of this her Funeral Sermon. With what great *Humility*, and invincible *Patience*, *she bare the Indignation of the Lord*, both in the Troubles of her Health, and in the Pains of her so long and tedious Sickness, taking all as from his Hand; she hath here many Witnesses. And that she thus bare it, upon the Account of her having *sinned against him*, I am a secret Witness, of the many deep *Humiliations*, and *Self-aborrencies*, and *Self-condemnations*, that I have several Times heard fall from her Tongue, and the *Rivers of Tears that I have seen run down her Eyes*. Desiring, like *Daniel*, ^b in his Confession, to justify God, and take to herself Shame and Confusion of Face. And truly, in that high Degree, that she told me, forasmuch as concerned herself, she did not Care though the whole World were privy to all that ever she had done amiss, so little did she value the Bubble of humane Popularity. This was her *Patience*, and this was her *Humility*; thus, *to humble herself under the mighty Hand of God, that he might exalt her in due Time*. ^c

And now for her Faith, it was no whit inferior. As she wanted not Enemies, some temporal, but more spiritual, and with whom chiefly she contested; so *she committed herself to God, to plead her Cause, and execute Judgment for her*. And through his Mercy, she lived to see him vindicating her, and preserving her and hers, from those Mischiefs which malicious Men had been long contriving, and at last to see them caught in their own Trap. But that wherein God especially answered her Faith, and wherein she chiefly joyed, was her Conquest over her ghostly Enemies, *Sin and Death, the Devil and Hell*, over whom I heard her triumph, but a few Days before her End, in those Words of St. Paul, *O Death where is thy Sting! O Grave where is thy Victory! The Sting of Death is sin, and the Strength of Sin is the Law. But Thanks be unto God, which giveth us the Victory, through our Lord Jesus Christ*. ^d And that she had overcome the World, take but this Evidence; she told us, that while her dear Husband was in Trouble, God was pleased to let her live, according to her Desire and Prayer, that she might be in some Measure serviceable and assistant to him. But now that all was like to be settled in Peace, and he was returned again to a quiet Enjoyment of his Honour and Estate, she thanked God, that he was taking her away from the Vanities of it. What could have been spoken more emphatically, to shew that *the World was crucified unto her, and she unto the World*. ^e

But notwithstanding all this, it is not to be denied, but that she had some Clouds of Fear and Doubting, which did not a little darken her Comfort for a while; and therefore she would be often complaining of the Driness and Barrenness of her Heart, and the Coldness of her Affections, and of the *Weakness and Want and Deadness of her Faith*. Much lamenting that she could find no more Assurance of God's Favour, and of *her own Salvation and Interest in Christ*. But God, who is never wanting to those that seek him, and delight themselves in him, and Hunger and Thirst after his Righteousness, at length gave her her Heart's Desire, and her own Tongue confessed and uttered what her Soul had so earnestly longed for.

Touching her *Extraction, Birth and Parentage*, I shall need to say nothing, being so well known by divers of you, to be *ancient and worthy*. Only this is not to be omitted,

† Wife of Sir Thomas Peyton, Bart. of Knowlton in Kent, descended from the Peytons of Iselham in Cambridgeshire

* From the Sermon preached Oct. 30, 1661, in the Parish-Church of Southfleet in Kent; dedicated to Sir Thomas Peyton, and printed in the same Year at London, in Quarto.

^a Micah vii. 9.

^b Dan. ix. 7

^c 1 Pet. v. 6.

^d 1 Cor. xv. 55. 56. 57.

^e Gall vi. 14.

that she was the Daughter of a religious both Father and Mother, whose Life she desired to imitate, and whose Death I have often heard her desire to die. And that she might have the better Opportunity to attain the End, she had an especial Kindness for the Ministers of the Gospel, and delighted much to converse with them; and was several Times at the Charges of maintaining one in her own Family.

But though they had an especial Place in her Affection, yet generally she had a great Respect for all good Christians, of what Rank or Degree soever, being full of Civility to her Equals, and full of Courtesy and Bounty towards her Inferiors, and a hearty Lover of all whom she did believe to be the Children of God. Which hath made me sometime upon Occasion, when she would be doubting of her Salvation and Interest in Christ, to use St. John's Argument to her, that she was passed from Death to Life, because she loved the Brethren. And indeed, God had compleatly fitted her for an exemplary Instrument of doing Good, having made her Partner of a plentiful Estate, and given her a willing Mind, and compassionate Affections, and a very good Understanding, to know where, and when, and what was to be done. Infomuch, that to many sick People, especially those of the poorer Sort, she was not only a Friend to visit and relieve them, but a Physician and Apothecary also, giving them Counsel and Physick both. The Truth is, her Charity was a Grace, wherein she was superlatively eminent: She was Eyes to the Blind, Feet to the Lamé, Bread to the Hungry, Cloathing to the Naked, a Refuge and Sanctuary to those that were Harbourless. And as she was very charitable to her poor Neighbours whom she knew, so she would often cast her Bread upon the Waters, ^f not so much as looking after it which Way it swom, because she knew that she should find it again after many Days. This Hand of mine, hath been a secret Messenger of many Alms which she hath sent to poor Prisoners and Persons in Distress, whose Faces she never saw.

And now she who was such a Foster-mother to the poor Members of Christ in General, must needs be a tender and affectionate Mother towards the Issue of her own Bowels, though her Care and Desire indeed, was more for their spiritual Welfare, than their temporal. It was a Delight to hear what pithy and pertinent Admonitions and Counsels she left to every one of them, agreeable to their several Conditions. How also did she scatter her Blessings among her Friends about her! And when she could not by Reason of Weakness, utter herself so freely as she desired, Ob! Saith she, my Heart is full of Blessings for you all, more than my Tongue is able to express. And to shew upon what peaceable and friendly Terms she was willing to take her Leave of the World, and to agree with her Adversary, while she was yet in the Way, ^g she said, she was a Woman, and had her Failings, but she did heartily desire all People to forgive her whatever Injuries she had done them in any Kind; and did freely forgive the whole World whatsoever Wrongs they had done her.

What Pity was it, to speak after the Manner of Men, that she did not live to double those Years of her Pilgrimage here on Earth! And yet if God had not graciously reserved her for the many good Deeds which she hath since done, she had in all Probability been taken away by much such another Sicknes as this was, about fifteen Years ago; but God saw he had a Hezekiah's Spirit in Hand, and therefore he then gave her a Lease of her Life for fifteen Years more; which is now expired, to the universal Grief of all that knew her.

If I should stand to relate all the several Passages which were worth the observing, in her Life, and her Death, in her Health, and in her Sicknes, I should hold you longer than St. Paul did the Disciples at Troas, even till past Midnight. ^h Let me therefore leave this short CHARACTER of her with you, in a few Words, that only abating some Grains of Infirmary incident to our humane Nature, which must be allowed the best of Men, and which Love may easily cover, she was indeed, and in Truth, a most excellent, noble-minded, intelligent, charitable, highly-obliging, religious Person.

Died in October 1661; and buried the 30th of the same Month, at Southfleet in Kent.

^f John iii. 14.

^g Eccles. xi. 1.

^h Mat. v. 25.



*The CHARACTER of the Rt Revd Dr. BRIAN
DUPPA, Lord Bishop of Winchester, by the Rt Revd
Dr. HENRY KING, Lord Bishop of Chichester. **



ACCORDING to the Custom of a Funeral, you will expect I should say somewhat concerning the Subject of it.

I confess myself an ill Herald, and unvers'd in these Displays, it being the first Time which brought me to perform this Office for the *Dead*; and if God so pleas'd, I wish from my Soul I might have miss'd it now.

I cannot but remember at this Time was a Twelvemonth, in the highest Celebrity which our *English* Court can boast, the *solemn Feast of St. George held at Windsor*, his Infirmary forced him, by particular Licence and Approbation of his Sovereign, to depute me unto *that Office*, which in *that Place* properly belong'd to him.

I little thought, that in a mournful Solemnity, where himself became the Subject, I should the following Year, and the very next Day after that Triumph, be deputed to this last Service at his Grave.

But thus you see, how Joys and Sorrows, by Course, exercise their several Jurisdictions over us; and how the greatest Triumph Earth affords, is attended at the Heels by such a ghastly Follower as *Death*.

That I heartily lov'd, and from the Converse of many younger Years, valued the Owner of *that dead Relick* lying before me, is a real Truth; for that Cause, ye therefore must not expect any *large Panegyricks* from me, lest happily ye might think he needed them.

Though Praise be a fit Gloss set upon Desert, there is Danger, at least Suspicion in the Excess: As *unskilful Painters*, by laying on too much *Varnish*, *dead the Colours*, and marr the Piece they would set off. Indeed, in any mournful Arguments, Invention is commonly most free, where, with least Interest and Concern, it looks upon the Object, Passion or Affection, mingling with them, render it too serious for any Rhetorick but Sorrow. This I profess to be my Case; and if it would not betray more of the weaker Sex, than is fit for me to own, I could make Good the Words of St. *Augustine*, *Potius libet flere quam aliquid dicere*, my Eyes could easily prove more fluent than my Tongue.

Yet lest ye fail of all ye look for, as the *Evening-Sun*, immediately before his Set, unites, and in some short Flashes, casts forth his Beams, before he bury them in that Cloud wherein he sets, I will briefly Sum up the Passages of his Life, even from his Youth, which was his Sun-rise, unto the Declination of his Age, which brought him to this Bed of Darknes.

He was *born of worthy and virtuous Parents* ^a

His Education was in this *famous School*; ^b in this *very College*, where he was admitted a *King's Scholar*, of that *noble Foundation*, which hath sent out so many excellent *Proficients in Learning* to each University.

Here he had the *greatest Dignity* which the School could afford, put upon him, to be the *Pædonomus at Christmas*, Lord of his *Fellow-Scholars*: Which Title was a Pledge, and Presage, that from a *Lord in Jest*, he should in his riper Age become *one in Earnest*.

From hence he was translated by *Election* to *Christ-Church* in *Oxford*, where having run through some Offices in the College, conferr'd both as Rewards and Trials upon the best Deservers, he was removed to *All-Souls*; and when his *Degree*, and *Time*, made him capable of publick Employment, chosen *Proctor* of the *University*.

After the taking his *Degree of Doctor*, in some few Years, he was by his royal Master, whose *Chaplain* he had been, made *Dean of Christ-Church*; so becoming Head of that College, into which he was first admitted Student.

The more publick Office of *Vice-Chancellor* was then cast upon him by that *martyr'd Archbishop*, ^c who well understood the University's Advantage from so deserving a Substitute.

* From the Sermon preached at the *Abbey-Church* in *Westminster*, April 24, 1662; and printed the same Year at *London*, in *Quarto*. ^a He was a Native of *Kent*, generally said to have been born at *Greenwich*, March 10, 1588. *Lloyd* saith, he was born at *Levisham*; and there is that Probability for it, that his Father was Vicar of that Parish.

^b At *Westminster*.

^c *Laud*.

These Offices he supply'd with such *Ability* and *Integrity*, that his gracious Master, thought him Worthy to receive the *greatest Trust* he possibly could plant in him, to be the *Tutor* and *Educator of our Sovereign*, in his Minority, together with his princely Brother.

This Trust brought on him the *Honour of a Bishoprick*, for his Reward, first *Chichester*, then *Salisbury*. Thus being lifted up two Ascents, by the Bounty of his old Master, he was easily raised to the Third, by his present Sovereign, the Bishoprick of *Winchester*, in which he became *ex Officio, Prelate of the Garter*. That Honour being always annexed to this Office, he so well became, that none before him did, nor any who follow can better. For he was every Way qualified, both in the Comeliness of his Person, and the Gracefulness of his Deportment, and the Excellency of his Parts: All which Capacities rendred him worthy the Service of a Court, and every Way *fit to stand before Princes*. ^d

He had this Happiness, that from the very first Relation to those tender Years of his gracious Sovereign, during his Care and Tuition of him, he held the same Degree and Station in his Favour, which never abated in the least Measure, but continued to his Death.

And as he was ever acceptable to the Presence of his Master, whilst able to make his Approaches to the Court; so when Infirmary, which confin'd him to his Chamber, render'd him fit only to be visited, he wanted not those royal Visits made to him by his Lord. Who though he could not say, as *Christ* to the *Centurion*, imploring his Goodness to his sick Servant, *ego veniens sanabo, I will come in Presence to perform his Cure*; yet he perform'd the first Part, *ego veniens, he came*, not seldom neither, both to see him in his Weakness, and to comfort him amidst his Pains.

I must not omit to tell you, as once the King of *Israel* came to see the dying Prophet *Elisha*, ^e that he might take his Farewel, and with that Farewel, a Blessing from one he never should see again; so did a better King than he, the *King of our Israel*, repair to this dying Prelate, a few Hours before his Expiration, not only to see, but to require a *Benediction* from him at Parting; which in the lowest Posture of Humility he besought. And let me tell you, not to flatter him, amongst his other Virtues, never was there a more affable Sweetness, or less Pride in so great a Prince. Both which he fairly expressed, when kneeling down at the Bed-side, he begg'd his last Blessing, which he, like *Jacob* ^f on his Death-bed, and now *as dim-sighted as Jacob*, with one Hand laid upon his Master's Head, and the other lifted up to Heaven, he with a most passionate Zeal bestowed.

I have very little more to say, only tell you, in Addition to his former Honour, he was dignified with the *Office of High Almoner*, being intrusted with the bestowing *his Majesty's Charity*; which like a *faithful Steward* he so justly dispensed, that in Evidence of his *Integrity*, he copy'd out that Office in his own Practice; not only in his Legacies to *Christ-Church* in *Oxford*, and to *All-Souls*, to the Churches of *Salisbury*, of *Chichester*, and *Winchester*, but to a *famous Almshouse*, erected at his peculiar Charge in *Richmond*, the Place of his Retirement, which stands a conspicuous Monument, and Memorial of him, whilst the World lasts.

From his *Charity*, you will easily calculate his other Virtues. His *Bounty* was always eminent, according to his *Ability*; and when he came to be Owner of a large and full Fortune, he so well practis'd *St. Paul's Lesson*, *a Bishop must be given to Hospitality*, ^g that in his generous Way of Living, to his own, and the Honour of his whole Order, he demonstrated, that his Heart was no Way underfix'd, or too narrow for his Fortune; nor did he, since his Advancement, study the sordid Art of Gain, but rather, how he might nobly spend and lay out what he got.

His *Disposition* was most free and open, his Heart, without close Angles or oblique Corners; and in his long Relation to the Court, had never studied that first Principle of the Court Grammar, to speak one Way, and mean another.

His Learning was great and general, and as *Nicephorus Gregoras* said of one, he was a walking Library. His Gifts in Preaching, elegant and very excellent, yet not intended to delight the Ear, but to inform the Conscience. And I heartily wish, those elaborate Pieces of Devotion, may not die with him, but in their Publication, remain amongst his other Legacies bequeathed to the World.

I may apply to him, that Eulogy which *Naxianzen* bestows upon his Father, he was always so faithful to God, in the Service of his Church, wherein he lived, that he never receded from his first Principles in any Slackness, either towards her Doctrine or her Discipline. Infomuch, that his sacred Majesty, desirous to preserve the Succession of his En-

d Prov. xxii. 29.

e 2 Kings xiii. 14.

f Gen. xlviii. 10.

g 1 Tim. iii. 2.

glish Church, and sensible of his Bishops decay, most whereof were dead; and those few who remain'd, not likely to last long, was pleas'd to commit this Trust principally to his his Solicitation.

To conclude, this worthy Person now *gone before us*, often professed to me, *that he desired only two Blessings* in this World, and then *he should* chearfully sing his *nunc dimittis*, *depart in Peace*; to see the King his gracious Master's Return unto his Throne, and the Church's happy Restitution to her Rights.

God gave him the Desire of his Lips, he liv'd to see both, and, in a good old Age, full of Days, having compleated *seventy and three Years*, with some few Days over, he exchanged his painful Life for an *everlasting Rest*. Leaving his *Virtues* to be imitated by those that can, and his *Loss* to be lamented by all who are left behind.

Died April, 1662; and buried the 24th of the same Month.

The CHARACTER of Sir THOMAS BLUDWORTH, Knt. Alderman of London, by SAMUEL FREEMAN, M. A. and Rector of St. Ann's Aldersgate, in the same City. *



HIS excellent Person, Sir Thomas Bludworth, was descended from a worthy Family, and not only so, but by the Stock of his own proper Virtues, has added a farther Lustre and Ornament to it. His immediate Parents, were Persons of Eminency and great Estate, and which is more than all, Patrons and Examples of great Virtue, and regular Devotion, in this famous City; ^a by whose Care he had a very liberal and religious Education, train'd up for some Time at Home, in the Schools of Learning, and then sent Aroad, to fetch in those Flowers and Embellishments, if any such there are, that grow not in our native Soil. Thus, firmly grounded in the true Religion, competently furnish'd with ingenious and useful Knowledge, and much improved by Travel and Observation, he became a well-accomplish'd Person, able to serve, and sincerely devoted to the Interests of Religion, his Prince and his Country. Many Years he liv'd in this great and magnificent Corporation, deservedly honoured with, and faithfully discharging the highest and weightiest Offices of Trust and Government in it, both civil and military, and whilst he served a Member of Parliament for a neighbouring Borough, behav'd himself with that Justice and Integrity, that he was both valued at Court, and no less respected in that august Assembly.

View him in his private Capacity, and there we have the Pattern of a good Christian, his Family govern'd with Prudence, restrain'd from Vice, I am sure, from open and scandalous ones, accusom'd to the Practice of Religion, and the daily Worship of God: So loving and respectful an Husband, so provident and wise a Father, so kind and obliging a Master, that he justly had that Love and Regard, that Duty and Observance, which his Kindness and his Care had merited from them. His Conversation Abroad, was very courteous and affable, treating all he convers'd with, with an obliging Look, a gentle Deportment, and endearing Language; remarkably Just to all Men, very respectful to the Clergy, and charitable to the Poor; and that which is peculiarly a true Christian Temper, delighting in nothing more, than to make Peace, to compose Differences, to forgive Injuries himself, and to perswade others to do so; so far from breaking forth into a Rage and Storm upon every little Provocation, or, when justly provok'd, from suffering his Displeasure to fester into Malice and Rancour, that he was always in a more than ordinary Degree, easy and forward to be reconcil'd.

View him in his publick Capacity, and there we have the Pattern of an upright Magistrate, minding more the Duty of his Place, than the Dignity of it, preferring the Glory of God, the publick Good, the Peace of the Church, and the impartial Administration of Justice, before any secular Interest or Advantage of his own; he was one, who neither cour-

* From the Sermon preached May 24, 1682; dedicated to the Lady Bludworth; and printed at London, the same Year, in Quarto. a London.

ted the Peoples Favour, nor fear'd their Frowns, but wisely chose rather to be a good *Magistrate*, than a popular one.

Two Things he was very eminent and exemplary in, he had a mighty Affection and *Zeal for the King*, and the *Church of England*.

He was a great Lover of the *Church*, a constant Hearer of its *Prayers*, a diligent Attender to its *Sermons*, and an obedient Son to its *Commands and Constitutions*: To this truly primitive and best reformed Church in the World, he was a steadfast and an immovable Friend, and that in an equal Opposition to both Extreams, of *Popery and Superstition* on the one Hand, and *Fanaticism and Enthusiasm* on the other; to the Doctrine and Discipline of this Church, that asserts the Rights of Princes against all Usurpations, that's free from all Impositions and Innovations, all pious Frauds and Arts of Gain; to the Services and Devotions of this Church, that are sober and manly, decent and orderly, full of Life and Spirit, terminated on the right Object, and fitted to all Sorts and Conditions of Men, his *Affections* were so inflam'd, his *Judgment* so confirm'd, his *Practice* in them so incessant, that in all these, I pray your Pardon, if I say, *he was not out-done by any*, that in the same Degree and Station, *profess themselves Members of it*.

And as he *fear'd God*, and lov'd his Church, so he was no less careful to *Honour the King*, and to obey his Ordinances *for God's Sake*; next to the Interests of *Religion*, those of the Crown lay nearest his Heart, and were ever most studiously and zealously promoted by him, moved thereunto, not by any secret and particular Favours from Court, and what were not common to all his Fellow-Subjects; but only by a deep Sense of his Duty, by the *Principles of his Religion*, of the truly Christian and Church of *England Religion*, and by a sincere Love to his Country, having well understood, that the true Interests of the People, is their King's Honour; and that they can never be Happy, whilst he's uneasy.

Thus liv'd this worthy Gentleman, deservedly respected by his Prince, highly esteem'd by his Fellow-Citizens, beloved, if not by all, yet which is more, by the best Men.

He had indeed, as all of us, the Unhappiness to live in an Age that's full of uncharitable Censures, most unreasonable Divisions and Animosities, wherein regular *Devotion* is by too many, ignorantly, I fear, maliciously term'd *Popery*; decent *Worship*, *Superstition*; opposing of *Schism*, hatred of the Power of Godliness; and Loyalty to the *King*, a betraying the Peoples Rights and Privileges; and therefore, its no Wonder, if such Men as he, who are invincibly true and firm to the present Government, c in Church and State, should have their most innocent Actions slanderously reported, their Misfortunes reckon'd their Faults, their little Mistakes blown out into Crimes of the greatest Magnitude, and their Names loaded with many evil Reproaches from those presumptuous and Self-will'd *Separatists*, as *St. Peter* and *St. Jude* both call them, who despise *Dominion*, and speak *Evil of Dignities*; but if this be all the Occasion of their Ill-will and bitter Language, the best of it is, 'tis such Dirt as will not stick, that is so far from sullying, that it serves mightily to illustrate and brighten their Names and Memories.

And now we are come to the *last and most sorrowful Scene of his Life*, I mean, to us, not to him, who, all the Time of his Sickness, was not heard to let fall *one Word of Discontent under it*, but often, as far as the Prevalency of his Disease gave Way, expressing his Repentance for the Errors of his past Life, his *patient Submission to the Will of God*, his Willingness to leave this World, and his Hopes of a Better; and in this Evenness, and Indifferency of Spirit, as to the Event of Life and Death, he fell asleep; and 'tis our humble and confident Hope, that he sleeps in *Jesus*.

Died in May 1682; and buried the 24th of the same Month.

c King Charles II.



*The CHARACTER of the Rt Honble MARY COUNTESS of ORFORD,† by SAMUEL BARKER, M. A. Vicar of Chippenham, in the County of Cambridge. **



HE had the Advantage of being the noble Off-spring of a *virtuous* and illustrious *Family*; of a Family renown'd for their *Goodness* and *Piety*; for being true and zealous for the real Interest of this *Church* and *Nation*.

This deceased Lady being so honourably Born, so happily instructed from the Beginning with *holy Examples*, and *virtuous Principles*, which she receiv'd in a fruitful and honest Heart, was a remarkable Instance of *Piety*, and was exquisitely skill'd in all the Parts of the *Christian Faith*; of which she would discourse so clearly and judiciously, as shew'd not only good Sense, but a more than ordinary Application of Heart and Mind thereto.

For indeed, her great Study was the Study of the *Holy Scriptures*, in which she was daily conversant, and in other Books of *Piety*; especially in those of an *excellent Prelate* a of our *Church*, of whom she was many Years the constant Hearer and Admirer; and for whose *Piety* and Learning, to her dying Day, she retain'd a more than ordinary Reverence. And this Advantage she had, in all Things of this Nature especially, not only to be endued with a wonderful Understanding, which she had also in all the Affairs of this Life; but by a good Disposition and Habit of *Piety*, she had a quick and ready Discernment of what is *true* and *virtuous*, and by the *devout Temper* of her *Mind*, knew, and had a Sort of Intuition into what was consonant to *Religion*.

But she had not only the commendable Qualification of a *sound Faith*, and was fully persuaded of what was necessary to be known in order to *eternal Life*, but she added the Practice of a *good Life*; without which, she knew the Understanding of an Angel would not make *her wise unto Salvation*.

And to this *virtuous Purpose*, she was ever constant to the *Prayers*, Service and Sacraments of the *Church*, at which her Behaviour was devout and *solemn*, decent, natural and unaffected, and show'd she was not acted by unaccountable Fits and Transports of *Devotion*, which leave weak People usually no better than they find 'em, and sometimes dispirited to all Sense of *Religion*; but the Service she paid to God, was a rational Service; not the Effect of mere Passion, but a lively Sense of his transcendent Majesty, of the Blessings both spiritual and temporal, which we daily receive from his Mercy and Goodness. She knew that Honour was to be paid to God, not only in Private, but in Publick; seeing he is the universal Governor and Saviour of the World, by whom as Men and Christians, we enjoy many publick Blessings, for which we owe as publick Acknowledgments.

Both Faith and Reason did assure her, that the united Prayers of Christians met in the Fear of God, and Sense of their Duty and religious Wants, must needs have more Power with God, than the Prayers of those, who, contrary to *Scripture*, to the Practice of all the World, both *Jews* and *Heathens*, and to common Sense, forsake the assembling of themselves together.

Her Faith did convince her, that where two or three are met together to serve God in the Name of Christ, that Christ is then in the Midst of 'em, to assist and accept of their Devotions; and that Angels are the Witnesses and Conveyers of them up to the Throne of Grace.

She was sensible, that the publick Devotions are highly useful to raise and inflame the Piety of individual Persons; and that Common-Prayers, Praises, Preaching, and the setting-aside a stated Time and Place to this Purpose, has preserved *Religion* in the World; and that those who neglect these *Ordinances of God*, do grow loose in their Opinions, and profligate in their Lives.

Upon these, and the like Reasons, and inward Experiences, she never fail'd to frequent the publick Service of the *Church of England*; in which, her *Example and Piety*, and that

* From the Sermon preached at *Cheyne's*, in the County of *Bucks*, Jan. 29, 1701-2; dedicated to the Right Honourable the Earl of *Orford*; and printed at *London* in 1702, in *Quarto*. † Wife to *Edward Russel*, Earl of *Orford*, and Commander in Chief of the Royal Navy; and third Daughter to *William*, Duke of *Bedford*.

a Bishop *Patrick*.

of her noble Lord's, was so successful, that in a populous Parish, where they resided but Part of the Year, there's not one Dissenter to be found.

This good Effect she found in being constant to her Devotions, that they made her heavenly minded; indifferent to all the Pleasures and worldly Advantages, which her Quality and Fortune gave her great Opportunities of, which she as rarely us'd, as ever any one in her Condition; being in all Cases endued with admirable Temper and Moderation; being adorn'd, as the *Apostle* advises, *with the great Ornament of a meek and quiet Spirit*.

And altho' in her Circumstances, she could not but meet with Errors and Failings of those about her, yet her Goodness was so great, as either to overlook 'em, or kindly to rectify or prevent 'em; for she was never known to be in a Passion, to do or say what did not become a Person of her Quality, either in Point of Prudence or Christianity.

Her Virtue did not make her severe, nor her Innocency and Piety censorious: Her Knowledge did not make her froward or troublesome, nor her Wit affected; and her whole Life and Conversation seem'd to be guided by the most exact Rules of Prudence and Charity.

She knew that her Profession was to give to every one *their Due*; and that therefore a good Christian, ought to be the *civilest and most courteous Person alive*: And of this also, she was an eminent Instance; being extremely affable; humble in Deportment; easy of Access; chearful in Conversation; condescending readily to the Ignorance or Weakness of others: And altho' her natural and acquired Merits were so great, and her Birth and Quality so distinguishing, yet she receiv'd all, and convers'd with all, as if they were upon the Level; and that, without the least Diminution of her CHARACTER; which, with great Facility, she knew how to maintain, and that, after the most obliging Manner.

I must not here omit her Charity, altho' she took all the Care imaginable to be secret in it; as being desirous rather to do Good, than to be applauded for the doing of it; as being intent, rather to satisfy her own Tenderness and Conscience, and to approve herself unto God, than to acquire the Praise of Men: Tho' when a just Occasion offer'd, which she was never wanting to embrace, she made her good Works to be seen, and thereby glorify'd her Father which is in Heaven: So that where e'er she came, she has left Monuments of her Charity; and as many unfeigned Mourners to attend her Obsequies.

Lastly, That of her conjugal Affection to her noble Lord, is too nice a Point for me to handle; but this I may safely say, that so agreeable a Temper; so equal a Humour; so reciprocal a Love, Complacency, Friendship, Esteem, Kindness, Deference, Tenderness, mutually met together, as if they had been only born and destin'd by Heaven for one another. A greater Sympathy could not have been, if God had form'd her, not only from her Husband's Side, but from his Heart.

To conclude this Point therefore of her Piety, Goodness, and Virtue; for it is impossible for me to run over every Instance of the same, for which she was universally known and admired; and now as justly lamented.

In short, she was devout, yet void of Superstition; strict, without Ill-Humour; good-natur'd, without Weakness; chearful, without Levity; regular, without Affectation.

She was to her Lord the best Wife, the most agreeable Companion, and most faithful Friend; and did with great Care and Prudence fulfil every Duty and Relation of human Life; and therefore was justly esteem'd, by all that knew her, the best of Women.

Died in January 1701-2; and buried the 29th of the same Month at Cheyneis in Bucks.



*The CHARACTER of the Revd Mr. ABRAHAM JEACOCKE, Minister of Gnosall, in Staffordshire; by RANDLE DARWALL, M. A. Rector of Haughton, in the same County. **



WORD fitly spoken, and in due Season, how good is it! It is (as the great and wise King Solomon observes) like Apples of Gold in Pictures of Silver.^a But of all the Words that proceed out of the Mouth of Man, none, I think, ought to be more pleasing (I'm sure, none can justly pretend to be more profitable) than such as are good to the Use of Edifying, and are, in some Measure, likely to minister an Increase of Grace to the candid and attentive Hearer.^b

Give me Leave then, my dear Christian Brethren (as I make no Doubt but you readily will, seeing both the *Subject* and *Season* do so absolutely require it of me) to accommodate the sad Conclusion of this Day's Discourse, and make it bear some Sort of Affinity to that deplorable Disaster, which has lately, very lately, no longer since than Yesterday, befallen you. Excuse me, at least, if at this sorrowful Juncture, I officiously endeavour to adapt (tho' unrequested) the small Remainder of these well-meant Admonitions, to the truly lamentable Occasion of your great and grievous Loss.

To pass a just Encomium on more than common Worth; or, to celebrate in a fitting Manner, the singular Accomplishments of a very extraordinary Person, is a Task too, too difficult for every one to undertake. For my own Part, the little Portion of Time I have left, and the still smaller Scantling of Abilities that fall to my Share, may (I'm duly sensible) with very good Reason, be look'd upon as altogether insufficient for this great Purpose: So that I shall, by no Means, execute my Design in such a Manner as I ought: May I fortunately meet with your favourable Indulgence, while I attempt to do it in the best Manner that I can.

If therefore (with the Prophet in my Text) we do in Reality, and with Ardour wish that our *Death*, whenever it happens, may be that of the *Righteous*, and our last End like his;^c or (in other Words) if we be truly desirous to live in God's Favour, and to die with his Blessing, let us then carefully imitate the singular Virtues of that excellent Man, to whose important Charge the Divine Providence has been graciously pleas'd to commit (for some Years past^d) the numerous Souls of this extensive Parish. Let us all, I say, in our several Stations, endeavour to copy the bright Example of that most diligent and faithful Minister of Christ, your late very worthy Pastor, now undoubtedly with God: Tho' his inanimate *Body* (poor, earthy, perishable Part!) look like a common Corse, pale, cold, and Lifeless; and lies yonder ingloriously extended, at full Length, in his late humble Habitation. O sad and mournful *Memento* of that just, universal *Debt*, that must unavoidably be paid by all Mankind! And that, not only the *Ignorant*, the *Foolish*, and the *Brutish*, but (alas!) the *Wise*, and Just, and Good, must likewise die!^e

Let us, I say, that remain, assiduously follow the pious Pattern of this blessed Guide. Who, during his earthly Pilgrimage (like the great Saviour of the World) still went about doing Good;^f still earnestly, and almost incessantly endeavour'd (as you all can abundantly testify) to promote the eternal Happiness of his People, by Precepts most powerfully perswasive, and by still more prevalent Example. How vastly careful was he, how indefatigably diligent in trying every Method, and in using all the most likely Means of bringing Men to a serious Sense of religious Duty! By charitably furnishing their well-inform'd Minds with a competent Knowledge of what must indispensably be done by 'em, in order

* From the Sermon preached at the Parish-Church of Gnosall, April 9, 1738, being the Day after Mr. Jeacocke died. (Communicated in Manuscript.) a Prov. xv. 23. Ch. xxv. 11. b Eph. iv. 29. c Numb. xxiii. 10.

d He formerly serv'd a Cure in Birmingham. Afterwards he became Vicar of Ashbourn, and Rector of Mappleton. Which Preferment, however, he generously resign'd, on Account of his ill Health. After this, at the Instance of Bishop Chandler (whose curious and discerning Eye was oft employ'd in singling out the best-qualify'd amongst his Clergy, for the most important Purposes) he came to Gnosall, March 29, 1729. So that he officiated at this Church (and that, in the most exemplary Manner) about nine Years. e Psa. xlix. 10. f Acts. x. 38.

to their being *fav'd*; and then zealously exciting their well-affected Hearts, to a pious and conscientiously-persevering Practice of it. In teaching the Ignorant, in strengthening the Weak, in undeceiving those in Error, in comforting the afflicted, in reclaiming the Vicious, and in confirming the Virtuous; What Plainness of Speech did he use, what edifying Expressions, what irresistible Arguments, what ravishing Consolation gave he, what seasonable Reproofs, what encouraging Exhortations!

In fine, how truly, how entirely did he make it his great Work (during the whole Course of his ministerial Office) to take all possible *Opportunities* of *doing* the greatest *Good unto all Men* whatever, and to contribute all, that lay in his Power, to the Salvation of Souls! Still faithfully pointing out, and laboriously leading 'em in the Way to everlasting Felicity. And that, as well by private Inspection, as publick Preaching; by constant Catechisings ^h in the Church, and in the Way of common (or at least *christian*) Conversation at their respective Houses.

I shall say but little of his grave and learned Disputes with some refractory *Dissenters*; ⁱ or of his great *Zeal*, and that *according to Knowledge*, ^k in convincing *Gainsayers* of the more sober, and sensible Sort: For which weighty Undertaking, this *eloquent Man*, and *mighty in the Scriptures*, ^l was admirably well qualified. Nor do I need to observe, how distinguishing a Regard has, more than once, been shewn to his profound Judgment in sacred Matters, by Men of Parts and Learning, and of great Eminence in the Church. ^m This wou'd be quite unnecessary, seeing I've already told you (which indeed is far *more excellent*, and quite beyond every Thing that we can say of him upon that Head) how rightly he employ'd, how very wisely improv'd the spiritual *Gifts*, he so plentifully *receiv'd*; and *minister'd the same to others*, as a good *Steward of the manifold Grace of God*. ⁿ That is, he devoutly made All instrumental to *God's Glory*, and the *Good of Mankind*; the great and gracious *End*, for which *the blessed Giver of all good Gifts* ^o had bountifully confer'd 'em.

In the pious Performance of that weighty, indispensable Duty of *Visiting the Sick*, he was most remarkably diligent, nay, indefatigable; frequently Walking (tho' but of a thin and weakly Constitution) several Miles at a Time, on that important Errand. For, *tho' he were naturally weak, yet was he* (thro' his Christian Zeal, and the Divine Grace) sufficiently *strong*, ^p whenever the spiritual Wants of any Part of his Flock made his Attendance requisite. Nor wou'd his uncommon Care and Fidelity suffer him, by any Means, to stay till he were sent for. No: His officious Readiness very usually prevented even the most forward Messages, and compassionately supply'd the unfortunate Want of such an Invitation: A Neglect too too common, with the Generality of People; and unhappily occasion'd (I do greatly Doubt) thro' a supine, deplorable Disregard for their spiritual Concerns.

By sensual, grov'ling, inconsiderate Souls, *whose God is their Belly, whose Glory is in their Shame, who mind earthly Things*, ^q his strict *Temperance*, and abstemious Way of Life might, peradventure, be look'd upon as no such extraordinary Attainment. Nay, were they not rather thought a Blemish to his CHARACTER? Have not these *antiquated Virtues*, these exploded Perfections of his been most unchristianly constru'd (by some fashionable *Good-fellows* of the *modern Taste*, and such as are extravagantly conform'd to this present *evil World* ^r) as a special, undeniable Symptom of *Avarice* and *Folly*: So besotted is the Judgment, so irrational that Choice, which we find for the most Part made by an abandon'd degenerate Race of poor, deluded Mortals! But as for this wise and good Man, he understood right-well the true Value of Things: And proportion'd, accordingly, his Esteem of 'em. He perfectly loath'd, and very frequently lamented, the luxurious Prodigality of the present Age. *The Kingdom of God, and his Righteousness*, were what he *principally sought*; ^s and, with an holy Eagerness of Desire, did *ever Hunger and Thirst after*. ^t *It was his Meat, and his Drink, to do the Will of his heavenly Father*. ^u He neglected even the ordinary Refreshments of Nature, that he might attend this Work; and *esteem'd the Words of God's Mouth more than his necessary Food*. ^w Nay, he ply'd this great Work with such unwearied Diligence, and so far beyond what his bad State of Health

g Eph. vi. 10.

h During the Time of his Preaching but once a Day (*viz.* from *All-hallow-tide* to *Candlemas*) he constantly expounded the Church-Catechism, to the younger Sort of People, off-Book, and in a very plain, useful, agreeable Manner; and, with an uncommon Diligence, continued this great, fundamental Discipline, till the grand Festival of Our Lord's Resurrection.

i Especially, when he liv'd in *Birmingham*. A remarkable Dispute with which self-sufficient *Setaries* he was, in some Sort, oblig'd to print, on Account of those egregious Misrepresentations, that had been unconscionably made by some very disingenuous People of that obstinate Persuasion.

k Rom. x. 2. l Acts xviii. 24.

m Particularly, the learned Dr. *Chandler* (now) Lord Bishop of *Durham*; as also, our present very worthy Diocesan, Dr. *Smallbrooke*.

n 1 Pet. iv. 10. o Jam. i. 17. p 2 Cor. xii. 10. q Phil. iii. 19.

r Rom. xii. 2. s Mat. vi. 33. t Mat. v. 6. u John iv. 34. w Job xxiii. 12.

wou'd, with Safety, admit of, that we've some Reason to fear, his *End* was thereby considerably hasten'd. And particularly, the more than ordinary Fatigue he underwent, about a Week before his Death (I mean, on *Good-Friday* ^x) in the zealous Performance of those sacred Offices belonging to his Function, did not a little contribute (as he himself did, more than once, own to me, the very Evening before his Dissolution) to the shortning of his Days.

Thus determin'd was he to *wait upon his Ministry*, ^y thus glad of *spending* and of *being spent* (as the Apostle speaks ^z) for the Souls of his Parishioners; and of actually dying, as it were, in their Service. Nay, so *unwearied* was he in *Well-doing* ^a so very ambitious of *abounding always in the Work of the Lord*, ^b so extremely desirous of *shewing the same Diligence to the full Assurance of Hope unto the End*; ^c and of *presenting his Body a living Sacrifice, holy, acceptable unto God*, ^d that he became (as in some Sort, we may not unfitly observe) a Kind of *Martyr* in the blessed and glorious Cause of our most holy Religion. So that, upon the whole, we ought assuredly to *glorify God on this Behalf*; ^e and, for the fore-mention'd Reasons, shou'd freely confess, and unanimously declare, that *certainly this was a righteous Man*.

And yet, notwithstanding all this, so far are the very best of People, from having their *Reward* in this present injurious and perverse *World*, that (I've Reason to apprehend) even this great and good Man *himself*, out of pure Love to whose precious Memory, I've thus taken the Freedom of letting Drop these small Tokens of a sincere and friendly Respect: I say, frequent Surmises leave but too much Room to doubt, that even this truly reverend and worthy *Divine* (a slight Sketch of whose well-deserv'd CHARACTER I've been presumptuously attempting) did really meet with a most unmerited Share of Enmity and Opposition from unreasonable Adversaries; and (like his great Master, *the Author and Finisher of our Faith* ^f) *endur'd* frequently the rude Affronts and *shameless Contradiction* of ungrateful Sinners. ^g

But now, the Scene is chang'd! In this Life indeed, good Men are frequently expos'd to barbarous Insults, repeated Wrongs, and contumelious Indignities. But when *Death* comes, it is a Kind of *Canaan*, a *Sabbath* to the painful Sojourner. *There, the Wicked cease from Troubling* (says holy *Job*) *and there, the Weary be at Rest*. ^h For, when good Men *die*, their *Souls* undoubtedly go to *Paradise*; a Place of Rest, Joy, and Comfort. *Death* (like the good *Angel*) plucks 'em out of *Sodom*; and conducts 'em to *Zoar*, a City of Refuge and Safety. Here, they are, as *Pilgrims*, *Strangers*, *Sojourners*. But *Death* brings 'em *Home*, to their own *Country* and *Inheritance*. It translates 'em, from a *Vale of Misery*, a *Kingdom of Glory*; from the *Tents of Kedar*, and *Tabernacles of the Wicked*, to *Mount Sion*, the *City of the Living God*!

It must be confess'd (I say) that, in this injurious and afflictive *World*, even the most holy, devout, and religious Persons, do often meet with great and various Wrongs: So that, for a while, their *Souls* may, peradventure, be strangely *cast down and disquieted within 'em*; ⁱ yea, sometimes, be quite over-whelm'd (as it were) with Anguish and Dejection. But, at the great Day of *Retribution*! Then shall they lift up their Heads with Confidence and Joy! Then (as it is said, in the Book of *Wisdom*) *shall the righteous Man stand in great Boldness, before the Face of such as have afflicted him, and made no Account of his Labours. When they see it, they shall be troubled with terrible Fear, and shall be amaz'd at the Strangeness of his Salvation, so far beyond all, that they look'd for. And they repenting and groaning for Anguish of Spirit, shall say within 'emselves; This was he, whom we had sometimes in Derision, and a Proverb of Reproach. We Fools accounted his Life Madness, and his End to be without Honour. How is he number'd among the Children of God, and his Lot is among the Saints.* ^k

And, with what joyful Expectancy may that great and good *Divine*, who, for several Years, has so very carefully *watch'd over your Souls*, in this large Parish; how joyfully (I say) does he now await this *second Coming*, this great and glorious *Appearance* of his *Lord and Saviour*! How very justly may we entertain the most assured and certain Hopes, that *One*, that has *fought so good a Fight*, and has thus *finish'd* his ministerial *Course*, and kept the *Faith*, has henceforth a *Crown of Righteousness* indubitably laid up for him; which the

x When, notwithstanding his being much indispos'd, he, with great Resolution, first read Prayers, then preach'd, and afterwards administer'd the holy Sacrament to a great Number of Communicants. But, at length, his Spirits were so far exhausted, that he was just ready to drop down. His Face was, with a great deal of compassionate Concern observ'd to look extremely pale and wan. His Hands shook exceedingly. And his feeble, trembling Legs (by that Time the Service was ended) were scarce able to carry him to the Parsonage-House.

b 1 Cor. xv. 58.

c Heb. vi. 11.

d Rom. xii. 1.

e 1 Pet. iv. 16.

f Heb. xii. 2.

g Heb. xii. 3.

h Job. iii. 17.

i Psa. xlii. 5.

k Wild. v. 1, 2, 3, 4, 5.

*Lord, the righteous Judge, shall give him at that Day!*¹ Even that glorious Day, when his ever-blessed Redeemer shall, with gracious Smiles, pronounce that rapturous Sentence; *Well done! Good and faithful Servant! Enter thou into the Joy of thy Lord!*^m From which most happy Time, your late diligent and faithful Minister (together with all the other true Servants of God, who have thus zealously endeavour'd to turn many to Righteousness) shall shine forth as the Brightness of the Firmament, and as the Stars for ever and ever!ⁿ

And may God Almighty grant, that I, and all this Congregation here present, may, henceforth, with meek Heart and due Reverence, so preach, so read, so hear and receive God's holy Word, that we may truly serve Him, in Holiness and Righteousness, all the Days of our Lives: That we may constantly bless his holy Name for all his Servants departed this Life in his Faith and Fear: And, That we may all of us have Grace so to follow their good Examples, that with them we may be Partakers of his heavenly Kingdom; and happily, at our latter End, thro' the Grave and Gate of Death, may pass to a joyful Resurrection, thro' the prevailing Merits of our ever-blessed Redeemer.

Died at Gnosall, April 8, 1738, and buried in the Chancel, the 10th of the same Month, Aged 66, and upwards; being born Dec. 3, 1672, near Coventry, in Warwickshire.

¹ 2 Tim. iv. 7, 8.

^m Mat. xxv. 21.

ⁿ Dan. xii. 3.

A great Admirer, and very faithful Friend of Mr. Jeacocke's, having requested a Sight of the Sermon, whereof the preceding Paragraphs are an Extract; it was deem'd proper (by Way of Appendix, as well as hearty Condolence) to add thereunto the following supplemental Elegy. Which (as being, perhaps, no unsuitable Enlargement upon what goes before) I shall here venture to subjoin.

*On the DEATH of the Reverend Mr. ABRAHAM JEACOCKE, a
Consolatory Epistle to Mr. ROBERT REYNOLDS.*

NEIGHBOUR,

I GRANT, you're very justly griev'd,
For such a Loss, as cannot be retriev'd.
So sad a Truth, with Sorrow let me own:
For, ah! to me, alas! full well is known
The weighty Cause of your well-grounded Woe;
And fain wou'd I some small Relief bestow:
Gladly wou'd I such cordial Hints impart,
As serve to raise the dull, dejected Heart,
Chear the desponding Soul, make Anguish fly;
I'd almost said, turn Sorrow into Joy.
But O! my pensive Muse, and wav'ring Mind,
To sad Condolence, rather seem inclin'd.

Yet, give me Leave to reckon briefly o'er
The brave Supports, Religion has in Store;
And try to sooth each sympathizing Breast,
With such calm Thoughts, as Reason shall suggest.

You've lost, I own, an excellent Divine,
A very faithful Friend of yours, and mine;
A painful Preacher, and a skilful Guide,
Your Church's Ornament, and People's Pride:
An holy Pastor, mindful of his Flock,
Mournful for those, at Sin that made a Mock:
One, that, with pious Zeal, and prudent Care,
From worldly Wiles, and from the Tempter's Snare,
And corp'ral Maladies, wou'd All defend;
But chiefly, Sir, the Cure of Souls attend;
The num'rous Souls committed to his Charge,
Throughout a District eminently large.

In this great Man, you've really lost, in fine,
A good Physician, Lawyer, and Divine.

From

From Quacks and Querks, from Villainy and Vice,
With wond'rous Vigilance, and Judgment nice;
From rav'nous Wolves, his heav'nly Master's Sheep,
Still the good Shepherd did in Safety keep.
Assiduous he, to make Contention cease,
Desirous still of Amity and Peace:
Yet, daring to assert his own just Right,
Whene'er infrin'g'd with contumacious Spite;
Or, to support another's suff'ring Cause,
And bravely vindicate neglected Laws.

Nor did he *Justice*, Sir, alone promote,
But, to each Act of *Charity*, devote
His useful, well-spent Life: The *pious Poor*
Chiefly partook of his imparted Store.^a
His *Light before Men shin'd*, yet did not blaze;
He *sought the Profit*, not to gain the Praise,
Of inconsistent, vain, inconstant Men,
Who shall, e'er long, *be made as Grass*: For, when
Th' afflicted Soul, with Woe, or Want oppress'd,
He succour'd, pray'd for, comforted, and blest;
Lo! (as his Master, *Christ*, was pleas'd to bid,)
His Left-hand knew not what his Right-hand did.
Unlike to them, that *trumpet-forth* their Gifts,
Or have recourse to mean, ungen'rous Shifts,
He, the most *private* Ways of Giving, chose,
To them, that needed; whether Friends, or Foes:
Unostentatious, unobserv'd, unknown,
A *Seeker of that Praise, which comes from God alone*.

Whatever Work he chanc'd to take in Hand;
Whether to teach, advise, or reprimand,
To eat, to drink, *whate'er* he had to do,
The Glory of his God was still in View.

Myriads, alas! in this luxurious Age
(And some, amongst the seeming-wise, and Sage,)
We, by a shameful, sad Experience, find,
Pamper the *Body*, but quite starve the *Mind*.
To *Christian Purity*, ah! what Pretence
Have Heath'nish Epicures, and Slaves to Sense?
But lo! this good, this truly *spiritual* Man,
While *they*, with dull, delusive Joys, trepan
Their sensual Souls, unmindful of the End,
How strict, our sober, *self-denying* Friend!
How *temp'rate*, and abstemious he! 'twas ev'n
His *Meat and Drink to do the Will of Heav'n*.
Nay, future Worlds, his *Eye of Faith* so view'd,
That *vastly more, than necessary Food*,
The Word of God, this *worthy Man esteem'd*;
And, but like Loss of Time, all other Labour seem'd.

Of *heav'nly* Things, his Notions were discreet,
His Converse grave, his *Meditation sweet*.
The most important Subjects of Debate,
Which, or to Faith, or Practice, do relate,
How did a pious Zeal oft introduce!
Mysterious Points, how *learnedly* Discufs!
How well fulfil his ministerial Course,
Publickly Preach, and *privately* Discourse,
Strengthen the Weak, and 'stablish the more Strong,
Comfort the Old, and catechise the Young!

^a For poor, indigent People (more especially, such as came regularly to Church) he frequently order'd a very charitable Supply of Bread and Flesh, from the Baker and Butcher; sent 'em Store of broken Meat from his own House; and was wont, moreover, to distribute Money amongst 'em, as Occasion offer'd.

From House to House, the Lives of all inspect;
And, of his *Embassy*, no Part neglect.

Choice were his Words, with solid Judgment plac'd,
With Eloquence adorn'd, with Learning grac'd.
His *very* Person *primitive* appear'd;
His honour'd Presence, All or lov'd, or fear'd.
O! how, when e'er my *Eyes* abash'd have seen
His graceful Looks, and venerable Mien;
How, when his Speech I heard, or Person saw,
Have I been struck with reverential Awe!

But, why shou'd *I* (poor, worthless *I*!) affect
To shew my insignificant Respect?
The Great, the Good, the Men of Parts and Fame,
His wond'rous Worth, are *ready* to proclaim.
Prelates 'emselves oft paid a just Regard,
And, his decisive Thoughts, with Def'rence heard.
For O! with Erudition most profound,
Our learned Friend did *very* much abound.
The blessed *Testaments*, both Old and New,
In their inspir'd *Originals*, he knew.
These sacred Volumes still were in his Sight,
His constant *Study*, and his dear *Delight*.
O! what *unweary'd* Pains, Sir, did he take!
What fine Remarks, what noble Comments make!
What useful Observations has he penn'd!
And such as will *Posterity* befriend.^b

Such was the Man, whom gracious Heav'n had sent,
And, for a while, to favour'd *Gnosfall* lent.
But, O my Friend, this Blessing so divine
Is now recall'd! Yet, may we not repine.
The learn'd, judicious JEACOCKE, is no more!
And most sincerely, Sir, do I deplore
Your great, uncommon Loss: a Loss (I fear)
Few *modern Ministers*, with all their Care,
Or, with their utmost Pains, are able to repair.

Yet, still, Good NEIGHBOUR, still we must confess,
When God appoints, *Man* ought to acquiesce.
With holy *Job*, we constantly shou'd say,
'Twas He, that gave; 'tis He, that takes away:
For ever blessed be His glorious Name!

The best of Mortals can't the least of Mercies claim.

'Tis true, I've here endeavour'd to set forth
The various Virtues, and the passing Worth
Of our deceased Friend. I boldly chose,
None did the arduous Work on Me impose,
Unequal quite to so sublime a Task;
No, none e'er thought of Me the Thing to ask:
But *Love constrain'd*. And, Thou, O sacred *Shade*!
Smile on this small Respect to thy sweet Mem'ry paid.

Nor think, my neighb'ring, courteous, *Cowley-Friend*,^c
To whom, these hasty, artless Lines I send;

^b He has fill'd the Margin of his Great Bible with very valuable Annotations: And, being particularly well-skill'd in the *Oriental Languages*, has (with incredible Pains, and singular Judgment) made sundry very learn'd and laborious Collections, under the following Titles: (*viz.*) *An Account of divers Hebrew and Chaldee Words, as they are usually rendred in the English Version of the Old Testament.*—*A Specimen of divers Hebrew and Greek Particles, as they are usually rendred in the English Version of the Old and New Testament.*—*Some Alterations and Amendments of the English Translation of the Holy Scriptures, &c.*

These, together with all his other Books, as well printed, as Manuscript (and consisting chiefly of his own excellent Compositions; among which are several Volumes of admirable Sermons, very fairly wrote with his own Hand:) He has left, by Will, to the Library belonging to the Free-School in *Birmingham*.

^c So call'd, on Account of his Abode being at *Cowley*.

Think not, that I, by giving such Relief;
An odd Way take, to mitigate *your* Grief:
That, when the rare Perfections I recite
Of *your late Pastor*, and presume to write,
Or speak, the Praises of this *good Divine*,
I seem to contradict *my first Design*;
Do still enlarge the Greatness of *your Loss*,
And, 'stead of *Comforting*, increase the *Cross*.

No; surely, no! consider, Sir, the Case:
He, that has *run so well* the *Christian Race*,
He, that has been so just, and good, and wise,
Is sure to gain the great, *celestial Prize*.
And happier, now, by far (no Doubt) is he,
Than, in this World, 'twas possible to be.
He's *now* (what *Comfort* does the Thought afford!)
Absent from Us, but *present with the Lord*.

Shall we then grieve for dear, departed Friends,
When Death begins a Life, that never Ends?
You'll say, *you lov'd him*, Sir, why, so did I:
But how, this Truth, shall *any one descry*?
Of this our great Respect, pray, where's the Sign,
If, at his Happiness, we thus repine?
But *you still hop'd* (I fancy that's the Case)
To have *enjoy'd* him, yet a longer Space.
What then? with *Sorrow* shall our Mind be fraught,
Because he's *Happy sooner*, than we thought?
He's *parted from us*, true; yet reconcile
Yourself to this: it is but *for a while*.
The Thoughts hereof shou'd rather make us glad;
At least, I'm sure, they're nothing like so sad,
As the reviving Hopes again to meet,
Are *joyous*, blisful, *ravishingly sweet*!
A happier Meeting this, than that before:
A Meeting, *never to be parted more*.

Much rather, therefore, let us e'er rejoice,
That *your late Pastor's* fled to *Paradise*.
Now, now he's Happy, Sir; and now he's safe:
Now, shall vile, impious Men no longer *chafe*
His righteous Soul, with their *ungodly Deeds*;
Nought now, but *Joy* (*eternal Joy*!) succeeds:
Such *Joy*, such Peace, such Happiness, such Love,
As *Mortals* can't conceive, but *only Saints* above!

Sweet, to the lab'ring Man is nat'ral Rest:
And, when, of heav'nly Happiness, in Quest,
With pious *Industry*, and Zeal devout,
We our *Salvation* painfully *work out*;
When, from *God's Will*, we never rashly swerv'd,
But have aright our *Generation serv'd*,
How pleasant must it be to *fall Asleep*!
How will Omnipotence in Safety keep
Our then *returning Souls*! And, as thro' Faith,
And a good Life, thus sweet will be our *Death*;
So, will our *Resurrection* glorious be,
And we, *like Stars*, shall *shine*, to all *Eternity*!

Such was the Case, and such (we may depend)
Will be the joyful Doom of our good Friend.
To *save himself*, and *them*, that *heard him*, too,
What vast, uncommon Pains he took, ye knew.
Yet (such *small* Comfort to this Life belongs)
Great and provoking were the num'rous Wrongs,
Prophanely rude, the Obloquies and Jeers,
That this good Man sustain'd, while in the *Vale of Tears*.

But

But now he's got (O how the Thought does charm!)
 Beyond the Reach of Danger, and of Harm;
 Past *all* the Hardships, and fatiguing Toils,
 The Storms, Temptations, Troubles, and Turmoils,
 Of this tempestuous World, sent from above,
 To try the Firmness of our Faith and Love.
 Yes; Heav'n be prais'd! the toilsome Task is done;
 And now, a glorious, blisful State begun.
 He's gone, he's gone, to meet his Kindred-Saints,
 There to reside, where Love has no Restraints;
 Where those, that here, in Virtue did excel,
 And Saints, of ev'ry Age and Nation, dwell:
 There, there (O Heav'ns!) ever to obtain
 The blest Society, and Friendship gain
 Of such, as here, in holy Paths have trod;
 And, *in the Presence* of th' Eternal GOD!
 Where are *extatic Joys*, in *plenteous Store*,
 And, *at whose Right-hand* reign *Pleasures for evermore*.

Thus *liv'd*, thus *dy'd*, and thus *shall rise-again*,
 This best of *Ministers*, and best of *Men*.
 And O! may *I*, may *You*, and may we *All*,
 Ourselves, who, by the Name of *Christians*, call,
 This *bright Exemplar* copy, whilst we live;
 And, at the last, a *Crown of Life*, receive.

May I, like him, with Diligence improve
 Each useful *Talent* lent me from above;
 And, in that *Knowledge*, *Grace*, and *Wisdom*, grow,
 Indulgent Heav'n sees fitting to bestow.
 May I thus husband Life's contracted Span,
 And *die the Death* of this most *righteous Man*;
 Point out, like him, the Way to Heav'nly Bliss:
 And *may my last*, great *End*, be *just like His*!

HAUGHTON,
 April 8, 1738.

R. D.

The Reader will excuse our transposing this Time the Order of the CHARACTERS, by filling up the Remainder of this Page with the following remarkable one, which has lately come to Hand; and which we shall give in the Words and Spelling of the Original, viz.

The CHARACTER of the LADY of one of the ancient EARLS of
 WESTMORLAND. *

*** SHEE feared God, and knew howe to serve him: Shee assyned Tymes for her Devotione, and kept them: Shee was a perfecte Wyfe, and a trewe Frende: Shee joyed most to oblige those neereft and deereft to Mee: Shee was still the same, ever kynde, and never troublesome: Often preventyng my Desires: Disputing none: Providentlie managing all that was myne: Lyvinge in Appearance above myne Estate, while shee advanced it: Shee was of a grete Spirit, sweetlie tempered; of a sharpe Wit, without Offence; of excellent Speache, blest with Silence; of a chearful Temper, mildlie governed: Of a brave Fashion to winne Respecte, and to daunt Boldnesse; plesynge to alle of her Sex, entyre with Fewe, delyting in the best; ever avoyding all Persons and Places in their Honour blemysht:----and was as free from doing *ille*, as giving the Occasion. She dyed as she lyved, *well*; and blest in her gretest Extremitie, most patiently sending forth her pure Soule with manie zealous Praiers and Hymnes to her Maker; pouring out her affectionate Herte in passionate Stremes to her Saviour.***

N. B. The Beginning and Ending of this *Inscription* being defaced by Time, the Date is uncertain.

* Written by her Husband, and inscribed in the Chimney-Wall of a large Room, at *Budstone-Place* in *Kent*, once the Seat of that noble Family, now in the Possession of *William Ryder*, Esq;

*The CHARACTER of Sir EDWARD SEYMOUR, Bart. † by BARNABY POTTER, Fellow of Queen's-College, Oxon, Preacher to the Town of Totness in Devon; and afterwards Lord Bishop of Carlisle. **



DOUBT not, beloved, but you will all Witness with me this Day, that what you have *heard*, the same you have *seen*; and the Words which I have handled, are fulfilled in your Hearing; *Moses* a great Man, and our *Moses* the *Servant* of the Lord, is *dead*; and he died in the Land of *Moab*, from his own House and Home, but it is according to the *Word* and the Will of the Lord. That he is dead, I wish (if it had been the Will of the *Supremest*) that we had cause to doubt. That he was a *Moses*, and the *Servant* of the Lord, lend me but your Patience a little longer, and you shall hear.

Moses is as much as *drawn out*.^a And might not he say with *David*, *He hath sent down from above and saved me, he hath drawn me out of many Waters?*^b

Moses pitied, the distressed and oppressed Estate of his poor Country in their Misery: And when he could do no more, he looked upon them, no Doubt, with a heavy Countenance, and a sorrowful Heart, yea, with Hazard of his own Life, he was ready to redress their Wrong.^c And was not *our Moses* the only Man that would step forth and stand up to free his Country from all such Taxes and Tolls, as cunning *Catchpoles* and proling Officers could have been content to have imposed upon the People? And when they were such as could not be helped, yet I know he did heartily grieve at them, and heavily look upon them that were oppressed.

Moses was a Man of Peace; not a Peacekeeper only, but a Peacemaker. When he saw two *Hebrews* strive together, he said, *Sirs, you are Brethren, why do you wrong one another?*^d And who knows not what Care he had, what Comfort he took, what Pains he indured, to compose Controversies, to prevent Law Suits, to perswade Peace, to procure Love among Neighbours?

Moses was content to leave the Court, where he might have lived in great Credit and Account, and to employ his Pains for the Good of his Country.^e And who knows not that it was neither want of Wit, or Wisdom to commend him, nor want of Friends to countenance him, nor want of Means to maintain him, that kept *our Moses* from the Court; but a godly Desire to do his Country Good, wherein neither his Purse nor his Pains were at any Time wanting? For did he not many Times, as *Moses* did, *Sit from Morning till Even, to hear the Matters of the People, and to judge amongst them?*^f Till of Late, either his own Experience taught him, or his Friends advised him, as *Jethro* did *Moses*, *Thou weariest thyself greatly, and the People with thee; for the Thing is too heavy for thee, thou art not able to do it thyself alone; prepare thee Helpers, and let them judge the People at all Seasons, but every great Matter, let them bring unto thee, and let them judge all small Causes; so shall it be easier for thee, when they shall bear the Burden with thee.*^g

In the executing of which Works of Justice, howsoever Fear, or Favour, or Gain, makes many fail, or faint, or deal unfaithfully; yet surely, saith God, *my Servant Moses is not so, who is faithful in all my House.*^h And who ever could say of *our Moses*, that in Matters of Justice, or such Causes as concerned the Good of the Commonwealth, either Fear of great Men, or Favour of Friends, could stop his Mouth, or Bribes blind his Eyes, or his own private Passion, or Profit, prevail so far, as to move him to speak, or do any Thing, against the known Truth of the Cause? But as he was singular in Searching out of the Truth, so was he sincere in Judging. I know not whether ever he did see that *Table of Ptolome Arsacides*, which the Emperor *Marcus Aurelius* found at *Thebes*, and was by the same *Marcus* left as a singular Treasure to his Son *Commodus*; but sure me-

† Of *Berry-Castle*, the first Baronet of the Name.

* From the Sermon preached at *Berry-Pomeroy*, in 1613. Dedicated to the Right Worshipful Sir *Edward Giles*, Knt. High-Sheriff of *Devon*; and to his right virtuous and religious Lady, the Lady *Mary Giles*; and printed at *Oxford*, by *Joseph Barnes*, in 1613, in Quarto.

a Exod. ii. 10.

b Psal. xviii. 16.

c Exod. ii. 11. 12.

d Acts vii. 26.

e Heb. xi. 24. 25.

f Exod. xviii. 14.

g Exod. xviii. 18, &c.

h Numb. xii. 7.

thought I could plainly in his Life and Carriage of Matters in the Course of Justice, read the Sum and Sentences which were written in that *Table*, which were these: *I never preferred the proud Man, though he were Rich; nor hindred the Poor, if he were Just: I never denied Justice to the Poor; for his Poverty; nor pardoned the Rich, because he was Wealthy: I never gave Reward for Affection, nor punished upon Passion: I never suffered Evil to scape unpunished, nor Goodness to go unrewarded: I never committed the Execution of manifest Justice to another, neither determined that which was difficult by myself: I never denied Justice to him that desired it, nor Mercy to him that deserved it: I never opened my Gate to the Flatterer, nor my Ear to the Backbiter: I always sought to be loved of the Good, and feared of the Wicked: Lastly, I always favoured the Poor that was able to do little, and God who was able to do much, always favoured me.* This was his Faithfulness in Publick. Neither did it in his *private* Carriage less appear. For which of his Neighbours hath he causelessly vexed? Nay, whom did he ever vex? Which of his Tenants hath he cruelly oppressed? Which of his Creditors hath he craftily defeated? Whom that ever dealt with him hath he deceived? Surely in this faithless Age, *wherein a Man's Hand, or Signet, is better to be trusted, than his Faith and Soul*, he was not fit to Live. He trusted every one, and every one (shall I say) deceived him? No, not every one. He had those with whom he might, with whom he durst have trusted his own Soul, who may now sit down, and Sorrow as David did, for the Death of his dear Jonathan, *Wo is me, for thee, my Brother Jonathan: Very Kind hast thou been unto me, thy Love to me was wonderful, surpassing the Love of Women.* ^k

Another singular Commendation the *Holy Ghost* hath given to Moses, *Moses was a very meek Man, above all the Men that were upon the Earth.* ^l And surely such as heard the Conference, or heeded the common Talk, or observed the Carriage of our noble Moses, know that not many Men will be found more Meek than he. In Conference, who hath ever heard him clamorous and contentious? Or seeking, as some do, rather the Victory and last Word, than the Truth and Verity? Yea, he would rather meekly yield, than multiply Words: So that with whomsoever he did confer, his Mildness made it sweet or profitable. For *where two Men meet together, their Conference, saith St. Bernard, is sweet and profitable: Where one Man is meek, it is profitable; where neither, it proves pernicious.* And therefore it was St. Bernard's Manner (and our Moses had learned it) because he would be sure to retain this Modesty, on the one Side, to be very urgent upon those that in their Meekness would yield much, and to yield another Time to him that urged. And as his graver Conference, so his common Talk did tast and relish much more of Meekness. I have often been vouchsafed his Company, yet I never heard him speak *Evil of Others, or Good of Himself.* But his Carriage was the Map of Meekness. For, besides his lowly and loving Carriage even to the Poorest, would he not quietly rather *indure* two Wrongs, than *complain* of one? Rather suffer many Wrongs, than *return* one? Rather *put up* all Wrongs, than *revenge* one? And had he not the happy Reward of Meekness attending him, even sweet Content of Mind, and a quiet Passage of such Crosses as accompany this Life; whereby he did enjoy both his Rest and Sleep more soundly; and received his Meat and Drink more merrily, and thankfully, than most Men do: So in him we might see it true, that, that which will break a proud and angry Man's Heart, will not break an humble, and meek Man's Sleep. I proceed; Moses was learned in all the Knowledge of the Ægyptians; ^m in this, indeed, Moses did overmatch our Moses: But herein our Moses did overmatch the most that I have known, that having no greater Depth of Learning, he could in any Point both conceive so quickly, and object so acutely, and speak so judiciously, and to Purpose, as he did.

But that which commends all these former Commendations, is the Praise of Moses in this Place, *the Servant of the Lord.* ⁿ And was not our Moses such? For his Soundness and Sincerity in the true Religion and Service of God, and perfect Hatred of Popery and Superstition, all the Country can witness with me. Who hath been more ready to put in Execution those good Laws of our Land, against our wilful Recusants? Who was so great or dear unto him, that he would wink at, in this Case, *which concerns God's Glory, and the Advancement of Religion?* And though in other Matters of Justice, he was as merciful as any Man living, yet in the Service of God, and punishing of Idolaters, his Zeal hath been *hot like* Moses, who, when he saw the People fall to Idolatry, dancing about the Calf, his Wrath waxed hot, and he cast the Tables out of his Hands, and brake them in Pieces, and burned the Calf in the Fire, and ground it to Powder, and made the People

ⁱ Cum annulis magis creditur quam animis. Seneca.

ⁿ Deut. xxxiv. 5.

^k 2 Sam. i. 26.

^l Num. xii. 3.

^m Acts vii. 22.

of *Israel* to drink of it; ^o which godly Zeal of this *our Moses*, made him often say (and methinks I see with what Feeling and Fervency he spake it, when there was none present but myself alone) *that till we might see them handsomly ship'd, and the Sea betwixt us and such as have a Pope in their Heart, neither can we be safe, nor the Service of God pure and sincere.* Neither can the *Country* only witness, but the *King* ^p and Council confirm their assured Perswasion of our *Moses* his Zeal: When in those disastrous, and dangerous Times of the *Powderplot*, they pleased to appoint him to that high and most honourable Office, the *Command* of the whole *Country*, though he had not long before borne the Burden of that Office. What shall I say of his particular Carriage in the Service of God? I have often seen him at publick *Sermons* and *Service*: Sometime in Private we have prayed together, and praised God together. And sure his diligent *Attention* in the one, as unwilling that a Word should pass him, and his devout *Carriage* in the other, gave good Signs of a sincere Heart, not willingly finning, but willingly sorrowing when he had finned. What shall I say more? You see now, and cannot but say, that he was a *Moses*, and *the Servant of the Lord*; yet *Moses was a Man*, else he had not *died*: and subject to his personal Sins, his Faults, his Frailties, which *God* doth punish, else he had not died in the Land of *Moab*.

Thus you have seen both the *Party*, *Moses*, and his *Praise*, *the Servant of the Lord*, and his *End*, *he is dead*, and the Place where, *in the Land of Moab*. And as in their *Lives* you have seen how like they were, so were they in many Particulars like in the Manner of their *Death*. Both died in a *strange* Place, where they were but within *View*, and were now come to take the *Comfort* of that pleasant Country, that *God* had promised and provided for their Posterity. Both died when they were in outward Appearance like to live long. For of *Moses* it is said here, *that his Eyes were not dim, nor his natural Force abated.* ^q And may we not say so of this *second Moses*, whose *Understanding* and *Sight* and *Hearing*, and other *Senses*, might easily be observed to have been more sharp and *quick* than many that have not past half his Years? Was it not much that a Man of his Years, and of so much *Employment*, should have, at his dying Day, neither grey Hair, nor unsound Tooth? Yea, I may say, it was little less than a Miracle, that his vital and natural Powers, should continue even until his dying Day, in that Perfection, when all his vital Parts, as appeared afterwards, were so strangely corrupted, as that if the most learned Physicians had known the State of his Body, as they imagine it hath been these many Years, they could not have hoped, nor conceived, how he should continue so long in that *Health and Strength*, as continually he did. His *Sickness* was but *short*, and (saving some Fits) not very sharp: His Carriage therein (I dare speak it upon the Word of those that were continually with him) very quiet and patient. When the *Minister of God* came to him, to fit him with *Comfort*, and *Confidence*, against the *Terrors of Death*, having prepared himself for this Purpose, he entertained him kindly, heard him attentively, professed he received much Comfort by him, made a *worthy Confession of his Faith with his own Mouth*, and intreated his Company, and Comfort again, as soon as conveniently he could resort unto him. In the mean Time, how his Mind was busied, we may imagine by that worthy Acknowledgement of *God's Love* unto him, when he thanked *God*, *that in all that Time of his Sickness, he had neither a bad Thought, nor a bad Dream.* But Death is now at his Doors, and as he lived quietly and peaceably, so he lays him down like a *Lamb*: Never opened his Mouth to murmur, nor moved any Part of his Body to strive and struggle with Death: But with a deep Groan, as *from a sorrowful and repentant Soul*, sends his Soul into the *Hand of his Saviour*, where now, no Doubt, he rests in Joy.

Died in 1613, and buried at Berry-Pomeroy in Devon.

^o Exod. xxxii. 19.

^p King James I.

^q Deut. xxxiv. 37.



*The CHARACTER of the Revd Dr. ANDREW WILLET, Fellow of Christ's-College in Cambridge, and Prebendary of Ely, by the Revd Dr. PETER SMITH. **



HERE is no Way more expedite of *Instruction to good Life* (as *Polybius* wisely observeth) than by the *Knowledge of Things* past, and of the *noble Acts of famous Worthies*: Their *Histories* are our *Documents*, and their *Honours* our *Incentiments*; whereas, *Fame*, contemned, brings *Contempt of Virtue*. We are not easily moved with *Precepts*, *Examples* are more powerful. Wherefore I have adventured, briefly to sum up a few remarkable *Passages*, of the *Life and Death* of the laborious and learned *Dr. Willet*, whose *Worth*, in the full *Latitude*, cannot easily be expressed; and my *Guide* herein, shall be either certain *Knowledge*, or most credible *Relation*.

It was ever esteemed no mean Blessing to be well descended; and though thy Father's Goodness shall avail thee little, if thou beest not Good, yet it availeth much to make thee Good. Such a good Father had this worthy Man, by Name Mr. *Thomas Willet*, a grave Divine, who in his younger Time, was *Sub-Almoner* unto that Reverend Prelate *Dr. Cox*, Eleemosynary and Schoolmaster unto *Edward VI.* our *England's* young *Josiah*, of most blessed Memory: After whose Death, *Dr. Cox* being in Exile, during the Reign of *Queen Mary*, this Mr. *Willet*, was not only deprived of his Service, but enforced for his Conscience, to forsake his first Promotion in the Church of *Windsor*, and to betake himself to the House of a truly noble Gentleman, who was a faithful *Obadiab*, and hid him in those Days of Persecution. But when *Dr. Cox*, by *Queen Elizabeth*, was advanced to the Bishoprick of *Ely*, his ancient Chaplain then repairs unto him, is lovingly embraced and preferred to a *Prebend* in his Church: And afterward, when a Messenger told the good Bishop the *Parson* of *Barley* in *Hartfordshire* was dead, the Bishop replied, *he is not dead*. And when the Party avowed he was dead, the Bishop again replies, *I tell you the Parson of Barley is not dead, for there he sits*, pointing at Mr. *Willet*, who was then sitting at the Table.

The *Rectory* being thus added to his other Means, did now enable him to do Works of Charity; and as he had freely received, so he freely gave. He remembered that he had been the Dispenser of a Prince's Alms, and still retained a magnificent Mind that Way. His Wife was as nobly minded, and as free. In her elder Years, when her Children were disposed of in the World, her Manner was to call her poor Neighbours in, and feeding them, to say, *now again have I my Children about me*. Thus they laid up Blessings for their Seed, were preserved in perilous Days, and were Instruments to bless our Church with this worthy Ornament of Learning and Piety, *Dr. Willet*.

He was born in that old little City of *Ely* in *Cambridgeshire*. In the Collegiate School of this City, he was instituted in the Rudiments of *Grammatical Knowledge*: And I have heard from the Mouth of his Schoolmaster, that he was the most Industrious of all his Scholars; his Eye and Countenance had the CHARACTERS of *Ingenuity*, and in Quickness of *Apprehension*, Strength of *Memory*, and solid Judgment, he out-stript his Fellows, and so became the Delight of his Teacher. When other Boys, at Hours of Liberty, gave themselves to play, then would he be at his private Meditations: Insomuch, that his prudent Parents, seeing his Intemperancy in the Pursuit of Knowledge, were forced to invent some *Ludicra*, to take him off from his Eagerneſs of his Book.

At about fourteen Years of Age, his Father sent him to the University of *Cambridge*, where he was admitted into *Peter-House*, under the Care of *Dr. Andrew Perne*, then Master of that College, and his Godfather: Not long after removed to *Christ-College*; where meeting with *Downham*, *Perkins*, and other Equals, whom he might have Cause to emulate, he applied himself seriously to his Studies, and proceeded so in the Knowledge of the learned Tongues, and Arts of all necessary Literature, that he might have nothing of these to learn, when he was to teach them to others; of which Proficiency he gave a

* As quoted by Mr. *Barksdale*, in his *Remembrancer of Excellent Men*, printed in 1670, in *Octavo*, Page 53.

publick Testimony, when he was but twenty-two Years of Age, in his first imprinted Book, *Of the Nature and Powers of the Soul.* ^a

Amongst other *Acts* of his in *Cambridge*, this I have heard, that he upon an unexpected Accident befalling a *Proctor* of their College; undertook his Office at the Commencement, and being very dexterous and ready to perform any Thing well upon the Sudden, his *Orations* were such as gained the Approbation and Applause, if not the Admiration of all his Auditors, both their own and Strangers, who knew the Straits of Time wherein he was confined.

After he had spent thirteen Years in that University; his Father, now grown old, resigned his *Prebend* in the Church of *Ely*, which by the Favour of *Queen Elizabeth* (*sede vacante*) was conferr'd upon him. Hereupon he left his Fellowship, and betook himself to the Society of a Wife, of the Kindred of old Dr. *Goad*, Provost of *King's-College*. In this Estate God blest him with a numerous Issue.

His Manner was to arise early in the Morning, and to get half Way on his Journey, before others could get out. He came down at the Hour of Prayer, taking his Family with him to Church (after he was preferred to the Rectory of *Barley*, upon the Death of his Father) there *Service* was publickly read, either by himself or his Curate, to the great Comfort of his *Parishioners*, before they went out to their daily Labours. Prayers being ended, he returns unto his Task again until near Dinner Time: Then he would recreate himself a while, either playing upon a little *Organ*, or sporting with his young Children; and sometimes he would use cleaving of Wood for Exercise of his Body: At his Table he was always pleasant to his Company, telling some pretty *Apothegm* or facetie Tale, and seasoning it with some profitable *Application*. After Dinner, his Custom was to refresh himself a little, sometime sitting in *Discourse*, sometime walking Abroad, and now and then taking some View of his Husbandry: After which, straightway to his better Employments again, till Supper Time: So that commonly (without extraordinary Avocations) he spent no less than eight Hours a Day in his Study.

By which long continued Course he had read the *Fathers*, *Councils*, *Ecclesiastical Histories*, &c. and published Books to the Number of thirty-three (besides nine more unprinted) He hath much Variety of Matter in his larger sixfold Commentaries, where he hath collected, and judiciously disposed those Things which you have scatteringly, in many several Books, and saving the Reader's Cost and Pains, hath moulded up together the choicest Flour of Commentaries old and new, that appear upon those Parts of the Scripture: But his *Synopsis Papismi* carrieth away the Prize before all other Writings, wherewith Dr. Willet hath adorned our Church; being now the fifth Time (and that by special Commendation from his royal Majesty) published. Justly is he numbred by Bishop Hall (sometime his Colleague in the Service of Prince Henry) among those Worthies of the Church of England, to whom he gives this Elogy, *The British Clergy are the Wonder of the World.* ^b

Amidst all his Pains of Writing, and his other Studies, he never omitted his usual Exercise of Preaching. In his younger Time, he read the *Lecture* for three Years together in the Cathedral Church of *Ely*; for one Year in *St. Paul's*: In both, with singular Approbation of a most frequented Auditory. Sometimes he preached in *Cambridge* (both *ad Clerum*, and *ad Populum*) discovering himself to be the only Man, whom the Country had not stained: ^c And therefore, at his last Degree, was chosen to answer in the *Divinity Act*.

This being over, he returns to his People again, daily teaching them, and instructing them in a plain familiar Way; applying himself to their Capacity: And though he knew how to turn his Tongue to a Courtier's Ear, yet he more affected the Simplicity of plain Preaching. And always in Denunciation of Judgments, he would put on the Bowels of Compassion, and the Spirit of Meekness; sugaring every bitter Pill (like a wise Physician) that it might go down the more pleasantly: Neither were his Labours in vain, enjoying such a People, as received his Instructions with Delight. For there was a sweet Harmony between the Life and Doctrine of this Reverend Man, whether we look upon him as at Home, or as Abroad with others.

It was my Happiness to make Abode under his Roof: His House was a little Model of a Church, and House of God: Here Morning and Evening Sacrifices were offered unto God daily: His Children after Supper, read some Part of Holy Scripture, and he required of every one present, that they should remember some one Sentence or other; and afterward he himself, as he thought convenient, would rehearse the same again; adding some Exposition, and now and then some Application to them. Together with these private Exercises of Pi-

^a De animæ natura & viribus.

^b Stupor mundi clerus Britannicus.

^c Quem rus non infuscavit.

ety, no Man more religiously observed the publick Congregations than he did, continually calling upon his Household to follow him to God's holy House, where especially he is to be worshipped. Besides, his Endeavour was, to order his Family like a little Commonwealth: He had his *Laws* and *Ordinances* set up in *Tables*, directing his Family in their several *Offices*, and *Duties*, both *Oeconomical* and *Moral*; and in all these Things, so much as might become his Place, he made himself an exact *Pattern* and *Example* to them all.

It may be some searching Eye may hap to spy out one trained up under his good Discipline, who yet peradventure groweth not after the Seed first sown in him. It is a blessed Gift of God to have all good Children, but every Man, nay, every good Man, cannot enjoy it. St. Austin saith well, *Though I keep a watchful Discipline over my House, yet am I but a Man, and they are Men that live under me; neither dare I arrogate to myself, that my House should be better than the Ark of Noah, where yet amongst but eight Persons, there was one Reprobate found; or better than the House of Abraham, or Isaac, or Jacob; or better than the Family of Christ our Lord, where was one Judas; or lastly, better than Heaven, when the Angels fell.* Truly, when I call to mind his many Blessings of his Children, I may use the Words spoken to the Mother of St. Austin, a little varied, *It cannot be, that the Son of so many Blessings, should perish.*^d

As for his Charity to others, he entertained two of his nearest Allies, being fallen into some Want, at his own Table many Years, and maintained for the most Part a Son of either of them at the University. It was usual and annual with him, to give a Dole of Bread unto the Poor on the Coronation-Day, and on the Powder-Treason. At Christmas he gave Corn to some of the Poor of his Parish, to others Money, to others, yea, to all the rest of his Neighbours, liberal and loving Entertainment. In the Time of Harvest, when the Fields were crowned with God's Blessings, he would scatter of his Heaps with a full Hand, and a chearful Heart among the Gleaners, who rejoiced at his coming into the Field. If he set any one to Work, no Master paid more freely; nor more speedily, than he: If the poor bought Corn of him (as they did often) they were sure to gain both in Price and Measure: If he bought any Thing of them, he would give them more than they demanded; and his Substance increased with his Bounty.

Had any of his Neighbours Suits and Troubles Abroad, he was their Counsellor, whom they always, even the Meanest, found easy of Access, and as friendly to be spoken with: Had they Need of the Assistance of some great Persons, he would intercede for them, either Personally, or by Letters: Had they Fars and Janglings among themselves, he would call both Parties, and handle them so with mild and courteous Speeches, that he would soon compose their Differences. And such was his Humility, that he would condescend to any Office for their Good: Himself would sometimes write their Bills and Bonds, and other Instruments, to save them Expences. And such Things being ended, he would return with great Alacrity to his higher Contemplations. Lastly, for the Town of Barley, where he lived, being not able to do what his Heart desired, he gave out of a little Tenement, which he bought, twenty Shillings per Annum to the Poor for ever; and perswaded some other his richer Friends, to a greater Liberality to this same Town. He was indeed a powerful Perswader to Works of Piety, but in none more than in soliciting that old Gentleman Mr. Sutton, to that heroick Work of his, in the erecting of his Hospital; whom he earnestly desired, not to be like that Antigonus, surnamed the Future-giver, but to do something in his Life. And Doubtless, he, during Life, projected that, which, after Death, was honourably effected.

He studied chiefly to do Good unto poor Ministers, not only by his private Bounty, but he prevailed with the Dean and his fellow Prebendaries of Ely, to grant considerable Augmentations for three poor Vicars, out of the Improvements belonging to that Church: And he induced old Mr. Castell, to yield out of his Impropropriation of Tadlow, ten Pounds per Annum, to the better Maintenance of the Vicar of that Town.

The Exercise of Hospitality, was even Hereditary to him from his Parents. This Abraham so loved, nay he loved still, saith Chrysologus, *That he would scarce think himself happy in Heav'n, if he were depriv'd of the Use of it, if he may not have Lazarus lie in his Bosom:* And Synesius saith, *By being barbarous, he entertained God himself.* So this liberal and godly Man (whose Doors were open to any Worthy of Entertainment) enjoyed the Comfort of many happy Guests, some of them Strangers, Men of other Nations, who having heard the Fame of him in their own Countries, travelling to see this Land, have in their Way resorted to his House, as ambitious of his Acquaintance: But sometimes his Goodness was abused; as once by a Jew, entertained in his House, and seemingly con-

^d Fieri non potest, ut Filius istarum benedictionum pereat.

verted, calling him *Father*, and pretending to desire *Baptism*; but when the Time of *Solemnity* was at Hand, the *Jew* vanished, and ran away without returning Thanks to the *Doctor* for all the Courtesies received. Another *Impostor*, a *Roman Catholick*, begged his Prayers and Instructions, and humbly desired upon *Repentance*, to be admitted to the *Holy Communion*; but when the Time came, this *Guest* appeared not, and was seen there no more. A third *Intruder* was a *Separatist*, who seemed a long Time *inclining*, but at last *sequestered* himself from every Exercise of Piety used in the *Family*; and, though he must be present at *Grace*, for Fear of losing his *Dinner*, would not so much as *uncover his Head*: Which being observed by the *Doctor*, *Grace* being ended, he snatch'd his *Hat* from his Head, and thrust him out, saying, *He shall not lodge, or eat, or drink with me, that will not give God Thanks with me.*

It happened about the End of *Michaelmas Term*, Anno 1621; some Occasions having called him up to *London*, in the Midst of his Way Homeward; his Horse stumbling, both Horse and Rider fell to the Ground; in which Fall his right *Leg* was broken: Being lifted up, and set upon his Horse again, he rode on a little to a Town called *Hodsdon*, where he turned into an Inn, and sent for a *Bonesetter*, by whom after his Leg was set, he was directed to keep his *Bed* ten Days: Unto which Direction he willingly submitted, resolving to make that Place his *Study* for the Time: And I had almost said, his *Pulpit* too, &c. Thus he continued all the ten Days, when (*December 4.*) after the Singing of *Psal.* 146. having Occasion for some Ease to stir himself a little, he suddenly fetch'd a deep Groan, and fell into a *Trance*. His Wife presently crying out for Help, and presently some came in, and upon Means used, he began to rouse himself a little, and to look about: And then uttered these his last Words, wherein he breathed out his Soul, *Let me alone, I shall be well, Lord Jesu.* Next Day his Body was conveyed by Coach to his Town of *Barley*, and on the third Day there honourably interred. After the *Funeral* was over, I remember well, how the several *Lecturers* of *Royston* in their Courses, for a long Time after, making some worthy *Commemoration* of their Friend departed, bewailed the Loss of him, and besprinkled his *Ashes* with their Tears before the People.

Died at Hodsdon in Hertfordshire, December 4, 1621; and buried at Barley in the same County, the 6th of the same Month, aged 59 Years.

The CHARACTER of the Right Worshipful Sir EDWARD GILES, Knt. of Bowdon in Devon. *



SIR Edward Giles, Knt. was born at Bowdon, in the Parish of Totness, in Devon; and being of an active and vigorous Spirit, he could not be confined within the Compass of an Island; wherefore leaving, when yet but young, his Father's House, and native Country, he travelled beyond the Seas, and the Low-Countries at that Time being the Scene of War, and the Academy of military Discipline, he entred himself a Soldier, and trail'd a Pike in her Majesty's Service, Queen Elizabeth of glorious Memory there, for several Years together.

Near upon, or soon after her Decease, he returned into England; and being now an accomplished Gentleman, and having obtained Reputation for his Conduct and Behaviour Abroad, he was taken Notice of in the Court of England, when he came Home; and tho' then but young, and his Father living, yet had the Honour of Knighthood conferred upon him by King James I. at the Time of his Coronation, Anno 1604.

Soon after this, Sir Edward returned into his own Country, where his Father, more jocularly than seriously, received him with great Ceremony; saluted him with his Title of Sir Edward Giles at every Word, and by all Means would place him above him, as one dignified with the more honourable Degree; until at Length, enquiring of him, Sir Edward, pray tell me, said the old Gentleman, who must discharge the Fees and Charges of your Knighthood and Honour? Being answered, That he hoped he would be pleased to do that. Nay! then, says the old Gentleman, come down Sir Edward Giles, and sit beneath me again, if I am he that must pay for thy Honour.

* From Mr. Prince's Worthies of Devon, and Dr. Barnaby Potter's Dedication of his Sermon at the Funeral of Sir Edward Seymour, Bart. whose CHARACTER was before inserted in Page 485. a Sir W. Pole's Ms. of Dev. in the Kts. of K. Ja. I.

The good old Gentleman deceasing, Sir *Edward* coming full, and whole, into a fair and flourishing Estate, lived in great Reputation at his Seat at *Bowdon*; and in the 11th Year of King *James I.* the whole Power of the County of *Devon*, was put into his Hands; in which honourable Office, he was so generous, and noble, in his Liveries, Expences, and otherways, that tho' in other Instances of Greatness, he excelled most others of his Rank and Quality, in this he excelled himself.

He was always returned one of the Burgeses to serve the Town of *Totness* in Parliament, in every Election, during the Reign of King *James I.* and King *Charles I.* unto the Time of his Death; wherein he always approved himself a good Subject and a true Patriot, in the right Notion of the Word, not serving the Country to the Disservice of the Crown, but he had an equal Eye to the Right and Interest of both, giving to *Cæsar* the Things that were *Cæsar's*, and to the Country, the Things that were the Country's.

How great his Regard and Concern for Religion was, the best Ornament of a Gentleman, is partly to be inferred from his entertaining, in his Family, of that eminently pious and learned Divine Dr. *Barnaby Potter*, afterward Lord Bishop of *Carlisle*, whom he presented to the Benefice of *Dean-Prior*. In grateful Testimony of the Sense of his Obligations, Dr. *Potter* dedicated unto Sir *Edward Giles*, and his Lady, a Sermon he printed, which was preached at *Berry-Pomeroy*, at the Funeral of Sir *Edward Seymour* of *Berry-Castle*, the first Baronet of the Name; wherein he makes mention of the pious as well as generous Disposition of this his great Friend, in whose House at *Bowdon* he at that Time sojourned, while he was Lecturer in the Town of *Totness*, in the following Words, as they are extracted from the said Dedication, and which will further serve to illustrate his CHARACTER, viz.

RIGHT WORSHIPFUL,

" I HAD rather the World should condemn me as unjust, and the whole University as
 " unlearned, than you should so much as think me unthankful. For since you first
 " fetch'd me from the Bosom of my Mother the University, and ever since with extra-
 " ordinary Kindness have harboured me in your House, that Countenance you have conti-
 " nually given to my weak Ministry, that Comfort I have taken from your continually
 " frequenting the Means of Salvation, the Preaching of the Word, and your willing Con-
 " formity unto it, that extraordinary Respect which I have found, not from yourselves
 " only, but for your Sakes from the most and best of the Country about you, whither I
 " came as a Stranger, may justly challenge a greater Return of Thankfulness, than these
 " few indigested Meditations; which, as they were first preached, and now published at
 " your earnest Entreaty (whose Will should be worth a Command to me) so must I now
 " entreat that they may pass under both your Patronages, whose very Names, for the
 " Love you have of all Sides from all Sorts in your Country, will quickly procure them a
 " quiet Passage. " *From your House at Bowdon, Aug. 24, 1613.*

Your Worships to be commanded BARNABY POTTER.

Sir *Edward* married *Mary*, the Daughter and sole Heir of *Edmund Drew* of *Haine*, Relict of *Walter Northcot* of *Uton*, Esq; but having no Issue by her, he endeavoured to preserve his Name, and Family, by his Uncle's Son, who married a Daughter of the honourable Family of *Carew* of *Bicklegh*, by whom he had several Children, tho' not one Male among them all survives. What is very remarkable, so generous was Sir *Edward Giles*, tho' but to a Kinsman, that he settled upon him, in his Lifetime, the Barten of *Bowdon*, and the Mannor of *Askprington*; and removing his own Family from thence, to make Way for him, he retired to his House at *Dean-Prior* aforesaid, where he spent the Remainder of his Days; and departing this mortal Life in the Year of our Lord God 1637, he was interred, Dec. 28. in the South-Isle belonging to that Parish-Church; where in the Wall, over the Chancel-Door, is erected to his Memory, and his Lady's, who was there buried also, Jan. 26, 1642, a very fair Monument, viz. The Statue of the Defunct cut in Stone, cloathed in Armour, richly gilded, kneeling on a Cushion of the same, before a marble Desk, with his Hands erect, in devout Posture. On the other Side of the Desk, is the Figure of his Lady, cut in Stone, in mourning Habit, upon her Knees also, with her Hands lifted up.

On either Side are two Pillars of polished Marble, with gilded Capitals; and over all, his Coat of Arms, with Crest and Mantling, cut in Stone. Beneath, in two fair Tables of black Marble, was an Inscription in Letters of Gold (compos'd by the Reverend Mr. *Herrick*, at that Time Vicar of *Dean-Prior*) now almost washed out by the Spunge of Time; but will be preserv'd among the other *Epitaphs* in the APPENDIX.

*The LIFE, DEATH, and CHARACTER of the R^t Honble
the LADY ELIZABETH LANGHAM, by SIMON
FORD, D. D. Vicar of All-Saints in Northampton,
and afterwards Rector of Old-Swinford in Worces-
tershire. **



HE Descent of this eminently pious Lady, was from a *noble Family*, the House of *Huntington*, the Earldom whereof, hath continued long in the Name of *Hastings*, and, in the Person of her Brother, sets its Foot upon the seventh Round of the Scale of Honour; yet this humble Lady was never known, either in Word or Deportment, to shew any Elation of Spirit upon that Account: Nor was she ever observed, with Regret, to behold herself exceeded by the vain Pomp, and more splendid Retinue of Diverse, that were inferiour to her in Quality. Yea, when her Husband, Sir *James Langham*, sometimes modestly excused the Tenuity of the Condition she had espoused (by marrying where she found an Heir in Being to a great Part of his Estate) in Comparison of what she descended from: She would interrupt such Discourse, professing the high Satisfaction she took to find herself in such a State of Life, wherein she had both Liberty and Assistance to the Works of severe Piety; and withal, the Addition of an honourable and comfortable worldly Competency.

Her Education was in a School, or rather *Academy* of Learning, and *Nursery* of Virtue, namely, the constant Inspection and converse of her vigilant Mother, the Countess of *Huntington*, from whose great Parts and Graces, she was formed into a more *than ordinary Woman and Christian*. Under her (mostly) she enjoyed an Education in a *religious Retirement*, which she often took Notice of, and blessed God for, as that which not only secured her from the Knowledge of Vice, by domestical Examples (no such Thing daring to appear under that noble Lady's Government) but also removed her from the very News of those Evils, *which* were acted Abroad: So that she had the Happiness to be ignorant of the Viciousness of other great Personages, even by Hear-say.

As for *those Principles*, that might qualify her for a *virtuous Life*, as she had the Opportunity of learning them from the Practices of those with whom she conversed, so (chiefly) from *the grave and frequent Instructions of her Lady-Mother*, who, that the whole Compass of her Duty might be the more easily and firmly imprinted in her Memory, took the Pains to digest all into Verse, whereby she the more easily insinuated them into the Hearts, and Heads, both of this, and her other Lady-Sisters.

By this Means it pleased God, that the Mother had much Comfort in all her Daughters; but especially in *this Lady*, whose Soul was *so pliable and ductile* to receive the Impressions of *so excellent a Stamp*, as appear'd by the proportionable Improvements, *which* she attained in every Stage of her Life; as we shall hear by what follows.

1. For her *Childhood*, *which* tender Age, had something of rare Excellency in it, besides the Presage of *what* it promised for the Future. St. Paul himself noted it as a rare Thing in young *Timothy*, that from a *very Suckling* he had known the Scriptures.^a Nor was it less to be noted in *this excellent Lady*, how early the Seeds of true Piety and Devotion put forth and shewed themselves: Not only in the Blade, but Blossom also, and Fruit; insomuch, that from a *Child*, such Impression of the Fear of God, possess'd her Heart, as made her a diligent Performer of religious Duties, and a strict Observer of the Lord's Days, even to a Degree of Exactness, beyond most Persons, and yet not beyond the Rule set down; ^b insomuch, that she would neither Discourse, nor willingly hear others discoursing of any common ordinary Matters upon *that holy Day*. And as she grew to more Capacity, so to *this* negative Strictness, she added a positive Conformity to the Rules of severest Godliness: Not only by a diligent Hearing of the Word preached, but digesting it by Meditation and Conference; being no less studious (on that Day especially)

* From the Sermon preached at her Interment, and printed at London in 1665; in *Oleat*.

^a 2 Tim. iii. 15.

^b Isa. lviii. 13.

to learn the *Mysteries of practical Godliness*, than in those of the rest of the Week, to furnish herself with what other Knowledge tended to civil Accomplishments.

She was also from her Infancy, ever conscientiously dutiful, and *obedient to her Parents* (yea, to the very smallest *Punctilio's*) wherein so ever she had the least Intimation of their Pleasure: Infomuch, as her Lady-Mother, upon a special Occasion, perceiving her, from the Misapprehension of some Advice she gave her, to be more affected than she desired, was fain to expound herself to her, and to give *this* as a general Rule to her, *That sundry Things, which she had spoken to her, were never intended as peremptory Commands, but only as Advices and Counsels, which, in Things of Indifferency, must not be overcharged.* Yea, her Lady-Mother hath been heard to say, *That she was the Child that never offended her in all her Life.*

As she grew to more Maturity of Years, she was observed to be precise in Justice and Exactness of keeping her Word; *which, that she might be the better enabled unto, she was very circumspect and sparing of making Promises, and not lavish of Discourse; a Quality, which undoubtedly kept her from much Sin, which is not wanting in Multitude of Words; c which also contributed much to her Perfection, which (as the Apostle St. James tells us) doth much consist in the Government of the Tongue. d* She spake much with herself, and little unto others; infomuch, that a noble Person, of a very discerning Judgment, and no less a severe Piety, who had the Advantage of being a Witness to almost all her Life, hath been heard to say, *That she believed this Lady had the least Account to give for Words, of any that ever she knew.* Yet she laid not *this* Restraint upon her Tongue, for want of Abilities to Discourse, or for want of Matter to Discourse of: For she had great intellectual Accomplishments, and those improved by much secular Learning, whereby she was enabled to converse with Persons of eminent Scholarship.

She was exceeding *modest*, and decently Grave in her *whole Behaviour*; not from any Dulness of Constitution, nor Affection of *morose* and reserved Virtue; but from a just Apprehension, how unagreeable to an exact Strictness of Life (which she had designed for herself) and how unconducting to the Reputation of her Sex, a *too sanguin* Deportment is often found: Yet that she was not *Cynically* averse to a decent and convenient Degree of Affability and Courtesy (a Virtue which was also very conspicuous in her) appeared, in that she used to receive the Visits of the meanest of her Neighbours with very great Kindness, and would converse with them with a great deal of becoming Condescension: And as any of them appeared to her to *favour more of Godliness*, she would (upon Occasion) add a decent Proportion of Familiarity: For she studiously declined to admit any *into her Bosom*, but such as by exact *Observation*, she found to answer that CHARACTER of *Worth*, by which she first valued herself, and then chose her intimate Friends, namely, *not Greatness but Goodness.*

This her *Courtesy*, she extended to all Sorts of Persons, even to such whom we look down upon with a supercilious Countenance, to wit, *whose* Necessities made them *Petitioners to her Bounty*: For even such she entertained with great Affability: So that what was once said of *Titus the Roman Emperor*, might be truly said of her, *That no Person departed out of her Presence discontented*: Yea, even to those to whom she denied her Alms (and some Persons are not meet Objects for a discreet Charity) she would so handsomly reprove, for not using their bodily Abilities, to get more honest and more creditable Bread, that they seemed to go away no less satisfied with her prudent and *seasonable Counsel*, than they would have been with her Alms.

Her inviting *Countenance*, did *so embolden the Poor*, to implore her Help and Patronage; her compassionate Heart rendered her *so sensible of their Conditions*, and her Prudence *so* enabled her to manage their Causes, that as she was *most* frequently employed in many of their important Addresses, to several of her Relations, on whom they depended; so she prosecuted their Suits in such a Manner, that mostly she proved successful, meeting with such a Blessing from God upon her charitable Endeavours, as the Justice of the Causes in which she engaged might warrant her to expect.

Her very Servants had a Share in the Obligingness of her Conversation; for tho she well knew her own Quality, and could keep them at a convenient Distance, yet she attempted her Carriage even to them, with so much Mildness, that she was never observed to let fall a hasty or passionate Expression to any of them, tho sometimes she was much provoked thereunto.

She was of so innocent a Deportment, even from her Childhood, that one, of Capacity enough to observe, and of Integrity enough to clear the Relation from the least Suspicion

of Flattery, gives her this CHARACTER; *That during the Space of ten Years, wherein she lived in her Mother's Family, she could never observe any intemperate Word or Action; or any Thing, which, if all the World had been acquainted with, would have in the least tended to her just Diminution or Disparagement.*

She studied much how to gratify the Tempers, and to content the Dispositions and Propensions of those with whom she conversed in all lawful Ways; insomuch, that she hath been often observed to deny herself for to please others, according to the Rule of the Apostle St. Paul.^e And this Quality rendered her, even in Matters of Argument (which she wanted not Abilities to manage to good Purpose) not obstinately tenacious of her own Opinions, but obligingly compliant to the Judgment of others, where Conscience of Duty required not the contrary: And this she did, that she might give Offence to none, but be (as far as possible) *profitable to all*; which was the more observable, *because Owners of great Parts, commonly affect a Dictatorship in Discourse.*

These Qualities rendered her of an excellent Composition for a Friend, and accordingly, a rare Friend she was. She indeed did not rashly admit any to the Honour of her Bosom Acquaintance; but having once lodged any there, she was candidly free and open in communicating what her Judgment (which was always riper than her Years) suggested to be most for the Profit and Advantage of their Souls Concernments, whether Advice, Comfort, or Reproof: For which last, she always reserved a Liberty, even towards her choicest and most intimate Friends, which yet she constantly managed with Abundance of winning Meekness and Tendernefs: And so severely conscientious was she in the Discharge of this truly friendly Office, that having frequent Occasions to receive Visits from, and to return them to Persons of her Acquaintance, that made the Reverend Names of Jesus and Lord, Interjections in their ordinary Discourse, that she made it a Case of Conscience, *Whether she did not greatly Neglect her Duty in not reprovng them for it.*

And that she might not appear more rigid unto others, in this Kind, than she was to herself, her own Life was a Comment upon that Text, *See therefore that ye walk circumspectly, &c.*^f For so exactly did she walk, that her Care was to avoid not only what she condemned, but what she did but suspect in the Conversation of others; insomuch, that her Conscience would not permit her to pardon herself what her Charity taught her to indulge in others.

And indeed she was always of a tender and delicate Conscience, sensible of the least and smallest Sin, or but probable Appearance of it; amongst which take these two Instances (of many others that might be given) *That in her younger Years, she addressed herself to her Governess with Tears, intreating her to forgive her, for that in her very Childhood, she was conscious that she had been defective in Affections to her; for she thought that she did not then love her.* A Fault (surely) which others are far more Guilty of, and yet are less troubled for it. Another Time, in her more mature Age, when she had mildly enough, threatened a Child, over whom she had some Inspection committed to her, that if she did not such a Thing, she would not love her, she presently recalled that, as too hard a Word, saying, *Alas! God deals not so with us, notwithstanding our continual Disobedience.*

As a Friend, she observed, that Exchange of Kindness, is the Fewel that feeds the Flame of mutual Affections, and keeps it from burning dimly, or going out, and therefore that it was a Nourisher of Ingratitude: And she accounted it the greatest Solecism in Friendship, to be suspicious in receiving, or parsimonious in returning Kindnesses; and therefore what of this Nature she received, she would not (tho sometimes possibly there were probable Grounds so to do) interpret it amiss; professing that she abhorred the Suspicion of a Design in Kindness, as the very Bane of Gratitude: And in her Returns, she was always nobly obliging, as studying rather to stand in her Friends Book, a Creditor, than a Debtor.

We heard something before, of her Devotion as an early Blossom: But it had not the Fate that usually befalls such Precocious Flowers, to be blasted and fall off before it come to Maturity; for as she grew in Years, she grew also in Grace, and in Acquaintance and Communion with God, and kept a constant Correspondence and Intelligence with the Court of Heaven; which heavenly Trade, she followed so close, that her Lady-Mother, whilst she was under her Government, observing how she laboured at it, more than the Constitution of her Body could well bear; and being afraid, lest by overstraining the Bow, to reach the Mark she aimed at, she might be in Danger of breaking it, once in a friendly Manner, told her, *That if she intended to hold on that Course, she was not fit to live in this World.* To which this humble Lady (probably reflecting upon herself that Term of Un-

^e Rom. xv. 2.

^f Eph. v. 15.

fitness to live; in another Notion than it was meant) answered with much Meekness, *No indeed, Madam, I confess, I am not.*

When she was married, she abated not of her Devotion, and thereby rendred herself a singular Instance of Exception, to the Difference which the Apostle St. *Paul* puts between a *Wife* and a *Virgin* (and which the *Romanists* make so much use of to advance a *vowed Virginity*, which Invention of theirs, they prefer before Marriage, an Institution of God.) ^g We may better judge of her Devotions by the Proportion of Time which she assigned for them every Day; and her constant Retirement for that Purpose, were answerable to *Daniel's* thrice a Day. ^h And since the Decease of precious Sister-in-Law (Dr. *Langham's* Wife) who died some Weeks before her (as if hereby she had taken the Alarm to prepare for her own Dissolution, *shortly to follow*) she more than doubled that Proportion, even to *David's* seven Times a Day. ⁱ

In her Devotions she busied herself, *not only in secret Prayer and Meditation*, but also in constant reading and studying of the *sacred Scriptures*, which always took up a considerable Part of her daily Hours of Retirement, together with her reading of something or other of the Writings of some learned, practical Divines, with which Books her Closet was well furnished. She also made it Part of her Task to read over one Sermon a Day, mostly out of her *Note-Books* (for she constantly penn'd the Sermons which she heard) by which Practice of hers (which she learned from the Mention of the like in the Life of the young Lord *Harrington*) and by frequent Inculcation, she fixed in her Memory all that she heard, and had it in Readiness, *for the Direction of her Conversation*, whensoever she had need to make use of it.

Some, it may be, hearing how great a Part of her Time she spent thus in Secret, may be desirous to know, what Time she could allow for trimming and adorning her Body: Or haply may suspect her to have been some strange deformed Piece, who being saln out with her Glafs for telling too much *Truth*, had neglected all Care of auxiliary Handsomeness as meer lost Labour; and that she addicted herself to the beautifying of her Soul, out of Despair of ever rendring her Body tolerably handsome, much less beautiful. To satisfy therefore such as may entertain such Thoughts, they may be informed, *That her Person was such, as to a decent and middle Pitch, accompanied with a just Proportion of all Parts, wanted not a Face, whose amiable Lineaments, might, by the ordinary Artifices of that Kind, have been advanced to the Reputation of a Beauty, had she thought fit to have made use of them.* Yet she neglected not to bestow upon it so much Time and Pains (after the necessary Concerns of her Soul) as Decency required, tho haply not so much as Curiosity (had she studied it) would have called for. And this may satisfy such *Questionists*.

To this Proportion of *constant Devotion*, which she tasked herself for every Day, if we add her great Care to fill up all the rest of her Time in profitable Converse, we cannot but *look upon her* as a great Example of that Command. ^k For she did *buy Time out* (as the Word signifies) of the Hands of those Waiters of precious Minutes, which buy it all up, even from the most religious Employments, to lavish it out in *Pastimes* and *Recreations*.

But we left this excellent Lady pursuing her daily Design of acquainting herself with God, in her set Hours of Devotion; accounting it (as she said) a singular Mercy that the great God of Heaven and Earth, would vouchsafe his Creatures such plentiful Discoveries of himself, both in the Books of Nature and Providence: Yea, and beyond both those, in his *written Word*: And therefore she prized them all, but the last especially, with an infinite Affection; insomuch, that she often rose early in the Morning to read and meditate therein: Nor would she, when she was engaged in that *holy Work*, suffer any Interruptions how necessary soever, without evident Signs of Trouble and Discomposure, till she returned to her *beloved Bible* again: Yea, towards the very *Book* itself, out of her Love to the *excellent Matter* contained therein, she expressed such a Respect, that she resented, with a pious Displeasure, any undecent Usage of it, or careless throwing of it among *other ordinary Books*.

She had an *high Esteem* of every Part of the *Holy Bible*; yet there was one Part of it, namely, the *Book of Psalms*, which she seemed to be most passionately affected withal. This her Affection she shewed by reading, or causing to be read, one or more of them constantly at her Hour of Repose in the Evening, which by Meditation and Discourse, she used to improve, to her own Benefit, and theirs that were about her.

And in her Bed, she was *wont to lock up* her Lips, till Morning, with the Repetition of some one *Psalms*, that she had by Heart, to which, having added some pious *Ejacu-*

g 1 Cor. vii. 34

h Dan. vi. 10.

i Psa. cxix. 164.

k Eph. v. 16.

lations, with wonderful Fervency, she usually dropped a Sleep in some holy *Extacy of Devotion*. And as she shut up her Lips, and Heart too, in this Manner, at Night; so she constantly opened them again in the Morning, with *the same golden Key*.

These, *her set Devotions* (probably) she methodized usually according to her own *Discretion*; yet did she not so tie up *herself to her own designed Order*, as not to leave to herself a Latitude, upon any *extraordinary Occasions*, to vary as they required. This appeared in that upon the solemn great *Festivals*, at least so observed in our Church, she would accommodate them to those *Seasons respectively*.

In the Course of her *Life*, she was precisely careful to avoid all Manner of Sin; and very solicitous in all *Emergencies*, that were of Consequence, to understand what her Duty was, that so she might practice it according. For as she made *God's Testimonies her Delight*, so did she make them *her Counsellors*; ^l inasmuch, that she never determined any doubtful Occurrence without great *Deliberation*, and the best Advice she could procure. But especially after her Marriage, she made frequent Use given by the Apostle St. Paul, when she desired to learn any Thing, to ask her Husband. ^m And indeed, herein was she singularly Happy, in being by God's good Providence directed to such an Husband, as abundantly answered that CHARACTER given by another Apostle, *dwelling and conversing with her as a Man of Knowledge*. ⁿ One who was very able, and no less propense, to entertain such Kind of Converse, especially with so near a Relation, as the Wife of his Bosom. And herein, indeed (besides the Advantage which, by this Means, she reaped to herself) she highly gratified him, by supplying him with Opportunities of an Employment, which was so suitable to his own Genius and Disposition: And withal, she herein practiced the Advice given her at her Marriage by her prudent Lady-Mother, to make herself fit Conversation for her Husband; whereof this is a notable Instance, That if at any Time, in her solitary Discourse with her Husband (with which Kind of Converse she was much delighted) there had happened a Cessation on both Hands, for a little while, she would be presently apprehensive of the Loss, and would desire him not to let her Time pass unimproved; but either to renew the Conference, or to read some good Book to her.

And yet (so eager she was of improving her Talents by all good Means) that she did not alone make this Advantage of his Society: but also she constantly attended the publick Ordinances, from a due Respect unto which she was too weighty a Christian to be unsettled by the pitiful Prejudices of those giddy Times. And that she might make the best Improvement of the Presence of God's Ministers, whose Lips God hath appointed to preserve Knowledge, she would, according to his Command (in private Conference, when Occasion was offered, as well as by publick Ordinances) seek the Law at their Mouth. ^o

An Instance whereof, of special Remark, was this, That when she met with any Divines of Note, at her Father-in-Law's [Sir John Langham's] Table, with whom, from the Time of her Marriage, till her Death, she continued (and that plentiful Table was seldom without Divines of Note) she would request her Husband, to set on Foot some profitable Discourse, which might minister to the Company, Advantage of their Presence and Converse; professing, that she judged it altogether absurd, and incongruous to Reason, as well as Religion, that Physicians, and Lawyers, should be so ordinarily entertained, with Discourses proper to their respective Functions, and that Divines only should be treated with Things out of the Verge of their Profession; indeed, with Matters altogether heterogeneous and extraneous to the Sphere of their holy Calling and Office.

Such as we have heard was her Devotion towards God; and she had learned as well her Duty towards her Neighbours, which she made to appear in every Relation and Capacity.

When by her Marriage, she was to be transplanted into her Husband's Family, her Lady-Mother failed not to give her such Instruction, which, as Maxims of Duty, she constantly practiced in a just Proportion to all her Relations. For;

The first Place in her Affections she gave to her Husband, whom she to intirely loved, that she hath been heard to profess, that she could even die for him: And this her Love, she expressed in an eminent Degree, by her dutiful Compliance with whatsoever she observed to be acceptable unto him: For she never received the least Intimation of his Pleasure (tho delivered in the Terms of a Request) but it found with her the Force of a Command, with which (waving her own Opinion in Case of Difference from his) she always respectfully complied; inasmuch, that no Instances of conjugal Happiness in others, ever minded him of any Deficiency in his own, but rather produced a greater Complacency in his so great Felicity, whilst he found himself happy in his own Choice, even beyond the most eminent Examples.

^l Psa. cxix. 24.

^m 1 Cor. xiv. 35.

ⁿ 1 Pet. iii. 7.

^o Mal. ii. 7.

And not only *her* Love and dutiful Deportment, but *her rare Learning* also, rendered *her* to be a meet Help for him, as being *thereby* made capable of conversing with him in Points, both of *Divinity* and *Humanity*, and that *very* knowingly and judiciously, and that in more *Languages* than one; for *she* was able to make Use of learned Authors in other *Tongues*, not needing *the Help* of *Translations*.

And notwithstanding (which, in an Accomplishment wherein *she* so much exceeded most of *her Sex*; inasmuch, that more it was remarkable) all these *her rare* and *great Parts*, *she* was not at all elated or puffed up with *them*; that swelling Conceitedness (which the Apostle St. Paul tells us, doth too often *Fly-blow* eminent Gifts, *p* and which is the *very Bane* of our Times) *she* was not tainted withal: So that *her Husband* was a *perfect Stranger*, and wholly unacquainted with all those Inconveniences, which some have fancied, do necessarily accompany a *learned Wife*; for even herein *she* would always lower *her Sails* to him, as to *her Lord* and *Head*; making Use of *her own Knowledge* and *Learning*, only to capacitate *her* to make the *best Improvement* of his; from whom *she* would (as one, who, together with *her other Learning*, had learned *her Duty* from the Apostle, to) receive Instruction in all *submissive Silence*, or *Quietness*.

To *her Lady-Mother*, *she* did not forget *her Duty* in the least; no not when *her married Condition* had *manumitted her* from under *her Government*; but *she* still allowed *her the next Place* in *her Affections* to those of *her Husband*, and so demeaned *herself* towards *her*, that *she* always esteemed *her*, not only a *very dutiful* and *deserving Daughter*, but (as *her own Phrase* was) an *excellent Friend* also.

To *her Father-in-Law*, *she* payed the *same Duty* (according to the particular Direction given *her* by *her Lady-Mother*, at the Time of *her Marriage*) which she performed to *her own Mother*, as considering, that where the Ordinance of God makes of two Persons *one Flesh*, it makes also a proportionable Union to their respective natural Relations on both Sides.

To the Memory of *her Predecessor*, *q* in that Relation wherein she stood to Sir *James Langham*, she testified (contrary to what is usual in such Cases) a very singular and signal Respect; enquiring with some *Eagerness*, after *her special Virtues*, which *she* designed for *her own Imitation*, and by giving the Good which *she* heard of *her* a just Commendation.

To the Children which Sir *James* had by his first Lady (Providence having denied him any by this, except one in Expectation, to whom the Death of the Mother rendered the *Womb* a Grave) she was in *her great Care* and *Tenderness* *so much more* than a *Mother-in-Law*, that it was *wholly impossible* for any but *those* which knew otherwise, *not to have mistaken her* for their natural *Mother*; and if with them, she had had any of *her own Body*, surely she could hardly have *told how to have rendered her Love* to *her natural Issue* (in any *considerable Indication*) *more emphatical*. So *solicitously* did she Interest herself both in the Education of, and Provision for them; and *so concerned* herself in all Occasions of never *so little bodily Distemper*, that she deserved thereby to have rendered the Name of a *Step-Mother* a Name of *Honour*, and herself an *Example*, from whom even natural *Mothers* themselves might *not disdain to learn a Law of Kindness*, towards the Children of *their own Bodies*.

From the Daughter, who was then about eleven Years old, she constantly required a *Repetition* (by Heart) of the *Sermons*, which she heard: And for this Task, she had, by her Instructions, *so Logically methodized the Memory* of this young Child, that she was able to *analyze* a Sermon containing thirty or forty particular Heads, with the most remarkable Enlargements upon them.

And this religious Care of her Children she not only continued during her Health, but even in the Time of her Sickness also, so far as her Weakness would permit. And to shew that she minded them as long as she minded any Thing in this World, even upon her Dying-Bed, she requested her Husband (tho he needed not any such Spur to quicken him in his Duty) to breed them up in the Exercises of severe Godliness; and to see them taught such Evidences of *Salvation*, as might support them one Day in their *dying Agonies*.

To her *Servants*, she demeaned herself so mildly, as if they had not been so properly Servants as *Humiles amici* (in the *Moralists Phrase*) a Sort of *inferior Friends*: Which Deportment, won her, from them, a great deal of awful Love, and *Heart Service*, instead of *Eye Service*, which is the common Vice of those in that Relation. She extended her Care even to the Meanest of them, and that, not only for their Bodies, but for their Souls also: Calling them, who were more immediately under her Inspection (*her Maidens*) to an Account in Writing (if they could write) of the *Sermons* which they heard,

and used to help and supply their Wants out of her own more exact Notes. She would call upon them in the *Morning to go to God*, that is, to wait upon him in their *Morning Devotions*, before they came to wait upon her: And if any one of them (for she would examine them severally) confessed, or by Silence bewrayed a Neglect thereof, she would immediately dismiss her from her present Attendance upon her, *to go about that Work*, and that, not without *some Reprehension* for giving her Service the Precedency to God's. And this Care she took (as she would frequently express herself to her Husband) from a deep Conviction of this Truth, *that Governours of Families, are to be accountable unto God, for the Souls of the Meanest under their Inspection*. A Course, which (so far as she could bear it) she continued even in her last Sickness. For when the Importunities of her own bodily Distemper kept any of them from the Church, to attend her Necessities at Home on the *Lord's-Day*, she would tell them, that nothing but an absolute Necessity, should have been Reason sufficient for her detaining them about her: But yet (said she) *Your Minds are at Liberty: Let God have as much Worship as you can give him, lift up your Hearts, lift up your Hearts: Remember it is the Lord's-Day*.

Neither did she extend this Care of her Servants, only whilst they continued with her, but enlarged it to such as went away from her: An excellent Example whereof may be this: *When a mean Servant came to take her Leave of her, she gave her (together with some other Expressions of her Kindness and Charity) much good Counsel; and intreatd her Husband, to make some Additions thereto; but especially to dismiss her with a second Largeness of good Advice*.

Her Charity to the Poor was very eminent, not staying till they made known their Wants, but even pressing out of them *those Complaints, which their Modesty would have suppressed*, by her strict Enquiry into their Conditions, that so she might find out wherein she might be beneficial and helpful to them. And when she was informed of any of their Wants, that exceeded an ordinary Work of Charity, she was ever solicitous how she might procure a proportionable Relief for such Parties so concerned. Neither did her Charity extend only to the Bodies of those whom she relieved: For she gave to most, especially to those, *whose great Exigencies*, (in Probability) rendred them more careful and inclinable to follow it, a double *Alms*, both of her *Bounty*, and christian *Counsel* also; which last (tho the other was not mean) was constantly the best of the too.

But a thousand Instances of her great and frequent Charity, have escaped the Observation of any, but of those that received it (she being, in Acts of this Nature, contented with the Notice of God, and her own Conscience) So that our blessed Saviour's Rule in this, was hers: *Let not thy Left-hand know what thy Right-hand doth.*^r And yet, to God's Glory, and her own deserved Commendation and Honour, *those good Deeds* of this Nature (which she studiously concealed in her Life-time, to avoid *Vain-glory*, which she always abhorred) came to Light in a great Measure after her Death, as appeared in the passionate Repentments of those great Crowds of poor People, who came thronging to have a Sight of her *Hearse*, whilst it was exposed to View, and shewed, that it was not so much Curiosity, as Affection, that brought them thither, which they declared by their bitter *Lamentations* and *Tears*, wherewith they bewailed her Death, as their common and irreparable Loss.

In the Exercise of this her Charity and Bounty, out of her great Fear (as we heard) lest she should be too well thought of, if others knew the Proportion of it, and that she might be the more assured of it, that it was not diverted from the right Channel, she commonly trusted no Hands with it but her own; making it her Care, before she went Abroad at any Time, to furnish her *Poor-man's Purse*, with such Monies, as were fit to be distributed and divided, amongst such necessitous People, which Providence, before her Return, might cast into her Way.

One remarkable Passage must not be omitted under this Head of her Charity, tho it only so far concerns her, as to shew her Judgment in the Choice of fit Subjects *to lay it forth upon*, and it was this; she was once told of the prodigious Bounty of some of her Ancestors towards religious Places and Persons; as also for the training up of young Students in the Universities: As soon as this last Sort of Charity was mentioned, she applauded this especially, thus expressing her Thoughts of it; *Indeed (said she) it is the best Charity to promote the good of Souls; and in that Respect, it is a much nobler Bounty to be the Means of consecrating the Life of one, than relieving the Age and Infirmities of twenty*.

She always professed a great Detestation to *Tale-bearing*, which is the Bane of Love and Charity, which she had a high Degree of Abhorrency. She always suspected a *passionate*

Accuser, as being commonly more Faulty than the Party accused; it being the usual *Artifice* of Malice, to endeavour the concealing of its own Guilt, by stopping the Ears of Justice, with a prejudicate Opinion against those from whom it fears a *Recrimination*: And in all Differences of this Nature, which came under her *Cognizance*, she constantly used this healing Method; first to allay the *Acrimony* of the contending Spirits, and then to accommodate the Difference itself.

Indeed, her Charity in all Points, did answer the CHARACTER which the great Apostle St. Paul gives of that heavenly Grace.^s

And truly, to so eminent a Progress in all Manner of Perfections, there could hardly be made any Accession in this World; so that it was high Time for her to be transplanted from hence, to the Society of the *Spirits made perfect in the other World*. And God (whose Manner it is to gather his *Fruit* when it is fully ripe) having now made her *meet to be a Partaker of the Inheritance of Saints in Light*, accordingly thought fit to translate her thither, *March* the 28th, *Anno Christi* 1664.

Her Sickness of which she died, surprised her on a Sudden, being the *Small-Pox*, disguised under the Reliques of a *Fever*, which to Appearance was almost dispelled: And truly, such a Surprise of Death, in the very Borders and Confines of expected Health, might well have discomposed and put out of Frame any Soul, but such an one as hers, which always kept so good a Guard, that no Event could befall her for which she was not well prepared.

During the Twilight of Hopes and Fears, which sometimes held both her *Physicians* and *Relations* in Suspense concerning her, she always seemed in her own Inclination, to desire St. Paul's Choice, *to depart and to be with Christ*, begging of her dear Husband, who was (as he had great Cause) humbly importunate with God, that he might have a longer Enjoyment of her, that he would not pray for her Life, but for her Soul, that God would make her fit to die; or if he pleased, to gratify the Desires of those who so affectionately desired her Recovery, that he would so sanctify his Hand unto her, that she might obtain Grace of him to pay her *Vows*. For truly her great Aim and Design was, to be *perfecting Holiness in the Fear of God*: And the great Request, which she made for herself, in the Midst of her *feverish Paroxysm*, was, that by the burning Heat (as she said) *she might be purified and refined*: And conformable hereunto, was that Request of hers (taken Notice of in a former Sickness, which fell out a little before her Marriage) which she expressed with most *emphatical Vehemency*; *O that I could do the whole Will of God!*

In other Times of this her last Sickness, when her Husband praying by her, prosecuted with Earnestness his constant Request for her Recovery to Health, and a longer Life; when the Duty was over, she would kindly chide the *Exuberancy* of his Affections, and desire him to rest content in God's Promise, *That all Things should work together for his Good*,^u and to submit (as she wholly did) to his Sovereign Will, telling him withal, that he had no Reason to let lose the Reins to Sorrow, if he saw her die with good Evidences of her going to Heaven; and to allay his Passions in his greatest Fears of that Separation, which he so much deprecated; *We came not* (said she) *into the World together, nor can we expect to go out of it together; yet is it a great Satisfaction to me, that I am going thither, whither, after a while, you shall follow me.*

During the whole Time of her Sickness, she was very solicitous of her Deportment and Carriage, under the afflicting Hand of God, and afraid lest the Restlessness occasioned by her Disease, might be the Fruit of Impatience; for which Reason, she would oftentimes (with a holy Jealousy of herself) ask those about her, whether she did not seem to them to be deficient in Patience? And would seem to be troubled at the Remembrance of the Carriage of such and such christian Friends, with whom she had been on their Sick-Beds, as conscious to herself how far short she came of them.

Some Conflicts with Temptations (if they may be so called, and not rather the Tenderness of her own Conscience, apt to smite her (as David's did, for cutting off but the Skirt of Saul's Robe)^w for the smallest Omissions, of which yet, those that knew the Strictness of her walking with God, thought she had little Cause to complain) and yet those very Complaints, in the Nature of them, argued a very great Proficiency in Holiness.

But it pleased God, that these thin and light Clouds, were soon dispell'd, and disappeared, the Light of God's Countenance breaking through them, and filling her Soul with Comfort; so that she told a Friend that visited her, that she thanked God, that in-

^s 1 Cor. xiii. 4, 5, 6, 7.

^t Phil. i. 23.

^u Rom. viii. 28.

^w 1 Sam. xxiv. 5.

stead of a World full of Troubles and Miseries; God now had given unto her the Sight of a better Country, and the Prospect hereof, together with the clearing of her Title to, and Interest in it (a Thing, which in her best Health, she expressed a great deal of Sollicitousness for; insomuch, as she hath sometimes said, with an *Emphasis* of zealous Earnestness, *Who is there, that being once assured of the Pardon of Sin, would not be willing to die the next Hour?*) made her now she had attained it, so willing and ready to resign up her Soul into the Hands of God her heavenly Father, as knowing whom she had trusted; and to lay down her earthly Tabernacle, in Exchange for that *House not made with Hands, eternal in the Heavens.*

And thus fell what was *Mortal*, of this precious and incomparable Saint, to her own infinite Gain, but to the inexpressible Loss of all her surviving Friends and Acquaintance, but especially of her near and dear Relations. And indeed, it was her Counsel to her tenderly loving and affectionate Husband, in the Time of her Health, to *take Heed of over-loving her*, wishing him to beware of it, as he desired not to be rid of her; for (said she) *God will endure no Rival.*

*The LIFE, and CHARACTER of the Revd Dr. RICHARD ALLESTREE, Provost of Eton, by the Rt Revd Dr. SAMUEL FELL, Lord Bishop of Oxford. **



HAT this Narrative may be the more Satisfactory, by being entire and particular, it shall take the Author from his Infancy, and bring him to his Grave, without the vain Additions of *Flattery and Ostentation*, which he abhorr'd while alive, and therefore needs not being dead.

He was the Son of *Robert Allestree*, a Gentleman of an ancient Family in *Darbyshire*, who being decay'd in his Fortune, by the Profuseness of his Predecessors, retain'd unto Sir *Richard Newport*, afterward created Lord *Newport*, Baron of *High-Arcol*, in the Quality of his Steward; and being married, settled himself at *Uppington*, near the *Wreken* in *Shropshire*, where *Richard Allestree*, the Person of whom we write, was born, in *March Anno 1619.*

He being grown up, to be capable of Institution, was sent to a neighbouring Country Free-School, and from thence to another somewhat more celebrated, at *Coventry*, where he remain'd till he became fit for the University.

In the Year 1636, he was brought to *Oxford* by his Father, and plac'd a Commoner in *Christ-Church*, having for his Tutor, Mr. *Richard Busby*, afterwards the eminent Master of *Westminster School*, and Prebend of that Church.

Six Months after his Settlement in the University, Dr. *Samuel Fell*, the *Dean*, observing his Parts and Industry, made him Student of the College, which Title he really answer'd, by great and happy Application to Study, wherein he made remarkable Improvements; as a Testimony and Encouragement of which, so soon as he had taken the Degree of *Batchelor of Arts*, he was chose *Moderator in Philosophy*, and had the Employment renew'd Year by Year, till the Disturbances of the Kingdom, interrupted the Studies and Repose of the University, putting them into Arms.

His Majesty, in the Year 1641, being by Tumults driven from *London*, and issuing out his Commission of Aray, into the several Parts of the Nation, did also direct it to the University of *Oxford*, where it found an active and a ready Obedience, as by the Generality of the Members of that Place, so particularly by Mr. *Allestree*, who engag'd in the Service, and continued in it till Sir *John Biron*, afterwards the Lord *Biron* (who was sent with a Party of Horse, to support and countenance the Scholars in Arms there) withdrew from thence. As many of the Scholars as could furnish themselves for a sudden March, went along with Sir *John Biron* from *Oxford*; the others, among whom was Mr. *Allestree*, staid behind, and return'd to their Gowns and Studies.

Soon after this, the Lord *Say*, with a Party of the Rebels Forces, drew into *Oxford*, and plunder'd the Colleges of such Plate as had not been before sent to his Majesty, ma-

* From the Account of the Life of Dr. *Allestree*, prefix'd to his Sermons, printed at the Theatre in *Oxford*, in 1684, in Folio.

king Enquiry after those who had been forward to promote the King's Service; on which Occasion, and also a particular Accident that then happen'd, Mr. *Allestree* was call'd in Question. The Occasion was this: At *Christ-Church*, some of the Rebels attempted to break into the Treasury, and after a Day's Labour, forced a Passage into it; but met with nothing, except a single Groat, and a Halter, in the Bottom of a large iron Chest: Enrag'd with that Disappointment, they went to the Deanery, where having ransack'd what they thought fit, they put it altogether in a Chamber, lock'd it up, and retir'd to their Quarters, intending the next Morning to return and dispose of their Prize. But when they came, they found themselves defeated, and every Thing remov'd to their Hand. Upon Examination, it was discover'd, that Mr. *Allestree* had a Key of the Lodgings, the Dean and his Family being withdrawn, and that Mr. *Allestree*'s Key had been made Use of in this Enterprize: Hereupon he was seiz'd, and notwithstanding all the Defence he could make, had been severely handled, but that the Earl of *Essex* call'd away the Forces on the Sudden, and so redeem'd him from their Fury.

In *October* following, the King having strengthened himself at *Shrewsbury*, with the Supplies that came from the *North*, and *Wales*, and the loyal Gentlemen of other Parts of the Nation, began his March towards *London*, and was met by the Army of the Rebels, commanded by the Earl of *Essex*, in *Keinton* Field, in *Warwickshire*, where both Armies engag'd: At this Battle, Mr. *Allestree* was present; after which, understanding that the King design'd immediately to march to *Oxford*, and make his Court at the accustomed Place, the *Deanery* at *Christ-Church*, which was in Part left to his Care in the Absence of the Dean, hastening thither, he was taken Prisoner by a Party from *Broughton* House, which was garrison'd by the Lord *Say*, for the *Parliament*. His Confinement here was very short, the Garrison surrendring itself to the King's Forces, who summon'd it in their Passage.

The War being now form'd, and the King being return'd from the Fight at *Brainford*, having made *Oxford* his Head-Quarter, Mr. *Allestree* settled himself again to his Study, and in the next Spring, took his Degree of *Master of Arts*; after which, he was in great Hazard of his Life, being seiz'd by the pestilential Disease, which rag'd in the Garrison, and which was fatal to very many eminent Men, of all Employments and Conditions; and fell more severely upon him, by Reason of a Relapse, which doubled the Calamity and Danger.

Having recover'd a little Strength, he was engag'd to employ it in military Service, the Exigence of his Majesty's Affairs, calling for the Aid of all his loyal Subjects, and in particular the Scholars: And accordingly, a Regiment of them was rais'd, who serv'd as Volunteers, without any Pay or Reward, and perform'd all Duties, not only in the Garrison, and Sallies, for the Defence of it, in Case of Attacks and Sieges; but were also commanded upon Parties Abroad, and endur'd the Fatigue of Marches, and ill Treatment of mean Quarters, differing in nothing from the poor mercenary Soldier, besides their Civility and Justice to the Country People, while they staid with them, and paying them at Departure: Things so unusual, that when at their going off from Quarters, they offer'd their Landlords Money, they imagin'd it done in Jest and Abuse, and at last, by finding it left with them, were convinc'd, that it was done in Earnest. In this Regiment, Mr. *Allestree*, tho a *Master of Arts*, and Fellow of the College, thought it no Disgrace to carry a Musket, and perform all Duties of a common Soldier, forward upon all Occasions to put himself into Action. And in this Service he continued till the unhappy End of the War, gaining still what Time was left from military Duties, to the Prosecution of his Studies: Nay, joining both together, frequently holding his Musket in one Hand, and Book in the other, and making the Watchings of a Soldier, the Lucubrations of a Student.

But then, when carnal Weapons prov'd frustrate, and Divine Providence call'd his Servants to the more Christian Exercises of Prayers and Tears, for the Defence of the King and Church, Mr. *Allestree*, wholly betook himself to these, and put himself into that Warfare, to which his former Education had design'd him: Entering into Holy Orders, at a Time when there was no Prospect of temporal Advantage; and his being in the Service of God, threatned no less Danger, than his having been in the Service of his Prince.

About the Middle of *July*, 1648, he was (among other worthy Persons) proscrib'd the University. And tho he had the Care of several Persons of Quality his Pupils, and Accounts of his own, and theirs to make up; he with Difficulty obtain'd from the Governor of the Town, Lieutenant-Colonel *Kelsey*, a little Respite, for the settling his Affairs, and doing Justice to those for whom he was concern'd; the Visitors utterly refusing his Request, for this Reason, as Dr. *Rogers*, one of their Number was pleas'd to word it, because he was an eminent Man.

Mr. *Allestree* being thus driven from *Oxford*, retir'd into *Shropshire*, and was entertain'd as Chaplain to the Honourable *Francis Newport*, Esq; afterwards Viscount *Newport*, where he continu'd till such Time as *Richard* Lord *Newport*, the Father, died in *France*, whither he had sometime before retir'd, to avoid the Insolence of the conquering Rebels. On this Occasion, Mr. *Allestree* was sent over to clear Accounts, and see if any Thing could be preserv'd from the inhospitable Pretence of the *droit d' Aubeine*, which pillages those Strangers who happen to die in the *French* Dominions. Mr. *Allestree* having dispatch'd this Affair with good Success, came back to his Employment, and continued in it till his Majesty's March into *England* with the *Scotch* Army, and his miraculous Escape at *Worcester*; at which Time the Managers of the King's Affairs wanting an intelligent and faithful Person to send over to his Majesty, desir'd Mr. *Allestree* to undertake the Journey, which accordingly he did, and having attended the King at *Roan*, and receiv'd his Dispatches, he came back into *England*.

At his Return, he found his Friends Mr. *Dolben*, and Mr. *Fell*, afterwards Archbishop of *York*, and Bishop of *Oxford*, who had been banish'd the University, adventuring to sojourn privately there, and serve the Uses of those who adher'd to the Church of *England*, in performing religious Offices according to the Order of the Church; whereupon he join'd himself to their Assistance, and continued with them till such Time as Sir *Antony Cope*, a loyal young Gentleman, of considerable Quality and Fortune in the County of *Oxford*, prevail'd upon him to live in his Family; which he did for several Years, having Liberty to go or stay, as his Occasions requir'd, whereby he was enabled to step aside without Notice upon Messages from the King's Friends; which Service he manag'd with great Courage and Dexterity.

After several difficult Journies successfully perform'd, in the Winter, before his Majesty's happy Restauration, he was sent over into *Flanders*, from whence returning with Letters, he, upon his Landing at *Dover*, was seiz'd by a Party of Soldiers, who waited for him. The Rebel's Spy, who was employed by them in his Majesty's Court, having given Notice of his Dispatch; and describ'd particularly his Person and his Habit. But notwithstanding this Diligence of the Rebels, Mr. *Allestree* had so much Presence of Mind, to secure his Letters, and shift them into a faithful Hand, who took Care of them.

The Soldiers, according to their Orders, guarded him to *London*, where he was examin'd by a Committee of the Council of Safety, and charg'd with having Correspondence with the King, and having brought Letters from him, which they back'd with several Circumstances of his Journey, and Threats of utmost Severity, in Case he should persist in Contumacy, and not confess the Truth. But they not being able by Questions to entrap, nor Menaces to fright Mr. *Allestree*, to betray either himself, or others, he was sent Prisoner to *Lambeth-House*, which was then made a Goal for the King's Friends, where, by ill Usage, he contracted a Sickness, which was like to have cost him his Life. After the Duration of about six or eight Weeks, his Friends made Means for his Enlargement, which was the easier obtain'd, for that some of the Leaders of the Party, seeing Things move towards his Majesty's Restauration, were willing by Kindnesses to recommend themselves in Case of a Revolution; among whom was the late Earl of *Shaftsbury*, who was us'd to value himself, that Mr. *Allestree* owed his Preservation to him. Mr. *Allestree* having obtain'd Liberty, return'd to *Oxfordshire*, from whence, after a short Stay, he went into *Shropshire*, to see his Relations; in his Return from thence, designing in his Way to visit his excellent Friend Dr. *Hammond*, at *Westwood*, near *Worcester*, he, at the Gate, met the Body of that great Man, carrying to his Burial; which Circumstance, is therefore mention'd, because that eminent Light of the English Church, at his Death, gave this Testimony, not only of his Kindness to Mr. *Allestree*, but also of his Esteem of his Parts and Learning, that he left to him his Library of Books, as a Legacy, well knowing, that in his Hands, they would be useful Weapons, for the Defence of that Cause, he had, during Life, so vigorously asserted.

The King being happily return'd, Mr. *Allestree* was soon after made Canon of *Christ-Church*, where he cheerfully concurr'd to the Attempt, which was set on Foot there, for the repairing of those Decays, and Ruins, which had been made by the late Usurpers.

Mr. *Allestree*, at the same Time, undertook one of the Lectures of the City, thinking it might be a Service, to instil Principles of Loyalty there, after the contrary Infusions of schismatical rebel Teachers, which for so many Years had been the Gospel of that Place, discountenanc'd by none of the parochial Ministers, besides Mr. *Lamplugh* (afterwards successively Bishop of *Exeter*, and Archbishop of *York*) who had the Courage and Loyalty there, to own the Doctrines of the Church of *England* in the worst of Times. This

Lecture

Lecture Mr. *Allestree* continued for several Years, never receiving any Part of the Salary belonging to it, but ordering that it should be distributed among the Poor.

While he employed himself in popular Preaching, he was also call'd to the Service of the Court, being the *King's Chaplain*, and also to the severer Studies of scholastical Learning, in his Exercise for the Degree of Doctor, and Moderatorship in Divinity in the College; and soon after, upon the Vacancy of the Chair of that Faculty, to the laborious Employment of Regius Professor in the University.

In the Year 1665, the *Provostship* of Eton falling void, that honourable and beneficial Employment, was, by his Majesty's especial Grace and Favour, conferr'd upon him, to the Acceptance whereof, he was not without Difficulty induc'd; and particularly the Consideration, that a great Interest was made by a Layman, who probably might succeed, upon the Advantage of his Refusal, notwithstanding, that the *Provost* there, be actually the Parson of Eton Parish, and presented to the Cure, and instituted by the Bishop of Lincoln, the Diocesan, as all other Parish-Priests are: So that as nothing could be more plainly sacrilegious and irregular in itself, than such an Usurpation by a Lay Person; so nothing could be a greater Diservice to the Church, than by an unseasonable Modesty to make Way for it. Upon these Motives it was, that Dr. *Allestree* became *Provost* of Eton; and for the same Reason it was, that during his Life, he continued so, never hearkning to any Offer of Preferment, which might make a Vacancy, and repeat the former Hazard. And it may be truly said, that this was the greatest secular Care that he carried with him into another World, it being his dying Request unto his Friends, to interpose with his sacred Majesty, that he might have a Successor lawfully capable, and who would promote the Welfare of the College.

The Succession in the Chair, he more timely secur'd; for finding his Health, and particularly his Eyesight, exceedingly empair'd by the Toil of that Employment, he resign'd it in the Year 1679, and had the Satisfaction to be succeeded by his Friend Dr. *Jane*, of whose Abilities he had perfect Knowledge.

But Diseases are not cur'd by the Removal of the Causes, which first occasion'd them; and tho by the Use of mineral Waters in the Summer Season, and the taking of Journies in the Autumn, he for sometime supported himself, the Decay continued and increas'd upon him, till it was form'd into a *Dropsy*; the Prevalence of which was so great, and sudden, that his Physicians advis'd him, by all Means, to come up to London, where he might be near their Inspection and Care; in Compliance with whose Desires, more than from an Expectation of Cure, he went thither, and having taken a private Lodging, submitted himself to the Methods they propos'd: In the mean Time settling his little temporal Concerns; but was more intent upon his everlasting Interests, employing those Vacancies which his Sickness gave, in attending the Offices of the Church, constantly read to him, and his private Devotions; and when he saw his End approaching, in receiving the great *Viaticum* of the holy Sacrament: In Reference whereto, having desir'd those Friends of his, who happen'd to be in Town, to communicate with him, he afterwards took his last Leave of them, with great Equanimity, and Constancy of Mind, and waited for the Hour of his Release.

Having hitherto drawn together the Series of Actions and Employments, which make up our Author's Life, it will not be amiss, to set him in another Light, and take a Prospect of his Mind and personal Qualifications. As to his bodily Appearance, and outward Features, as they are of less Importance, so by Sculpture and other Delineations, they are so generally known, that there will be no need they should be express'd by Words.

His Mind, that nobler Part of him, was compos'd by an extraordinary Indulgence of Nature; those Faculties, which in others Use to be single, and are thought necessarily to be so, as excluding each the other, were united in him. Memory, Fancy, Judgment, Elocution, great Modesty, and no less Assurance, a Comprehension of Things, and Fluency of Words; an Aptness for the pleasant, and Sufficiency for the rugged Parts of Knowledge; a Courage to encounter, and an Industry to master all Things, make up the CHARACTER of his happy Genius. Which Felicity of Temper, was seconded by the Circumstances of the Times in which he liv'd, which engag'd him severally to exert and cultivate his Faculties. Before the national Calamity of the Civil War, he had secur'd the Foundations of the whole Circle of Learning, by his own indefatigable Study, as also the indulgent Care of his Tutor, Dr. *Busby*, and the particular Encouragement of Dr. *Fell*, the Dean, who always look'd upon him as a Part of his Family, and treated him with the same Concern as his own Children.

When the War broke out, he had the Benefit of being, instead of one, in several Universities; Oxford was then an Epitome of the whole Nation, and all the Business of it:

There

There was here the Court, the Garrison, the Flower of the Nobility and Gentry; Lawyers and Divines of all *England*. The calamitous Times which succeeded; as they engag'd him to the Exercise of popular Preaching, a Talent which nothing besides Necessity and Practice can cultivate; so they led him out into foreign Parts; enter'd him into the Managery of Business of greatest Trust and Hazard, and made him as well read in Men, as in Books. After all this, it was no small Advantage to be return'd by the *King's happy Restauration to the University*, and to the Opportunities of Reading, and Conversation with learned Men, and in that conspicuous Theater, to have the Obligation of a publick Employment, to exert all his Faculties, and with utmost Endeavour to improve and communicate his Knowledge. And we may say it without Envy, that Few of his Time had either a greater Compass, or a deeper Insight into all the Parts of Learning.

From his *first Childhood*, he had a strong Impression of Piety, and the Duties owed to God and Men, which next to Divine Grace, may be ascrib'd to the strict and severe Education which he had from his Father; a Blessing that cannot be sufficiently valued, and on which he often reflected with a great Sense of Gratitude. Hereby; notwithstanding the License of War, and Incitations of Youth, he preserv'd his Innocence, and Love of God and Virtue, till he made the more immediate Service of them his Profession. In his Constitution, he had a great deal of Warmth and Vigour, which made him apt to take Fire upon Provocation; but he was well aware of it, and kept a peculiar Guard upon that weak Part: So that his Heat was reserv'd for the great Concerns of the Honour of God, and the Service of his Prince and Country, wherein he was altogether indefatigable; and in the most dismal Appearances of Affairs, would never desert them; nor despair of their Restauration. There was not in the World, a Man of clearer Honesty and Courage; no Temptation could bribe him to do a base Thing, or Terror affright him from the doing of a good one.

This made his Friendships, as lasting and inviolable as his Life, without the dirty Considerations of Profit, or sly Reserves of Craft; not the Pageantry of ceremonious Address, or cold Civility: Much less the servile Falseness of obsequious Flattery. It was a solid and masculine Kindness, a perfect Coalition of Affections and Minds: So that there was nothing he possess'd, but it was his Friend's, as absolutely as it was his own, and it became a general Observation, that he and they, had all Things in common.

This Temper of his, directed him to live with great Kindness with his Neighbours and Acquaintance, so that Eton College, while he liv'd there, was but one Family; his Lodging being every Fellow's Chamber, and they as much at Home with him, as in their own Apartment. And in the University, tho his Station and Parts might object him to Envy, he had no Competition or Difference with any Person; so that no Man ever liv'd with a more universal good Will of all that knew him, or died with a more general Sorrow at his Loss.

His Conversation was always chearful and entertaining, especially in the Reception of his Acquaintance at his Table, and friendly Visits; and in the Evening, after he had wearied himself with the Studies of the Day, which he generally continued till Eight of the Clock at Night, during the many Years he held the Chair, soon after which, he was to be call'd away to the Night Prayers of the College; this short Interval, he made as easy as he could, to himself and those that were with him: And he had great Reason to relax his Mind, at this Time, with a little chearful Discourse, there being no Person, who more literally verified the Saying of the Wiseman, that much Study was a Weariness to the Flesh. After his Day's Work, he was us'd to be as faint, and spent, as if he had been labouring all the Time with the Sithe, or Flaile; and his Intention of Thought, made such Wast upon his Spirits, that he was frequently in Hazard, while at Study, to fall into a Swoond, and forc'd to rise from his Seat, and walk about his Room, for some Time, before he could recover himself.

To render secure from the Inordination of Intemperance, he frequently abstain'd from lawful Satisfactions, by the stated Returns of Fasting and Abstinence; and Continuance in Celibacy during his whole Life. Nor had his singular Abilities and Endowments, the usual Effect to make him proud and contemptuous; all his Discourses were with Deference and Respect, and were spoke with Weight, becoming a Professor; but the Softness of a Learner.

In his Conversation, he was exceedingly tender of saying any Thing that might administer Offence, or reflect upon any ones Reputation; and most ready, in Case of Resentment, to give the Person aggriev'd, whoever he happen'd to be, the utmost Satisfaction.

His Contempt of the World was very extraordinary, as in his large and constant Charities, both by settled Pensions to indigent Persons and Families, and occasional Alms; so also

his bounteous Hospitality, which will need no Ostentation, being perform'd in so conspicuous a Scene as *Eton*, and in the View of *Windſor*, which for ſeveral Years his Maſteſty has favour'd with his Court and Preſence. Yet a higher Inſtance hereof will be, his giving away a fix'd and conſtant Revenue, that he might have fairly retain'd, to the Value of above three hundred Pounds by the Year; the Particulars whereof are thus.

At his Maſteſty's Return, as we have intimated, he was made Canon of *Chriſt-Church* in *Oxford*, and ſoon after, *King's Profeſſor in the Chair of Divinity*, to which Employment, a Canonry in the ſaid Church, and the Rectory of *Ewe-Elme*, in the ſaid County and Dioceſs are annex'd, ſo that the Profit of two Canonries, and the Rectory belong'd to him, and being earn'd with the Labour of that weighty Charge, no one who made a juſt Eſtimate of Things, would have envied it to him; but he regretted it to himſelf, and for ſeveral Years gave the whole Profit of one of his Canonries to the Repairs of the College: And afterwards being mov'd by the Right Reverend Father in God, the Lord Biſhop of *Wincheſter*,^a in the Behalf of an ancient Student of the College, who was deſtitute of a ſuitable Support, he entirely quitted the Advantage of the aforeſaid Canonry to him. And as to the Living, he never receiv'd a Penny from it, but left it to a Friend, whoſe Circumſtances requir'd ſuch an Acceſſion.

The Revenue of *Eton*, had a ſuitable Diſpoſal, the Weſt-Side of the outward Court of the College being built from the Ground, and finiſh'd at his ſingle Expence. And whereas, at his coming to *Eton*, he found the Society dipp'd in a great Debt, by an ill Cuſtom of the late Times. To remedy this, he, by an exemplary Retrenchment of his own Dues, prevail'd on the Society to do the like, ſo that within few Years, the College paid above a thouſand Pound Debt, and expended above two thouſand Pound in Repairs.

It may not here be omitted, tho it be an Inſtance of leſſer Moment, that the Edition of the firſt Volume of his Sermons, was entirely upon an Account of Charity. For his ingenious Kinfman, Mr. *James Alleſtree*, the Bookseller, from a plentiful Fortune, being by the Fire of *London* reduc'd to great Poverty, Dr. *Alleſtree*, beſides other Aſſiſtances, beſtow'd upon him the Copies of eighteen of his Sermons, to make ſome Reparation to his Loſſes.

But the uncontrollable Proof of Contempt of the World, is the dying Poor, and not to have collected any Thing againſt the Hazards of Fortune, and commonly pretended Exigencies of old Age and Sickneſs; which was in a remarkable Manner Dr. *Alleſtree's* Caſe, he having never, during his Life, purchas'd an Inch of Ground, nor any Annuity, or Leaſe, to the Value of a Penny; nor did he take Care to renew the patrimonial Eſtate which he held by a Leaſe for Life, tho it were the Place of his Birth, which generally gives an Endearment, and a deſire to continue the Poſſeſſion. Thereby, as the Author to the *Hebrews* expreſſes it, *Sojourning in the Earth, as in a ſtrange Country, and ſhewing plainly, that he look'd for a better one, and a City, which has Foundations, whoſe Builder and Maker is God.*

His greateſt Treafure was his Library, which was indeed a conſiderable one, both for the Number of Books, and Choice of them; but theſe he diſpos'd of by Deed, before his Death, to the Univerſity of *Oxford*, for the Uſe of his Succeſſors in the Chair. So that his Executors, had only his perſonal Eſtate to ſhare among them, which he took to be ſo inconfiderable, that he thought it not worth the Formality of a Will; but deſigning, after the diſtributing ſome little Remembrances among his Friends, that ſmall Pittance which remain'd to his Relations, conceiv'd that the Law by an Adminiſtration would of Courſe divide it among them. But being told by his Friend, to whom he communicated this Purpoſe of his, that in this malicious World, the dying Inteſtate, would be a Thing of ill Fame, and interpreted the Product of an Unwillingneſs to think of Death, or Part with what he had; and that what he ſo left, would come leſs obligingly to his Relations, and probably, would occaſion Contention among them: He took the Advice, and by Will, diſpos'd of ſuch Legacies, as he thought fit to leave to the Poor, and to his Friends, and gave the Remainder among his Siſters, and their Children.

Tho he hung thus looſe from the World, he neither was negligent in ſecular Affairs, nor unſkilful in the Managery of them; which was made manifeſt by his dextrous Diſcharge of the private Truſts committed to him in Behalf of his dead Friends, and the Adminiſtration of his publick Employments. He was for ſeveral Years Treafurer of *Chriſt-Church*, in a buſy Time of their Repairing of the Ruins made by the entruding Uſurpers; and amidſt the neceſſary Avocations of Study, found Leiſure for a full Diſcharge of that troubleſome Employment.

^a Biſhop Morley.

The College of *Eton*, as I intimated before; he found in a very ill Condition; as to its Revenue and Fabrick, and what was no less a Mischief, unstatutable and unreasonable Grants of Leases; to all which; as far as was in his Power, he applied effectual Remedies. The School he found in a low Condition; but by his Prudence in the Choice of a learned, discreet and diligent Master, by his Interest, in bringing young Gentlemen and Persons of Quality thither, and by his great Kindness to them when there; and taking Care for the building fit Accommodation for their Reception, within the Precincts of the College, in few Years, the School grew into that great Reputation and Credit, which it yet maintains.

And here we may not pass by another considerable Service; done in Behalf of the said School, and also *King's College* in *Cambridge*, whose Seminary it is: That whereas both those Societies were formerly under the Discouragement, that the Fellowships of *Eton* were generally dispos'd of to Persons of foreign Education; by the vigorous Interposition of Dr. *Allestree*, added to the *Petition* of the Provost and Fellows of *King's College*, his sacred Majesty was pleas'd to pass a Grant under the Broad-Seal, *That in all future Times, five of the seven Fellows, should be such as had been bred in Eton School, and were Fellows of King's-College.*

In the Managery of the Business of the *Chair of Divinity*; as he performed the scholastick Part with great Sufficiency in exact and dextrous untying the Knots of Argument, and solid Determination of controverted Points, so that he was not oppress'd by the Fame of any of *his* most eminent Predecessors: His Prudence was very remarkable in the Choice of Subjects to be treated on; for he wasted not Time and Opportunity in the barren insignificant Parts of School *Divinity*, but insisted on the fundamental Grounds of Controversy, between the Church of *England*, and the most formidable Enemies thereof. With an equal Steadiness, he asserted the Gospel Truth, against the Usurpations of *Rome*, the Innovations of *Geneva*, the Blasphemies of *Cracow*, and the Monsters of our own *Malm-sbury*,^b never intermeddling with the unfathomable Abyss of God's Decrees, the indeterminate five Points; which in all Times, and in all Countries, wherever they have happen'd to be debated, pass from the Schools to the State, and shock'd the Government and publick Peace. By *his* judicious Care herein, tho he found the University in a Ferment, and a great Part of *its* growing Hopes sufficiently season'd with ill Prepossessions, he so brought it to pass, that during the whole Tract of seventeen Years that he held the *Chair*, there was no factious bandying of *Opinions*, nor petulant *Sidings* on the Account of them; which Thing disturb'd the Peace of the last Age, and help'd forward to inflame those Animosities, which ended in the execrable Mischiefs of the *Civil War*.

Upon the 28th Day of *January*, 1680, this excellent Person, after a Life spent in indefatigable Studies, and faithful Endeavours for *his Religion, his King and Country*, and after the patient Sufferance of a long and painful Sickness, with Christian Resignation, and full Assurance, render'd *his Soul into the Hands of God*; and on the 1st of *February*, was decently interr'd in the *Choir* of the Collegiate Church at *Eton*, where his Executors erected to his Memory a Monument of white Marble.^c

^b Hobbes.

^c Vide, The Inscription in the APPENDIX.

The CHARACTER of Sir JOHN CHAPMAN, Knt. Lord-Mayor of London, by JOHN SCOTT, D. D. Rector of St. Giles's in the Fields.*

 HAT I may not say any Thing of this honourable Person, that shall look like Flattery, or an over-kind Partiality, to his Memory: I will say nothing of him, but what, I am sure, all that knew him, as I did, will justify; and for those that knew him not, I am sure, 'twill be highly uncharitable for them to contradict me.

I cannot deny, but that as he was a Man, so he had the Frailties of a Man, which common Charity obliges us to bury in Silence and Oblivion; but with those Frailties, he

* From the Sermon preached at St. Lawrence-Jewry, March 27, 1680.

had a great many *excellent Qualities*, in which I heartily wish, some Men would be as forward to *imitate him*, as they have been to censure and traduce him: For, I am sure, if they were, 'twould turn to a much better Account to them, both here and hereafter.

As for his Religion, I speak upon certain Knowledge, he was a *firm and steady Protestant*, of the Communion of the Church of England; that Church, which however it may be now reproach'd and vilified by an *ungrateful Generation*, was, not long ago, the Fence of the English Laws and Liberties, and the only standing Bank against the Inundations of Popery, when it was threatening to overwhelm us all; of this Church, was our deceas'd Friend a *cordial and affectionate Son*; he lov'd its Constitution, frequented its Worship and Communion, and cou'd his honest Zeal to it, have permitted him to trinkle with Popery (as some others did, who made the loudest Noise against it, when there was no Danger in View) and given it but a helping Hand to destroy those *legal Securities* that stood in its Way, and (under God's Providence) were the only insuperable Fence against it, he might have been, to my Knowledge, Lord-Mayor soon enough to have out-liv'd his Mayoralty; and how well, and wisely he behav'd himself in it, under the most difficult Circumstances; how effectually he consulted the City's Peace and Security, when Dangers environ'd her on every Side; how equally he pois'd himself amidst all Extreams; how prudently he weather'd the threatening Storm of military Force, that hung over it; how happily he stemm'd the difficult Tide of popular Commotion, which, in other Parts, bore down all before it; will, perhaps, be remember'd to his immortal Honour, when ever a more grateful Age succeeds.

I know, he has been frequently charg'd with keeping *secret Correspondence* with the Enemies of our Laws and Religion, and therein, of betraying the great Trust reposed in him. But this is a Calumny, as ridiculous, as it is false; for how was it possible, for a Person of my Lord-Mayor's Figure, to convey himself invisibly (as the Story pretends Sir John Chapman did) from one End of the Town to the other, without the Privity of his own numerous Family, who knew nothing of the Matter, or the Cognizance of that populous City between? But this I certainly know, That so far as the Laws of Civility and Duty wou'd admit, he always industriously avoided all secret Conversation, and made it the leading Principle of his Conduct, thro' the difficult Scene of Affairs, to act upon no other secret Orders or Councils, but what were first propos'd, and consented to, by his worthy Brethren of the Court of Aldermen.

And as he thus acted upon the Square, in all his publick Administrations, so in his private Capacity, he was a Person of *unspotted Integrity and Justice*, in all his Entercourses with Men: One, who, as I verily believe, did never wilfully wrong any Man in the World; of the Truth of which, take one Instance for all: He having many Years ago, had great Dealings with a certain Person, well known in this City, there remain'd a large Account between them, which, at length, was even'd, adjusted, and discharg'd on both Sides; but, several Years after, he having some Occasion to review this Account, found there was a great Mistake in it, and that there remain'd a very considerable Sum of Money due to his Correspondent; upon which, he immediately goes, and acquaints him with it, and pays him to the utmost Farthing. An Example of Justice, which, I wou'd to God, those Men wou'd imitate, that make so bold with his Memory.

Nor was he less benign and charitable, than he was honest and just; for as he was a good Neighbour, and a hearty Friend, so he was a general Lover of Mankind; always free and forward to render good Offices to all that needed, and crav'd his Assistance.

And then for his Alms, I must crave Leave of his Ashes, to do a Right to his Memory, against his own Inclinations; for, in his Life-time, he was so severe an Observer of our Saviour's Caution, *Take Heed that you do not Alms before Men*, so utterly abhorrent of that pharisaical Humour, of performing his good Works in a clear Eccho, that might be sure to resound 'em after him in Praises and Commendations, that perhaps he too much affected Privacy and Concealment; and was so far from desiring that his Light shou'd glare out in Vanity and Ostentation, that he wou'd not suffer it to shine out enough before Men, to provoke 'em by the Sight of it, to glorify our common Father in Heaven; for his Charity run under Ground, in such secret Channels, that some, I know, were apt to question whether the Spring were not dry, or, at least, very scanty in its Communications. But now he is gone, his Memory, like the Leaves of Roses, smells sweet and fragrant, after the Rose is dead; for now that he is out of our Hearing, and those Few that knew his Charities, and those many that were refresh'd by 'em, dare own and attest 'em, without Fear of offending his modest Piety; it appears by several Hundreds of Pounds, which he gave in his Life, upon several charitable Occasions, besides the charitable Legacies he hath bequeath'd

bequeath'd at his Death, that he was, not only in *Word*, but in *Deed*, a true Benefactor to Mankind.

And then for his relative Duties, he was, that which every good Man is (and without it, 'tis fulsome *Hypocrisy* for any Man to pretend to Religion) viz. a kind and obliging Husband, a tender and provident Father, a courteous and benevolent Master, and in all the Degrees of his Relation, a ready Assistant, a useful Friend, and a generous Benefactor.

Such was his Life; and as for his last Sickness, tho' it now and then interrupted the Exercise of his Reason, yet no sooner was it restor'd to him, but he gave all the Indications of a truly pious and devout Mind; he heartily lamented the Failings of his Life, and bound himself in new Resolutions of Amendment; he underwent his Pains with a calm and constant Mind, and seem'd full of good Thoughts and holy Affections; full of hearty Submissions and Resignations to God; and in this excellent Posture of Mind he expir'd into Eternity.

Died in March 1680; and buried the 27th of the same Month, at St. Lawrence-Jewry, London.

The CHARACTER of the LADY LUMLEY, by
THOMAS PRITCHARD, M. A. Rector of West-Til-
bury in Essex. *



THE great Worth and Merit, the exemplary virtuous and pious Life of this most worthy Lady, justly challenge an honourable Mention. 'Tis not therefore to comply with Custom, which hath made it almost necessary on such Occasions, as this, to say something of the Party deceased, but to pay a just and due Debt to her Memory, to whom otherwise I should be highly injurious. Solomon tells us, that the Memory of the Just is blessed; and David, that the Righteous shall be in everlasting Remembrance; their worthy Actions shall be celebrated with never ceasing Praises; their Names, after their Departure out of this Life, ought to be mentioned with due Respect and Honour, and so, I doubt not, will the Name of this good Lady be; her good Works, her useful and exemplary Life, will immortalize her Memory; none will grudge or scruple to speak well of her, who so justly deserved. Her courteous and most obliging Behaviour to all, and Condescension to the poorest and meanest, whom she would not disdain to speak with, and afford them what Help and Relief she could, when they came to her either for themselves, or in the Behalf of any sick or indigent Person; these won her the Affections of all, made her highly esteemed and respected, honoured and beloved by all, while she was living, and generally bewailed, now dead; whose Death, is not only a great Loss to all her surviving Relations, but to the whole Neighbourhood, especially to the Poor.

I shall not insist upon her Birth and Parentage, which was from an antient and worthy Family; nor need I speak of her Education, all those Accomplishments which became her Sex and Quality (which all, I believe, will acknowledge she had in the greatest Perfection) shew how gentle that was, and what Improvement she made of it; none knew better, or more exactly performed, whatever belonged to the Mistress of a Family than she: The Endowments of her Mind, were not mean and vulgar, but great and noble: She applied herself much to Reading, which she always professed she found great Pleasure and Satisfaction (it being most suitable to her ingenious Mind) for which she was well qualified, being of a quick and ready Apprehension, and solid Judgment; the Ingenuity of her Mind, discovered itself in her Discourse, and also in her Writing, wherein she did excel; very readily, and freely, upon all Occasions, expressing herself in a Style smooth and elegant, and in fit and proper Language.

Consider her in every Relation in which she stood, and you shall find her very faithfully and punctually, discreetly and affectionately discharging herself in every Respect; being a faithful and loyal Wife, a most affectionate and indulgent Mother, a kind and gentle Mi-

* From the Sermon preached at Great-Bardfield in Essex, Sept. 20, 1692; dedicated to Sir Martin Lumley, Bart. and printed at London, in 1693, in Quarto.

stress, and a sure and trusty Friend. I can but barely Hint at these Things, and am forced to omit many others which might be mentioned, there being two Things especially, which I must not pass by, which she was eminent for.

First, *Her Charity*. She ever had a very tender and compassionate Concern for all that were in any necessitous or distressed Condition, not barely commiserating their *hard Fate*, and those Miseries and Straits which they struggled with, but giving them such *Relief and Succour*, as their Necessities required, which she did in a very liberal and bountiful Manner, freely and chearfully, and so in a Manner most acceptable to God, who is said to love a chearful Giver. What St. Paul said of those of *Philippi* and *Thessalonica*, I think, may properly be applied to, and said of her, *To her Power I bare Record*; yea, and beyond her Power, she was willing of herself. It was her constant Practice every Year, to provide Medicines *for the Sick and Poor*; which, as Occasion offered, she gave to those that asked them of her, as not a Few did. I have often heard her say, how pleasant a Thing it was to do Good, and that she should never desire a great Estate, but only to enable her to do more Good in the World; so very desirous was she to imitate our Saviour in this blessed Work, who, as we read of him, *went about doing Good, both to the Souls and Bodies of Men*.

Secondly, *Her exemplary and religious Conversation*. She was happily betimes acquainted with the Knowledge of God and Religion, fully instructed in the *Principles of the Christian Faith*, from a Child knowing the Scriptures, which are able to make us wise unto Salvation; and in the following Part of her Life, by her constant Use of the ordinary Means, she much improved this useful and beneficial Knowledge, being able judiciously to discourse of most Heads of Divinity, and Points of Faith; which by her frequent Perusal of such Books as learnedly and solidly treat of them, she became well acquainted with. Thus growing in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, being sound in the Faith, and ready always to give an Answer to every one that asked her, a Reason of the Hope that was in her, with Meekness and Fear. And well knowing the Advantages of an early Piety, like a pious and most affectionate Mother, she took great Care to have her Son in his younger Years instructed in Religion, whom she herself taught the most necessary and *fundamental Points* thereof; and the like Care and Pains she did likewise take of her Grand-children, having instructed them also in the Matters of Religion, as much as their tender Years would admit of; and answerable to this, her Knowledge in Religion, was her practice of religious Duties; constant she was in the most necessary Duty of Prayer, being sensible what need we have of the *Divine Assistance and Favour*, which we cannot Hope to have, unless we frequently, and fervently, ask it of him: Her *private Devotions* in her Closet, especially *Morning and Evening*, she very seldom, I believe I might say never, omitted: Conversant she was in Reading the Bible, that holy Book, from whence all saving Knowledge is to be learnt: A great Reverence she had for the *holy Scriptures*, believing them to be of Divine Inspiration, profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, which she therefore read with Care and Diligence, with Heed and Attention; she read some Part of them every Day, as also other good Books, of which she had great Choice, and used much: Besides these her *private religious Exercises*, she did constantly attend the *Prayers of the Family*, and did often call upon her Servants to do so too, thinking it not enough to be present herself, unless she endeavoured at least to have them there too, that so not she only, but her House, might serve the Lord: And as she was thus careful to serve God at Home, so was she too in the *publick Places of God's Worship*; she staid not from Church, except Sickness, or some unavoidable Accident prevented, whither she went not out of Custom, but Sense of Duty, with a Desire to be reminded, and stirred up, and excited to the Practice of her Duty: She did frequently partake of the Sacrament of Christ's Body and Blood, thinking she could not too often comply with the last dying Command of our Lord, *Do this in Remembrance of me*: A great Care she always had before her approaching to this Duty, to prepare herself for it, knowing the great Benefit of receiving worthily, and the great Danger of receiving unworthily; such was her exemplary and religious Conversation, serving God even from her Youth in Sincerity and Truth, with a perfect Heart and willing Mind, always endeavouring to keep a Conscience, void of Offence, both towards God and Man, performing, tho not an unfinning, yet a sincere Obedience. She did truly and sincerely fear God, and such an one Solomon tells us deserveth to be praised. She did often express what a great Care and Concern she had for the Salvation of her Soul, and what a miserable Wretch she should be, if she missed of Heaven, and would often say, that it was an hard Thing to go to Heaven, that the Gate is strait, and the Way narrow, that leadeth thither: She thought she could never do enough to secure her everlasting Happiness. This was it which she

was most concerned for; her Thoughts and Care were chiefly for her eternal State; she knew very well, *that she was but a Stranger and Sojourner here*, and that she must ere long leave this World and die: It was therefore the great Business of her Life, *to prepare for an happy Death*, and she took the best Course for it; for undoubtedly, *the best Way to die well, is to live well*. She had a lingering Illness for sometime; which might, and I doubt not, did remind her of *her approaching Dissolution*, and put her upon a serious Preparation for it, completing that in her last Sickness; which she had begun in her Health: Tho others were not, yet she seemed to be very apprehensive what near Approaches she was making to the Grave: When she found herself at any Time fainting, she did with the greatest Fervency and Earnestness, call upon God *to help and relieve her*, to be merciful to her, and *receive her Soul*; such holy and pathetical Ejaculations she used, as became a dying Person, in a most solemn Manner recommending *her Soul into the Hands of God*.

Died in September 1692; and buried the 20th of the same Month, at Great-Bardfield in Essex.

The CHARACTER of the Revd Mr. JOHN POSTLETHWAIT, Chief Master of St. Paul's School, by JOHN HANCOCK, D. D. Rector of St. Margaret's Lothbury, London. *



C O U L D wish it had been the Lot of some of those many of his more learned and ingenious Friends, to do Justice to the CHARACTER of this learned and good Man; who, perhaps, had known him longer, and better than I did.

But I will take Care to say nothing of him, but what either I myself know, or what I have very good Information is Matter of Fact.

His profound Skill in *those learned Languages* he pretended to teach, was such, that we may justly reckon him among *the Criticks of the Age*, and that without giving the least Sign of that *Fastus*, so visible in many, that are eminent in that Sort of Learning.

I have sometimes wonder'd, how he who was so constantly employ'd in *the Business of his School*, should be so well acquainted with several of the more *curious and polite Sorts of Learning*, as he was, more than many of us can pretend to be, who have little else to do but Read.

His constant Attendance upon, and Diligence in his School, was most remarkable, and perhaps without Example: And this was such, that he had no need of using *that Severity*, that is common and necessary in many other Places.

It is known to all, what an extraordinary and particular Care he took of those that had the Happiness to be in *his Family*. And I have been apt to think sometimes, the Pains he took with them, was something more than what was well consistent either with their Health or his own.

I could easily perceive how sensibly he was affected, when any under his Care did not answer his Expectation: And also with what a Pleasure he would speak of some that applied themselves to observe his Directions.

And this gives us an easy Account, why he that had such Esteem with, and Interest in some very *great Men*, was not eas'd of that laborious Employ, *sometime ago*. He did not desire *to be so*, he *lov'd it*, and *lov'd to do Good* in it.

Indeed, he was a little to blame, that when he felt his ill-habit of *Body coming upon* him, he did not alter *his Course*; that he did not take the Air oftner, and use Exercise a little more.

But he was perfectly easy in his Mind, and *hoped* his Distemper *might go off*; and *tho'* he intended *to do it*, yet he neglected it, not being well aware of the Danger he was in, till it was *too late*.

His great Diversion was ingenious Conversation, and he needed not *to go from Home* to seek after that, having so many Friends in Town, and so many Acquaintance from the

* From the Sermon preached at St. Augustin's-Church, London, Sept. 30, 1713, and printed in the same Year, at London, in Oclavo.

Universities, and so many ingenious Men that had been *his Scholars*, besides *Travellers* and *Strangers* from Abroad, that frequently gave him friendly Visits.

And when all is done, it is not easy for even *Wisemen*, to alter a long and settled Course. And he that *took so little Delight*, as it is plain he did, in the common Diversions of the World, it would have been some Force upon his Temper, to alter his Course of Retirement to that of Diversion, even tho' it were necessary for the Recovery of Health.

But whatever *Account is to be given of this Mismanagement*, we are sure it was *not any Thing of a near, covetous, and sordid Temper*, that was the Occasion of it.

It is *easy to give such Instances of Matters of Fact* (tho' studiously concealed by him, and little known to the World) as will undeniably prove, that he was not only a *charitable*, but a *generous Man*.

When his *Father* dy'd, he left him a Share of his Substance with his two Brothers; but he readily gave what was left him between them, even when he had but barely a *Competency* for himself, and that not very certain neither.

A few Years after, he sent for one of his eldest Brother's Sons, intending to breed him up a *Scholar*, at his own Charge, if he had taken to Learning, according to his Expectation.

Soon after, he sent for two Sons of the second Brother, intending to breed them up both *Scholars*; the one did not prove to like Learning; to the other, he has given as liberal an Education, as he could bestow upon him.

When he came first to *St. Paul's School*, he took his eldest Brother's Daughter's Son, designing him also (had he found him capable of it) the same liberal Education.

And tho' he was disappointed in some Part, in the charitable Designs he had for his Relations, yet his Generosity was never the less. Nor did his Disappointment in that particular Way, put a Stop to his Liberality, for he hath given *Portions* in his Life-time, to the Children of both his Brothers, and to some of 'em twice over, besides what he has left 'em in his Will. In which Will (as I mention it by the Way) he hath given upwards of two hundred Pounds, for the Purchase of a *Vicarage-House* and *Glebe*, for the Use of the Vicar of *Millom* in *Cumberland*, where he was born. As also two hundred Pounds, for the covering with Lead, the Chancel of *Denton Church* in *Norfolk*, the Parish of which he was Patron, and other Uses for the said Church. As also four Pounds per Annum, a-piece to his Housekeeper and an old Servant.

Nor did his generous Charity extend itself only to his Relations, but even to those that were meer Strangers to him.

About the Time of the Revolution, there was a Youth he knew to be of an uncommon Genius, and most excellent Parts, got into the *Jesuits School* at the *Savoy*, this good Man never left importuning his Parents (who were *Protestants*) till he had got him out, and under his own Care; and his Parents dying soon after, he maintain'd him both at School, and at the University, at his own sole Charge, till his distinguishing Parts had so preferred him, that he had no further Occasion for his Assistance.

It is well known likewise, how often he employ'd both his Interest and Purse, for the Support of many other Youths, both in his School, and in the University: And many more Instances might be given, if there were Occasion for it. But these are enough to prove to a Demonstration, that he was not only a *charitable*, but a *liberal* and generous Man.

During his long Weakness, I often conversed with him. He often expressed in my Hearing, his good Hope in God's Mercy, and his full Submission to his Will, and his great Indifferency as to Life or Death, but rather, seem'd to have a Desire to die.

And when he had done this without the least Affectation, he would easily fall into some such innocent and useful Discourse as he used to do, when he was perfectly well.

His Head was clear almost to the last, tho' his Friends were afraid, that his calling his Scholars so often, and long to him, might have given it some Disturbance. But it was so delightful to him, that I believe it did not do him so much Hurt as it would have done another Man.

When he grew very Weak, he sent for the Reverend and worthy Minister of his Parish, to pray with him (which he did often) and received the Sacrament from him.

A few Days before his Death, he seem'd to be in some Pain, and desired some of his Friends to pray that he might be delivered out of it.

And it was not long e'er his Prayers were heard, and we left to weep, not for him, but for ourselves; and to bewail the Loss, that not only his Friends, but the Publick hath of such a Man.

Died in September 1713; and buried the 30th of the same Month, at *St. Augustin's*, London.

*The CHARACTER of DENNIS ROLLE, Esq; of Bickton in the County of Devon: **



DENNIS Rolle, Esq; was born at *Bickton* in *Devon*; about six Miles from *Honiton*, in the Month of *December* 1614. He carries both the Families he descended from in his Name; *Dennis*, as he was the Son of *Anne*, the Daughter and Heir of *Sir Thomas Dennis* of *Bickton* and *Holcomb-Burnel* in *Devon*; *Knt.* and *Rolle*, from his Father, *Sir Henry Rolle* of *Stephenston*, in the Parish of *St. Giles*, near *Great-Torrington*, *Knt.*

He was a Gentleman of that Figure and Merit in his Country, that he ought not to be pretermitted; and of that Honour and Reputation also, that he must not be rashly touch'd. *Dr. Fuller*, in his *Worthies of England*,^a puts him off with a Compliment, where he says, he remember'd the old Sentence, *Of Carthage, one were better say nothing, than not enough.*^b But then I remember too the Proverb, that *Something bath some Savour.*^c Although we may not be able to reach the whole of his CHARACTER, better it is to say something of him, than nought at all.

Dennis Rolle then, was the Darling of his Country, in his Time, adorn'd with all the desirable Qualities that make a compleat Gentleman. He was, though young, of a ready Wit, a generous Mind, and a large Soul: One Example whereof, among many, is traditionally handed down to us, which, for the Honour of both those noble Persons therein concern'd, I shall crave Leave here to insert.

The famous *Sir Bevil Greenvile*, in his generous Way of Living; having some more than ordinary Occasion, at that Time, for a considerable Sum of Money, to the Value of several hundred Pounds, took it up from *Mr. Rolle*, upon his own Bond. But it happening shortly after, as they were both together in Company, that *Mr. Rolle* sent for the Bond, and cancell'd it before *Sir Bevil's* Face, saying, *That the bare Word of so honourable a Person, was to him sufficient Security, for that, and a greater Sum; and withal, threw the Bond in the Fire.* *Sir Bevil*, being thus greatly obliged by the noble Favour of his Friend, as soon as he returned Home, made a Mortgage; to the Use of *Mr. Rolle*, unknown to him, of his Mannor of *B.* and left it in some trusty Hand, that if it should please God to take him off by Death, e'er this Debt was paid, *Mr. Rolle* might not lose his Money.

Nor may I here omit that honourable CHARACTER given this Gentleman by the silver-tongu'd *Sydenham*, in his Dedicatory Epistle to him, of his Sermon call'd *Osculum Charitatis*, preached on *Christmas-Day*;^d he salutes him with the Title of, *The truly generous and nobly disposed Dennis Rolle, Esq;* Speaking of the Kifs of Charity, the Author goes on in these Words: "A Kifs much like your Self and Actions, where there is such a Mixture of Charity and Power, that I know not well, whether I should rather magnify Fortune, that you are Great; or Virtue, that you are Good. Your noble Deportment in the publick Services of your Country; your great and unpattern'd Supplies of your engaged and necessitated Friends; your courteous and liberal Respects to those despised Ones of mine own Coat, can speak what Temper you are of: In all which, though you wanted not a Trumpet to proclaim you, yet you blew it not yourself; so just you are to your own Merits, that doing Courtesies you scorn to blab them. It is the greatest Argument of Praise to be beyond it, of Nobleness without it."^e Thus he.

One that knew this Gentleman well,^f hath also left upon Record, this honourable Testimony of him, "That he was a Gentleman of wonderful great Hope: What say I, quoth he, Hope, when his worthy Carriage and Behaviour in his very Prime, gives Assurance of his extraordinary Sufficiency? And as he descended from right noble Ancestors,^g so he married into a right honourable Family, the Daughter of the Lord *Pawlet* of *Hinton St. George*, in the County of *Somerset*. So that these noble Matches and great Affinity, with a rare Pregnancy of Wit, and Vivacity of Spirit by Nature, and great and

* From *Mr. Prince's Worthies of Devon*. Printed at *Exeter*, in 1701, in Folio.

a In *Devon*, P. 272.

b *Præstat nulla quam pauca dicere de Carthagine.*

c *Aliquid præstat mediocritas.*

d *Print. Lond. 1637.*

e *Maxima Laus est non posse Laudari; Tua non velle.*

f *Westc. Surv. of Dev. in Steph. MS.*

g His Grandmother was Daughter to the Marquess of *Winchester*.

" noble Fortunes by Inheritance, may in Time, add higher Titles than I intend to mention. " Thus my Author, who in all Probability had prov'd a true Prophet herein, if this honourable Gentleman had not been cut down by the Sythe of Death, in the very Flower of his Age.

He was made, by King *Charles* the First, of blessed Memory, High-Sheriff of the County of *Devon*, in the 12th Year of his Reign, *A. D.* 1636; whose State and Parade at that Time was so great and splendid (his Attendance being mostly Gentlemen by Birth, in rich and costly Liveries lined with Velvet) that the Glory thereof is not yet forgotten in these Parts.

So that to argue from what he was, so very young, to what he might have been, had God permitted him to have lived up to old Age, would greatly aggravate his Loss. For as his Life was the Delight and Comfort, so his Death was the Grief and Lamentation of all that knew him. He was, what most of all endears Greatness, of great Courtesy and Condescension, even to his Inferiours. And the Poor always found a most liberal and open-handed Benefactor in him; and so did all that had Occasion to make trial of his Charity or Generosity.

He dy'd very young, in the twenty-fourth Year of his Age: And, what's observable, he was born on the shortest, and died on the longest Day in the Year. He was buried in the Parish-Church of *Bickton* aforesaid, about the 12th or 13th Day of *June*, *A. D.* 1638. In which, by the Piety of his dearest Lady, was a noble Monument erected to his and her Memory, of white Marble, where are seen lying at Length, his and her Effigies, lively and curiously cut in Alabaster, under a rich Arch, adorn'd with several Coats of Arms relating to the Family. On a Table of black Marble, there is an Inscription in Letters of Gold, made by *Dr. Fuller*.^h

He left Issue by his Lady aforesaid, only one Son, who died soon after his Father; and five Daughters, of which four were thus disposed of in Marriage. *Elizabeth*, to *William*, Son of *Sir George Stroud* of *Sussex*, Knt. *Florence*, to *Sir John Rolle* Knight of the *Bath*, the right Heir of the Family of *Rolle*. *Anna*, to *William Cook*, of *Highnam* near *Glocester*, Esq; and *Margaret*, to *Sir John Ackland*, of *Columb-John*, in the County of *Devon*, Bart.

^h Vide the APPENDIX.

The CHARACTER of Mrs. ELIZABETH DERING, † by ROBERT MARRIOT, Vicar of Lenham in Kent. *



SUPPOSE it may now be expected, that I should in Particular, add something of the Party, for whose Sake, and for yours, this Sermon is composed. This Employment is not without Hazard: And, the Auditors will hardly be satisfied; for the near Friends to the deceased, and such as Love her Memory, will think all too little, when others, who are either ignorant of her Virtues, or envious at all Praise, will think all too much. And myself, the Performer, may be on the one Side blamed with *Partiality*, on the other blasted with *Flattery*.

I have usually been very sparing in Exercises of this Nature, referring the *Encomium* of the Dead, unto the Words of *Solomon*, *Let their own Works praise them*:^a Being in this Point very tender and scrupulous, how I do expose either them or myself to Censure.

Nevertheless, it cannot be denied, but that this Ceremony in itself, is both antient, and imitable, amongst God's People. And I hope it will not be reputed strange in me, if (straining Courtesy with my usual Method) I pour a Box of Spicknard on the Head of this deceased Gentlewoman. The chief Labour of whose Life, was rightly to learn, *So to Number her Days, as to apply her Heart to Wisdom*;^b and though she numbred but Few (to what she might have done in the ordinary Course of Nature, had God so pleased) yet she profited in this divine Arithmetick so well, that she made up a mighty Total, and attained to such a Portion of heavenly Wisdom, that the like is rarely to be found in either her Sex or Age.

† Wife of Mr. *Charles Dering*, youngest Son of *Sir Anthony Dering*, Knt.

* From the Sermon preached at *Pluckley* in *Kent*, in *August*, 1640. a Prov. xxxi. 31. b Psal. ix. 12.

But because we know it is the End which crowns the Action; and *the last Day is ever to be expected, and happy can no Man be said to be, till Death hath shewed how he departed.* ^c Therefore I will leave you to judge more fully of the *Integrity, and Uprightness of her Life*; by some remarkable *Passages before her Death*; the Manner whereof I shall declare unto you more particularly.

She received the *Sentence of Death* within herself, long before the *Execution thereof*, by Means of a lingering Consumption, whereby her Strength decaying, and (notwithstanding the good Use of all lawful Means possible for Prevention) the Glass of her Life being well nigh run out; *those Motions of Grace* that were in her (like *those of Nature*) became now more quick and lively towards her End, mounting up her Soul on a swifter Wing towards her Happiness: The Spirit of God did now fill the Sails of her Affections, with more than an extraordinary Desire of her wished-for Heaven.

But Satan envying that so fair a Vessel should arrive at the Port without a Storm raised; a sudden Tempest of Doubts, and distrustful Thoughts in her Soul, labouring thereby (had it been possible) to wrack her Faith upon the Rock of Despair, and God (willing to shew his Strength in her Weakness) suffers for a Time this Eclipse of his wonted Presence, being delighted to see her (with the Disciples) rowing and towing against the Streams of Satan's Temptations, whilst himself (with our Saviour) walks by on the Waves, ready to succour her in the greatest Necessity.

During which Weakness, both of Mind and Body, her sorrowful Husband, with other her choice Friends (who sincerely loved her) being desirous to comply with any Course which might be thought conducive to her Welfare, upon good Advice, her Desire brought her on Tuesday the 14th Day of July last past from London, towards Pluckley in Kent, the Residence of her Husband's (and truly also) of her dearest and most tenderly affected Kindred and Friends.

Now as she was travelling upon the Way, there hapned unto her (as to Jacob in his Journey from Padan-Aram to Canaan ^d) a grievous Wrestling, with a sore and heavy Conflict, which caused her for the Time (like him) to halt very much, not on her Feet, but in her Affections, beginning now extreamly to complain of her Want of Faith, and to doubt of the Assurance of her Salvation, in both which, before-time, she lived fully confirmed; and this Trial was so full of Trouble to herself, and Grief to her loving Husband, and Friends then in Company, that they were necessitated for that Night, to lodge her and themselves, short of that Place whither they intended; where having reposed her Body with all fit Accommodation, their chief Care was how to compose her Doubts, and to comfort her weak and feeble Mind: And to this End, they requested my Assistance (the most unworthy Pastor of that Place where then she rested) and (considering the Office required, to be in itself both christian and charitable, and an essential Part of my ministerial Charge, to support the Weak, and to bind up the broken-hearted) I was gladly entreated to assist with the best Counsels that lay in me, for the re-establishing of her Peace.

Being come unto her, she began to repeat unto me her former Complaints, accusing herself of a wonderful Dulness, and Deadness of Heart; of a marvellous Want of Faith, that she could not apply the Comforts of God to her Soul, nor repent as she ought for her Sins; that she could not feel the comfortable Presence of God's Spirit, as she was wont, that she had no Mind to sue unto him by Prayer as before; and thereupon concludes against herself, that certainly the Lord had forsaken her, and cast her off; and would not restore her to the Joy of his Salvation: Which Words, she uttered with many Sighs and Groans, with strong Cryings, which argued truly the Anguish and Distress of her Soul.

Whereupon sorrowing to behold her in this Extremity of Affliction, I addrest myself to apply unto her what Comfort God should enable me to minister: Assuring her, that these spiritual Desertions for a Time, are familiar to the dearest of God's Children; instancing in David, in Job, and in St. Paul, with other Saints, whose particular Trials I dilated unto her, adding moreover, that God, like a wise Father, is not always kissing his Sons, but many Times correcting of them; and that his Love in their Humiliation, is as much magnified towards them, by the saving Effects of it, as is his Mercy in their Exaltation. I told her farther, that the Sense of her Weakness which she complained of, was not Weakness, but Strength: for it comes not from our Corruption, that we feel our Corruption; but from God's Grace; and that the Detestation of Sin, with a Desire to repent, is true Repentance indeed, and a manifest Work of the Spirit; and though God

c ——— Ultima semper
Expectanda dies homini, diciq; beatus
Ante obitum nemo, supremaq; funera debet. Hor.

find many Things in us that he likes not, yet he ever loves and likes this in us, that we do dislike and loath ourselves; for God respects not so much our State, as our Purpose, nor regards so much what we are, as what we desire to be. For a Desire to be Good, is a good Step to, yea, a good Part of Goodness itself: I pray'd her therefore, not to wrong herself so much, as to imagine she could not repent, while she profess'd she hated Sin, and desired to repent; nor to offer that Indignity to God's Mercy, as to fear he should be unwilling to forgive and pardon, what she was so willing to forego and part withal.

I shewed her also concerning her Want of Faith, and spiritual Feeling, how that though God might suffer her Faith to faint, yet would he never suffer it to fail: And that it is the firmest Faith, which believes without Feeling, when a Man can say with *Job*, *though he kill me, yet will I trust in him.*^e For our own Feeling, is no fit Judge of Faith, for that is often overwhelmed with Temptations, but Faith must be judged of by the Word of God: Now the Word tells us, that Faith is not always a burning Lamp, but sometimes, yea often a smoking Flax,^f which is so weak, that it sends out neither Heat nor Flame, but only a Smoak, and yet will not the Lord quench this small Spark of Faith, neither can it perish, being begotten of immortal Seed, viz. the Word of God which endures for ever.^g Again we know, a little, or a sick Man, is a Man, as well as a great, or a sound one; and a foul and a feeble Hand may receive an Alms, as well as a fair and strong one; so little and weak Faith, is Faith, as well as that which is great and firm; and the one may as truly apply Christ, as the other: For we do not imagine that Faith doth justify us, because it is a strong and perfect Virtue; but it justifies us, for the Object which it apprehends, that is, *Christ the Mediator*. Nor are we so much to conclude of Faith, from the firm Perswasion it works in us, as from the resting, and relying thereby, on the *Merits of Christ for Salvation*.

Moreover, I laboured to possess her with this Truth, that God can be no more said, to forsake his Servants, when for a Time he hides away his Face, than the Sun can be said to be set, when it is but under a Cloud: For howsoever the sensible Presence of God's Spirit (whereby he makes his Children to feel him, by the gracious Effects which he works in them) be subject to Changes and Eclipses; yet the secret Presence of his Spirit, never departs from them, but is continually ruling, guiding, and sustaining them in all their Troubles, according to his Promise in the Old Testament,^h and in the New.ⁱ Yea, by Virtue of this secret Presence, he entertains Life in our Souls, when to our own Judgments we are become altogether Dead and Senseless; as there is Life and Sap in a Tree, when it hath neither Fruit nor Leaves, which is evident by our standing in many Temptations, wherein we could find no present Grace upholding us. For had we our Happiness in our own Hands (as once we had) we could not be able to hold out against the least of Satan's Assaults, but that he must needs deprive us of it: But God seeing what bad Keepers we are of our own Jewels, hath translated the Custody of them unto Christ, and hung the Keys at his Girdle, by whom they are so safely kept for us, and we for them (as saith St. *Peter*^k) that now the least of saving Grace in any Believer, is more than all the Power of Hell is able to quench.

Thus having spent some Time with her by enlarging these, and adding many other Comforts out of the Scripture, which need not here to be repeated (endeavouring in what I could, to satisfy her in every Doubt) and perceiving a great Part of her Distemper to be occasioned from the Weakness of her Body, the Weariness of her Spirits, and the Want of Rest, I took my Leave of her for that Time; not without this Acknowledgment of Comfort from herself, that she hoped I had done her some Good; promising (at the intreating of her Friends) to visit her again within few Days, at the House of the worthy Lady *Dering*, Mother of this Gentlewoman, whither the next Day she was removed: Which accordingly I did the *Friday* following; and understanding that she with her had been discoursing, immediately before my coming, and her entirely loving Brother, the right worshipful Sir *Edward Dering* (whose Observation of her was this, that those Doubts and Fears whereof she complained, proceeded not so much from any sinful Cause occasioned by herself, whereof she could accuse herself, as from an over-earnest, and longing Desire of more spiritual Comfort and Illumination, than God was pleased for the present to make her sensible of; as afterwards it more clearly appeared:) Unwilling then to tire her enfeebled Spirits with too much Talk together, I staid a while before I saw her. Then being brought into her Chamber, she told me she much rejoiced at my Coming, being perswaded that she should reap Comfort by my Discourse, and was minded to request me to pray with her, whereunto then she had a great Desire, but the Continuance

^e Job xiii. 15.^f Mat. xii. 20.^g 1 Pet. i. 23.^h Isa. xliii. 2.ⁱ Mat. xxviii. 20.^k 1 Pet. i. 4, 5.

of these good Motions (she said) was so short; that before she could call for me they were gone, and she re-possess'd so with her former Doubts and Fears, that now she had no Heart thereto; whereupon I replied, that I made no Question; but that these good Motions would return again: In the mean Time, she might hereby take Notice of God's Method with his dearest Children, sometimes ravishing them with St. Paul, as it were, *into the third Heavens*,¹ by filling their Souls with unspeakable Joy and Gladness; sometimes again (with the same Apostle) humbling them as it were to Hell, by casting his angry Countenance upon *them*, and suffering Satan also to buffet *them*, yet making *them* Gainers both by his *Coming to them*, and his *going from them*; for by the *one*, they gain Comfort against Despair, by the *other* warning against Presumption; therefore as she ought, when she felt those heavenly Motions in her Heart, to cherish them; so when she felt them not, she ought not to think herself contemned. Withal, I shew'd her, that it is the endeavour of many Believers, so eagerly to pursue after more Grace, as that they deny themselves the comfortable Use of what they have; like many Worldlings, who having a competent Portion of earthly Things in the Eye of others, yet repine as if they had nothing, because they have not so much as themselves desire: Wherefore I besought her, as to remember carefully to seek for more; so not to forget thankfully to acknowledge what she had; which was the only Way to invite God, to confer upon her a larger Measure of spiritual Consolation.

I then offer'd unto her the Assistance of my Prayers, which she embraced, and while we were intreating at the Throne of Grace on her Behalf, for the Return of God's favourable Presence, and the Light of his Countenance upon her, and that he would again restore her to the Joy of his Salvation, &c. I applied unto her that Petition of David, *Lord comfort the Soul of thy Servant, for in thee hath she put her Trust*; which Words were no sooner uttered, but she cried with a loud Voice, *O that I was assured, that I am thy Servant! And that I could trust in thee as I ought, then should my Soul be comforted indeed.*

This done, insisting some while in directing her how she might purchase that Assurance, and that Trust she so heartily pray'd for, I left her until the Thursday after.

By which Time the Sun of Righteousness with Healing in his Wings (having dispell'd in good Measure those Mists of Diffidence which eclips'd the Light, and Peace of her Soul) began again to shine forth in his wonted Clearness, reviving and chearing up those drooping Affections, which had so long languish'd in the Want of his comfortable Presence; inso-much, that (to my great rejoicing) I found her magnifying of Mercy which before she doubted of, and comforting herself with those Scriptures, which before her Soul refused Comfort in, being tendred unto her. I told her, I did heartily bless God for this happy Change in her: And she replied, that *the Grace of Christ was sufficient for her*, upon whom she did wholly rest and rely for her Salvation, disclaiming all Concept of Worth, or Merit in herself; entreating me to pray to God for her, that it would please him, to pardon those distrustful Thoughts, which she had formerly of his Goodness, and to perfect that Re-assurance of his Love in her Heart; she joining with us very chearfully, and devoutly all the Time, expressing a marvellous longing for the Fulness of spiritual and heavenly Joy. Inso-much, that while I insert'd that Petition of the Prophet, *Do well unto thy Servant, that she may live, and praise thy Name*; she interrupted me, saying, *O pray only for my Soul, for I desire to be dissolved, and to be with Christ*, which is far better.

The Sunday following, in the Afternoon, I was requested to preach to the Congregation of this Parish, whither being come, and enquiring of her Health, I was generally assured, that they had observed her to be that Day more compos'd and chearful, than usually she had been; but while the whole Families of her Friends were religiously exercised in the Church, she intimated to those that waited about her, that she felt herself sensibly to change (her Cough having a little before left her, a sure Sign in those Diseases of Death approaching) whereupon they asked her if they should call the Lady her Mother, or Husband, or any other unto her? But she answered no, they were (she said) about a good Work, and she hoped that she should live till they had done; and God granted her Request, for no sooner was the Sermon ended, and all her Friends again returned about her, but she heartily wished for some one, to recommend her Soul to God: It was my Happiness to be there at that Time, and they entreated me to perform that last Office for her, which we hast'd to do, perceiving her to decline apace, while she (to the Admiration of all that were present, considering her great Weakness) repeated after me very zealously, almost whatsoever I delivered, and concluding with the Lord's Prayer, she most devoutly rehearsed that Word for Word, which, as it was the first she learn'd, so I may truly say, it was the last she ut-

tered; for immediately hereupon (as if *she* had only staid for this Convoy to her *eternal Rest*) *she* most sweetly and peaceably exchanged this Life, leaving her surviving Friends (like the *Apostle*) in a Strait betwixt two, not knowing which to chuse, whether more to mourn for her Loss, or to rejoice for her so blessed and happy Departure.

Died July 26, 1640, at Pluckley in Kent; and buried there some few Days after.

The CHARACTER of the Revd Mr. SAMUEL CLUTTERBUCK, Rector of Dunton in Bucks, by the Revd Mr. CHARLES GATAKER, Minister of Hoggeston in the same County. *



AM not ignorant, that as many as are ill-affected to our holy Office of the Ministry, are hard to believe any Good of the Persons of Ministers: And therefore, when we do right to our Brethren even dead, by a due Commemoration, we expose ourselves to the sharp Censures of the Living. These happily would not have spared our blessed Saviour, if they had been Contemporary with the Pharisees, and observed how *John Baptist* magnifies *Jesus*, and *Jesus* commends *St. John*. But being encouraged by this Example, I shall premise a few Words concerning our reverend Father and Brother, whose Ashes we are to compose in their Repository, but whose Name is as Ointment poured out.^a He was, as *St. Paul*, a chosen Vessel to carry the Name of Christ before his People,^b and by Preaching of the Gospel, he did diffuse the sweet Savour^c of God through the Places where he taught. This therefore is a just Retribution due to him from us: Though the earthen Vessel,^d wherein this Treasure was enclosed, be broken, yet let his Name be precious, and his Memory blessed by all those, to whom his Preaching was the Savour of Life unto Life.^e I shall not therefore permit either the open Barkings of malignant Spirits, or the secret Whispers of the Envious, to impose Silence upon me, being well assured, that if any dare to gainsay what I now deliver, we shall now, as once Christ did,^f suffer the Contradiction only of Sinners.

Our reverend Brother was sprung of a good and creditable Family. His Education was answerable to his Birth; for in his tender Years, he was instituted in good Arts and liberal Sciences. And the happy Soil of his ingenious Nature, brought forth early Fruits of Learning, which was fermented and seasoned with the Principles of true Piety. So that his Learning did not vanish in idle Speculations, which are little better than Spiders Webs, that are curiously woven, but not so much as the Ornaments of the House; for his Knowledge was not only an Ornament to himself, but also useful and serviceable to others. When God's Providence called him from the Feet of Gamaliel, to teach others out of the Chair, and advanced him from the School of the Prophets to the Church, the Holy Ghost committed the Flock of this Place to his Charge, which he fed about thirty-six Years, with wholesome Doctrine; with an exemplary Life; and with well-managed Discipline, according to that Measure of Power, wherewith he was intrusted, for the Edification of the Church.^g

And now he wears a double Capacity, considerable both as a publick, and as a private Person.

If we consider him as the Minister of Christ,^h and Steward of the Mysteries of God, two Things in him were remarkable; his Diligence, and his Fidelity.

First, His Industry. And industrious he was, both in gathering, and in dispensing. He took great Pains in treasuring up all Knowledge that might be subservient to the Office of the Ministry, and he made Hagar wait upon Sarah; his Philosophy to serve his Divinity. He gathered the Spoils of Egypt, that they might be bestowed on the Building of the Tabernacle. He tasted foreign or prophane Sciences, so far as they are necessary to the Advance of the Gospel. And that he might be as Christ speaks, a Scribe instructed for the Kingdom of Heaven,ⁱ he did, with special Diligence, apply himself to the

* From the Testimony given to Mr. Clutterbuck, by Mr. Gataker; printed at London, in 1698, in *Octavo*.

^a Cant. iii. 3. ^b Acts ix. 15. ^c 2 Cor. ii. 14. ^d 2 Cor. iv. 7. ^e 2 Cor. ii. 16. ^f Heb. xii. 3.

^g 2 Cor. xiii. 10. ^h 2 Cor. iv. 1. ⁱ Mat. xiii. 32.

Study of the Holy Scriptures, ^k which make the Man of God compleat, that like a good *Houſholder*, he might out of his Treasury, *bring forth Things new and old*. For, as the wiſe Rabbi ſaith, of *hidden Wiſdom*, and *boarded Treasure*, *what Profit is there of either?* ^l Therefore he took no leſs Pains to inſtruct others, than he had done to inform himſelf; for he knew a Miniſter is deſigned to be not *Concha*, a Ciftern meerly to hold, but *Canalis*, a Conduit to convey the Water of Life unto others. His conſtant Labours in *his own Church*, and *publick Lectures elſewhere*, but eſpecially in *leading his Flock to the Fountains of Life*, are ſo well known, that I ſhall but waſt my Time in ſpeaking of that Particular. But I muſt not omit his ſingular Affection to his own Flock, which kept him that he did not ^m *play the Biſhop in another's Dioceſs*, ⁿ nor neglect his own Vineyard, while he buſied himſelf in keeping *that of others*. This indeed is an Inſtance of his Fidelity.

Secondly, And Faithful he was, both *to Chriſt*, and *to his Flock*. As our Saviour warns the Church of *Smyrna* to be, ^o ſo he was *Faithful unto the Death*; for he *did lay forth the whole Counſel of God*, ^p with-holding nothing from his People, which it might concern them to know: He did admoniſh all of their Duty, and reprove all for their Sin, *without Partiality*: He would never ſuffer any Soul to reſt in Sin, but by a ſeaſonable Admonition, he did ſave his *own Faith, Conſcience, and Soul*, ^q though he could not recover anothers; for whether they would hear, or *refuſe Counſel*, ^r he would not be wanting to ſpeak. And he did promote the Salvation of the Souls committed to his Charge, as well *by his Prayers*, as *by his Preaching*.

One Thing more muſt not be paſſ'd by, that he was *of a publick Spirit*, and endeavoured *to advance the general Benefit of both Church and State*, by his *ſingular Pains*, as well as *Faculty of inſtructing Youth in good Arts*. And he was ſo dextrous in forming, framing, and furniſhing their Minds *with the Grounds of Literature*, that he did oblige ſome of the beſt Families in the Nation by that troubleſome Employment.

But if we look upon him as a private Perſon, I know not whether I ſhall more admire *his Piety*, or *his Prudence*.

As for the Firſt, *his religious Converſation made his Houſe a Temple*, and his Family a Church. Nothing within thoſe Walls breathed or ſavoured, beſides the Reverence of God. He had taken up *Joſhua's* Reſolution, that whatſoever others did, *he and his Houſe ſhould ſerve the Lord*. ^t His daily Exerciſe of Devotion, did graciously ſeaſon all other Employments. And what Pains *he took* in bringing up his Children in the Fear of God; his Children themſelves, the beſt Pictures of a good Parent; *do much better declare by living holily*, than I can expreſs by ſpeaking largely.

But becauſe Grace is not always joined with Diſcretion; it was our Brother's ſingular Happineſs to be ſo endowed, that he *proved a faithful Counſellor unto others*, and ſerved God's Providence in directing himſelf. In the latter Part of his Life, he ſurvived the *Beauty of our Church*. For God had broke both the *Staff of Beauty*, ^s and the *Staff of Bonds*. The Unity and Order of our Church was diſſolved by them, who could not ſubvert the Civil State, without the Ruin of the Eccleſiaſtick, as a Preparative to the Deſign. Here the Zeal and Prudence of this Reverend Paſtor were remarkable. As pious *Nehe-miah lamented the Ruins of the Holy City*, ^t ſo the Vaſtations of the Church, were the Grievs of his Heart. His Prayers and his Tears were frequently poured out before the Throne of Grace for the Peace of *Jeruſalem*. Yet ſuch was his Diſcretion, that *in the Miſt of a froward and perverſe Generation*, he ſhined as a *Light holding forth the Word of Life*. ^u There wanted not ſome, that to give Credit to their Cauſe, endeavoured by artificial Allurements to draw him into a Fellowship in their Faction. He reſiſted ſtrong Temptations of wordly Advantage, and ran the Hazard of his Liberty to ſecure his Conſcience. He was like *St. John Baptiſt*, not a *Reed ſhaken with the Wind*. ^v He ſuffered the Bands of a private, but ancient and profitable Friendſhip to be diſſolved, at leaſt ſlackened, rather than that the Bonds of his Obedience ſhould be broken. Yea, he did not without Danger, ſeek to withdraw his Tempter from *thoſe crooked Ways* which were full of *Unhappineſs and Deſtruction*, ^w but in vain, when his Reaſon was condemned for Sophiſtry, and his Religion as Deſign. He did ſo happily *minge the Serpent with the Dove*, ^x ſo *redeem the Time* in theſe evil Days, ^y that he preſerved himſelf in a Capacity to *do God and the Church good Service*.

And now the Oil of this Lamp was almoſt ſpent. His Body being ſhaken and broken *with Labours*, and frequent Infirmities, threatned the Diſſolution of his Tabernacle. It

^k 2 Tim. iii. 16, 17. ^l Eccleſiaſtic. xx. 30. ^m Ἀλλοτρίοις παρῆν. ⁿ Cant. i. 6. ^o Apoc. ii. 10.
^p Acts xx. 20. ^q Ezek. xxxiii. 9. ^r Ezek. ii. 5, 7. ^s Joſ. xxiv. 15. ^t Neh. i. and ii.
^u Phil. ii. 15, 16. ^v Mat. xi. 7. ^w Rom. iii. 16. ^x Mat. x. 16. ^y Eph. v. 16. Of the Senſe of which Words, ſee Dr. Hammond on the Place.

pleased God at the same Time to visit this religious Couple; in which Visitation, he was sick with his Wives Disease, as much as with his own. In both, uncertain of God's future Disposal, he did endeavour with Meekness to submit to the good Will of God, and at once, both advised and practised Patience. His Disease was sharp, and such as could not but wrest bitter Complaints from Flesh and Blood. But God gave him Patience, and at last a peaceable End: So that being in full Use of his Senses, outward and inward, mindful both of God, and of himself; he rendred his Soul in a Christian Manner, unto God his Creator, and gracious Redeemer; on that Day, on which our Church celebrates the Memory of our Saviour's Death.

So lived, so died, this holy Man of God, who was a faithful Steward in God's House, a vigilant Pastor of Christ's Flock, a loving Husband, a tender but discreet Parent, a faithful Friend, a Light of Holiness; in a Word, He was a burning and a shining Light, burning with Zeal and Charity; and shining with Knowledge and Holiness.

Died April 9, 1658; and buried the 13th of the same Month, in the Chancel of the Church of Dunton in the County of Bucks.

*The CHARACTER of Sir WILLIAM ARMYNE, Bart.
by CHRISTOPHER SHUTE, B. D. Rector of Navenby
in Lincolnshire. **



SHALL not fly into any empty Schemes of Rhetorick, concerning the Birth of this worthy Knight, well known and beloved in these Parts, ye all know his Descent and Extraction, he was cut out of no mean Quarry, here his Bones now Rest, where he once lived with Honour, and many of his Ancestors before him: *It is nothing to be born a Gentleman, it is all in all, to live and die a good Christian.* This was the sweet Expression of this your honourable Neighbour; feeling a Want of Grace in his Heart, wherewith he desired to be satisfied, *Ah, says he to me, one Drop of Grace in the Heart, is more Worth than all the Wealth and Honour in the World.*

I shall not commend to you, the Goodness of his Nature, the Sweetness of his Disposition, because he bewailed it as a Snare, and an Occasion of Sin to him; a Man's good Nature leads him many Times into Sin, and the loving Temper of his Spirit, tempts him, and puts him forward to sin; where Grace does not command, there a good Disposition is soon marr'd and drawn aside; this likewise was Matter of Grief to him, that his frail Nature was soon wrought upon, and carried aside, to that which his own Heart soon after told him, was sinful and displeasing to God.

What need I tell you, that he was an affable, friendly, and obliging Gentleman, winning and gaining upon all that came near him; he that look'd but upon his Face, might have seen Goodness and Courtesy looking out of his Eyes, and what's all this, when he did acknowledge with Tears, that this Pleasantness of his Countenance, was suddenly clouded with a violent, and over-ruling Storm of Passion, which carried him beyond himself; as prevalent as these Passions were in the Time of his Health, they were so allayed by God in his Sickness, as that all his Friends about him, did rejoice to see the Patience and Calmness of his Spirit, all the while the Hand of God was upon him.

And that I may give you a clear Proof of the mortified Spirit, and happy Change which God wrought in his Soul, when I took the Boldness to mind him of a late Difference between himself and the reverend Pastor of this Place, he burst out with Tears, and laid this Charge upon me, that I would right him so far, as to acquaint him, that he did heartily desire him in Particular, to forgive him, and all other good Christians, that he had wrong'd, in the Heat of his Passion, either Rich or Poor.

I shall, in Brief, relate unto you, such comfortable Passages, as fell from him in the Time of his Sickness, and then leave him to your Christian Charity to judge, how well he acted the latter Part of his Life, and with what Earnestness of Spirit, he strove to gain the Love and Favour of God in Christ.

* From the Sermon preached in the Church of Lenton in Lincolnshire, Jan. 18, 1657; dedicated to Sir Michael Armyne, Bart. his Brother; and printed at London, in 1658, in Quarto.

At my first Coming to him, I found him deeply touch'd with a serious Apprehension of the former Errors of his Life, how far he had provoked a good God by the many Sins which his Conscience then charged him with; then did he break forth into a free and voluntary Confession of all his Sins, and express'd, with many Tears, his Loathing and Detestation of them; I was glad to see those Limbecks of his Eyes distilling, and dropping down in such a plentiful Manner; to find his Heart thus smitten, and bruised with the Remembrance of his Sins, and press'd him to a greater Measure of Sorrow, as knowing such Clouds of Grief, would make Way for the Beams of Joy and Comfort to shine in his Soul; the Truth is, I have not come near a Man that hath reckoned up his Sins with greater Abhorrency and Detestation, than he did. I asked him, whether if God should be pleased to grant him a further Respite in this World, he would become a new Man, and take off his Heart from his former Vanities, he answered, *I would not for the Gain of the whole World, live such a Life as I have done, and I desire, next to God's Glory, to live for this very End, that I might testify the Truth of my Repentance to the World.* I ask'd him, whether his Heart did witness the Truth of all this; Oh, says he, *my Heart is deceitful and treacherous, but if I know my own Heart, all that I speak is in Truth and Sincerity; I should be the most cursed Hypocrite alive, if I should either dissemble with God, or Man, at such a Time as this.*

I have much to speak, but am willing to contract myself, as knowing you are fully satisfied in that faithful Testimony I have already given you. Be not so uncharitable, as to think I might be mistaken in this good Gentleman; I was often with him, and had frequent Converse with him, and the Freedom to speak, and I found him always in the same humble Frame, and Temper of Spirit; and I must profess this, I have not often received more Satisfaction from any Man, in respect of the Fruit and Comfort of my Endeavours, than from him. I met with an humble and tractable Spirit, willing to hear of the Wrath of God due to Sinners, and careful and solicitous how he might avoid it; truly sensible of the Weight of his Sins, much dejected with *the Thought of them*; and so far *the Sense of his Sins* had humbled him, as that I may say, Malice itself could not judge worse of him, than he did of himself; and that which made me believe the Truth of his Humiliation for Sin, was this, that I found no presumptuous Thoughts arising in his Heart of God's Mercy: But when I sought to cheer him with the Hope of God's Mercy to penitent Sinners, he told me, *he was not yet humbled enough to partake of it.* I was much satisfied in this Answer, as knowing the deeper the Foundation is laid, the surer is the Building; the more humble we are, the firmer will our Confidence be in Christ, and from that Time, I strove to comfort him with the precious Promises of the Gospel, and told him, *he might, upon the Word of Christ, challenge an Interest in them, Come unto me all ye that Labour, and are heavy Laden, and I will give you Rest.*^a Such as are truly penitent, and only such, might claim a special Title to the Promises of Christ, this did revive his fainting Spirit, and the Thoughts of God's Mercy in Christ, did as much cheer him, as ever the Sense of Sin had dejected him; then he began to feel the Comfort of God's Love glowing in his Breast; soon after he felt the Heat of it, and his Affections were so enflamed with the Love of God, as that his Thoughts were Restless, till he enjoyed him whom his Soul loved; and this made him to count every Minute too long to be parted from Christ his Saviour; therefore being now fit for Heaven, and weary of the World, and desirous to enjoy God in a better Place, the last Words I heard him utter were these, *even so, come Lord Jesus, come quickly.*

Thus I have endeavour'd to approve myself faithful to God, in speaking nothing but the Truth; faithful to myself, in the Discharge of a good Conscience; and faithful to my Friend, in publishing the Truth of his Conversion to the World.

Died in January, 1657; and buried the 18th of the same Month, in the Church of Lenton in Lincolnshire.

^a Mat. xi. 28.

The CHARACTER of the Right Worshipful LADY MARY ARMYNE. *



HIS honourable and excellent Lady, was a Branch of one of the most antient, noble and illustrious Families in *England*, whether we look to Descent, Degree, or Actings; the Family of the *Talbots*, for a long Tract of Time, Earls of *Shrewsbury*, whose *heroick* Performances, both in *civil* and *military* Affairs, done by them in their native Country, are upon Record to the perpetuating of their Names and Renown.

But especially their Conquests, and Triumphs in *France*, were so signal, *that the Memory* of them continues until this Day, and withal, so dreadful, *that* Mothers quieted their Children, by telling them, that *Talbot* came. And to be Children of such Nobles, is honourable, even in *sacred Writ* (which usually overlooks such *minute* Things) and especially when *they* are found in the *Way of Righteousness*, as in *this pious* Lady.

As to her *Feature* and *Beauty*, it was more considerable, even unto old Age, *than* in most of her Date in the World, by which we may judge what it was in the Spring of her Life.

She was of a lively and active Spirit; and *herein* *she* was much above ordinary: For *even to the Close* of her Days, she was very active and stirring; able to walk with Agility and Continuance, without Help of Hand, or Staff.

As to her *natural Parts*, *she* was quick, vivacious, and comprehensive in judging of Things, *even to the last Hour* of her Life: Tho she was considerably above four score Years old, yet could she discourse as rationally, *the very Day* she died, as other can in the very Flourish of *their Age and Life*: Neither yet was this only a Lightning before Death; for she was *the same* all the Time of her Weakness, *even to the last*.

She had attained to a great Skill and Dexterity in the Knowledge of all those Things which belonged to her Sex, Degree, and Place, which were very numerous, and therefore required such Attainments as she had in an high Measure arrived at, which also appeared in *these* Particulars.

1. She was not without some competent Skill in more Languages than her native Tongue: Particularly, in the *French* and *Latin*.

2. She was considerably skilled in *Divinity* and *History*. In *Divinity*, not only knowing practical Things, but was very intelligent in Matters Notional and Polemical, or Controversial. In *History* she was well versed, not only in the *Jewish* and *Roman* Histories; but especially in the *historical Part of the sacred Scriptures*, and *ecclesiastical Affairs*.

3. She was one, who well understood how to manage her Affairs and Concerns, whether at a Distance, or near at Hand, to the best Advantage, to the last of her Days, and that without so much as small Miscarriages.

4. She was of a very obliging Deportment, and Carriage, to the utmost Date of her Life. With her humble and courteous Carriage and Speeches, she obliged all with whom she conversed, or had to do. For as she was the Owner of an active Body, so of pertinent and pleasing Speech, even to the End of her Days; and this Dexterity she used to employ in the Entertainment of her Friends and Visitors, both in Health and Sicknes.

This honourable Lady, was of a holy and exemplary Life. She used to affirm, *that a holy Life, and Graces of the Gospel*, did far excel, and were more dignifying, than *Birth, Estate*, and than all the great and shining Titles which the *World* could bestow. She was of the Mind, and Judgment of that godly Emperor *Theodosius*, who used to say, *that he* accounted himself more honoured by being a *Christian*, than by being Emperor of *Rome*: And she used to say, *that what* St. *Paul* affirmeth, was a great Truth, upon her long Observation and Experience, *Not many Wisemen after the Flesh, not many mighty, not many noble are called.*^a She was also often heard to affirm, *that the new Birth* deserves to be (as undoubtedly it is) in highest, and greatest Esteem; *born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*^b

* From the Lives of sundry eminent Persons, printed at London, in 1683, in Folio.

^a 1 Cor. i. 26.

^b 1 John i. 13.

Through God's Goodness; this pious and excellent Lady, was not like a fair House; with an ill Inhabitant, but had a noble Soul, which dignified all her other Excellencies. The many other Things raised her to an high Pitch of Greatness, yet none did so much honour, and beautify her, as her *Religion*. And that which made it the more orient and splendid, was its *Regularity, Universality and Perseverance*.

More particularly, her *Religion and Grace* appeared in these Particulars.

1. In that she loved it in others. She loved those, that led a godly and gracious Life: And St. *John* makes this an infallible Mark, or Testimony of a gracious Person; *by this we know, that we are passed from Death to Life, because we love the Brethren. He that loveth not his Brother, abideth in Darknes.* ^c She affected not, nor indeed, could be at Ease in evil and bad Company. She could, in a good Measure say with the holy Prophet *David, the Saints, and they that excel, in these is all my Delight.* ^d And I am a Companion to all them that Fear thee, &c. ^e She loved Holiness, not only in those of her Family (choosing her Servants by this Standard) but also in Strangers, which was a good Evidence, that she loved it for its own Sake.

2. In that she really endeavoured to promote and advance Religion in others; not only by Counsel, Conference, Admonition, Exhortation, &c. but also by many gracious Letters, written with her own Hands. She used to give good Books to some, and Money to others, to draw on, and encourage them in their Progress towards the Kingdom of Heaven. She gave large yearly Contributions to promote the carrying on of the Work begun in *New-England*, for the Conversion of the poor *Indians* in those Parts: And this she continued, even to her dying Day. And of the Success of that Undertaking, she had an annual Account to her rejoicing.

She was ready to embrace, yea, joyful for any Opportunity of serving God, in Publick, or Private, upon ordinary, or extraordinary Occasions. She could truly say with the holy Prophet *David, I was glad when they said unto me, let us go into the House of the Lord.* ^f She was as eagerly bent, and forward to join in holy Duties, and Ordinances, as others are, or can be, to run after worldly Vanities.

She did highly Reverence, and esteem godly Ministers, yea, she had great Respect to such of them as were of the lower Form, and of meaner Gifts, if she observed them to be serious and industrious. She demeaned herself with very much Gravity, and Humility, in God's House of Prayer. She never mentioned the Names of God, or Christ, but with a reverential Awe upon her Spirit.

Her Speeches and Discourse always dropped as an Honeycomb: It was always Savoury, and seasoned with Salt, fit to minister Grace to the Hearers, according to St. Paul's Advice. ^g

She was frequent, and constant in giving to charitable Uses. She in her Life-time, erected, and endowed some Almshouses, in three several Counties: And upon special Occasions, gave away many large Sum of Money upon charitable Accounts. She was not weary of well-doing, whilst she lived, and at her Death, she left forty Pounds per Annum for fourscore and nineteen Years, for the like Uses.

She was always constant in her secret Devotions of Reading the sacred Scripture (wherein was her Delight) and other choice Books; and private Prayer, at least twice a Day, which Course she continued to the Close of her Days.

In her last Sickness whereof she died, she shewed some notable Testimonies of the Sincerity of her Graces and Religion,

1. In the Fervour of her Spirit, to continue in well-doing, even to the last of her Life.
2. In her breathing after Christ, and desiring to be dissolved, and to be with him, which is best of all.

3. In her warm, and bleeding Sense of the low Estate and Condition of Religion, and the Profession of it in the World. Her Heart trembled for the Ark of God, as did Eli's. ^h

4. In her Submission to the Divine Will and Disposal. She freely offered up herself to her great Lord and Owner, to do with her, as for Life or Death, as he pleased.

5. In her Peace of Conscience, and Freedom from satanical Molestations and Temptations. In former Sickneses she had enjoyed much Serenity, but never had a more peaceable and submissive Frame of Soul than at this Time.

6. In the Strength of her Faith, appearing by her commending Christ as the highest, and most proper Cordial in a fainting Hour, when all Comforts forsake us, which were some of her last Words before her Death.

^c 1 John iii. 14.

^d Psal. xvi. 3.

^e Psal. cxix.

^f Psal. cxxii. 1.

^g Col. iv. 6.

^h 1 Sam. iv. iii.

7. In the Continuance of her fervent Prayers, in the Midst whereof she resigned up her Spirit unto God. Thus

As she lived to God, so God gave her a long Life, accompanied with many and great Mercies. Tho she had been long troubled with a fore and dangerous Disease [voiding Stones by the Intestines, supposed to come from the Gall] and which had painful, and perilous Paroxysms, and Critical Fits; yet it pleased God, in her later Years, to give her great Ease, and Freedom from it. Tho it is not unlike, that it was the Root of that fainting Anguishness which put a Period to her Days. Yet to near the fourscourth Year of her Age, she served God in competent Health, and Serenity of Mind.

Tho she sprang from an ancient and honourable Family, inclined to the Romish Sect, yet God was her Teacher, and did confirm her, not only in the Protestant Religion, but also in the true Love of Practice, and Seriousness in that Religion, which she profest.

She was not addicted to Sects, or Novelties, upon Pretence of rising to the highest Form; but she truly took the Height of her Religion, to consist in the Height of Love to God and Man, and in close and constant Obedience unto Christ, and Confidence in his Mediation.

Tho according to her Rank, she lived in the Decency of a plentiful Estate, it was accompanied with Humility, and Lowliness of Mind. Her Prudence, Sobriety, and Gravity, were very Exemplary; and her Impartiality, in loving all that were truly Christians, was signal.

Died in the Year of our Lord 1675.

*The CHARACTER of the Revd Mr. THOMAS GRIGG,
B. D. Rector of St. Andrew-Under-shaft, London,
by the Revd Dr. SYMON PATRICK, Rector of St. Paul's
Covent-Garden, and afterwards Lord Bishop of
Ely. **



HE Reverend Mr. Thomas Grigg, was born in the City of Bristol, and in 1665, was Fellow of Trinity-College, Oxon, and Chaplain to Dr. Henckman, Bishop of London, who bestowed on him the Rectory of St. Andrew-Under-shaft, where, as before, in the University, he was an admirable Preacher. He was also an excellent Scholar for Greek and Latin Philosophy, but hath nothing extant. He died at London in the Beginning of September 1670, and was buried on the 4th of the same Month, in his Church of St. Andrew's, at which Dr. Patrick preach'd his Funeral Sermon, more particularly describing the Virtues, Worth, and Learning of this excellent Person, in the following CHARACTER of him, which is from thence extracted; and tho' there may appear some seeming Digressions in it, yet, as it contains many useful Points of Doctrine, and judicious Observations, it was thought not improper to give the applicatory Part almost entire, as we find it at the End of the said Discourse, viz.

THESE are none here, I presume, that think it a Crime to praise those that highly deserve it; nor are of their Humour, who make a Scruple to commend the Dead, though they make none to discommend and calumniate both Dead and Living. Ἄν μὲν δὲ λόιδόρειν, &c. (as the Apostate Emperor speaks; for this is no new Vice) If there be an Occasion for Reproaches, or for Cavils, there are always those ready, who will not be sparing of them; but if there be an Occasion given to commend another, they can find no Tongue for that Employment. Nay, they look upon it, ὡς περ ἀνάλωμα πολυτελές, as if it were but a Piece of Profuseness, and an unthrifty Vanity: Such a superfluous Expence, that it is one of their Virtues to save themselves that Cost and Charges. But good Men think, that it is far more pardonable, to praise the truly virtuous even above their

* From the Sermon preached at St. Andrew-Under-shaft, Sept. 4, 1670; and printed at London, the same Year, in Quarto; the preceding Account of Mr. Grigg, is taken from Mr. Wood's Fasti, Vol. 2. P. 161. of his Athenæ Oxonienses, the last Edition.

Merits, than to be always carping at others, and back-biting them; though they should deserve some Reproof. For my Part, I shall not willingly fall into either of these Guilts. As I have no Disposition to detract from an Enemy, so I shall not be prodigal in the Commendation of a Friend. But rather, be so frugal and sparing at this Time, as to comprehend all that I have to say, under these *three Heads*.

1. In General. He was one that endeavoured his Ways might be found *perfect before God*; and not one of the lame and cripple Christians of these Days, who hope to go to Heaven with one wooden Leg. He was careful, I mean, to maintain *good Works*, as the necessary *Fruits of Christian Faith*; and such Works as are due to Men, as well as those that have a more immediate Respect to God. Good *Morality*, was Part of his *Christianity*. To be just and *charitable*, industrious in his *Charge*, watchful over his *Tongue*, respectful to *Superiours*, obedient to *Governours*, not to speak *Evil of Dignities*; to be very sparing in his *Censures*, and kind to those that differed from him, were a *Piece of his Conscience*; as well as to *read*, and *pray*, and *preach*, and frequent all the *Worship of God*. *Ἀνόντων γὰρ καὶ μέλα ἀνθαδῆς, &c.* For it is a *stupid Thing*, and exceeding impudent, to think to please God, without the hearty Study of *Virtue*; as the fore-named Emperor excellently speaks. Into whom the *Christian Religion* had sunk so far, as to make him remember, that *τὸ τετὰρ μάλιστα χαίρειν ἐκπληττεῖν τὸ θεόν.*^a It is to be supposed, that God rejoices most of all in this, and that you cannot gratify him so much by any Means, as by being Good. Not that we are to neglect his *Worship and Service* (as he proceeds) nor be Careless in doing him *Honour*; but we should *Exercise the greatest Piety*, with the *Study of all Virtue*. For, to say the Truth, *holy Devotion* is, *τὴν δικαιοσύνην ἐκτρέφει*, one of the *Daughters of Justice*; the Fruit of natural Equity: Without which, we cannot be said to be honest Men. It is a Thing due to our Creator, as other Things are to our Neighbours; and he cannot be a *righteous Man*, who doth not honour God, no more than he that doth not love his Brother. But more particularly,

2. That which deserves, among other *Christian Virtues*, to be remembered in him (because so rare and little regarded) is, *his great Modesty of Spirit, and Humility of Mind and Behaviour*. He was not so ill furnish'd and provided, but that he had abundant Matter for Discourse, in Things belonging to his Profession; and yet, I always observed, that he loved to enquire, and soberly to propound Doubts and Difficulties. As if he had a Mind rather to hear the Judgment of others, than to speak his own; and to learn and receive Instruction, rather than take upon him that great Office (which almost every body thinks himself to be fit for now-a-days) to be a Teacher, nay, Comptroller of all his Neighbours. There is scarce a Smatterer now in *Christian Learning*, in many Places, though never so raw and ignorant, but hath so good a Conceit of himself, that he will dictate as magisterially, judge as superciliously, censure as boldly, speak as confidently to his Betters, and be as pert even before his spiritual Guides, and those that have been long Students in *Christian Knowledge*, as if he were infallible, and breathed nothing but the Holy Ghost. A Vice which this good Man so studiously avoided, that as none could be a more severe Censurer of other Mens Actions, than he was of his own; so it was not easy for any, to be more confident that they were in the Right, than he was fearful lest he should be in the Wrong. This made him swift to hear, but slow to speak: To consider much, and pronounce little; and as one of the Ancients saith, *to know both how to overcome with Reason, and how to yield to Reason*,^b and suffer himself to be overcome. And *his Humility*, I must tell you, was of the right Strain. Which, as the same Father observes, *is not proved and tried so much in little Things* (wherein it may be easily counterfeited) *as in the greatest.*^c To say nothing of our Cloaths and outward Deportment, *it is no such great Piece of Humility*, saith he, *in my Account, to speak but little of a Man's own self, and this but seldom and before few; or to speak to an Inferior in a lowly and courteous Manner*: *Ἀλλ' ὅστις μετρίως καὶ δεῦν φέρηται, but he that speaks sparingly, and modestly, concerning God, is, in my Opinion, the most humble Person.* He hath attained to a considerable Pitch in this Grace, who knows how to speak some Things of him; in others, to be silent; and in others, plainly to confess his Ignorance: And hath the Modesty to let those speak of him, who are appointed to it; and to suffer some also to be of more elevated Contemplation than himself. It is the most unseemly Thing, for a Man to choose the poorest Diet and Apparel; to express much Humility in Tears, in Fastings, in Watchings, in a sad Countenance, and lying hard, or on the bare Ground: But in Discourse of Divine Matters, to exercise a kind of sovereign Power, or Tyranny rather, over others: To yield to none, and to seek to govern all. This is to be proud there, where Humility is not

^a Orat. 2. P. 130.

^b Greg. Nazianz. Orat. 3.

^c Orat. 26.

only glorious, but also safe. The least Tang of which Vanity, I could never discern in this good Man; who grew as fast in an humble Sense of our Distance from God, as some are apt to do in an arrogant Opinion of their Superiority; above all other Men. He was like those good Students at *Athens*, who, as *Menedemus*, if I forget not, said, *went thither Doctors* (in their own Opinion, he means) *continued there Scholars, and came away Ignorants*. For the more we understand, the more we see, there is above our Comprehension. And the more we converse with wise and pious Men, the more we see there are, that we have cause to prefer above ourselves. And the more a Man encreases in the Knowledge of himself, the more ready he will be, to excuse the Ignorance, or Errors of his Neighbours.

Certain it is, that the greater Worth there is in any Person; the more humble and lowly he is. Light Things ascend aloft, as is commonly observed, but those that are heavy, sink down and depress themselves beneath. The little *Brooks* are very talkative, and make a great Noise, when they and the Pebbles meet and prattle together. But for all their Haste, and the Din they make in our Ears, and the Plenty of Water, which seems to flow along; alas! Their Depth is so small, that you may feel to the Bottom of them with your Finger. Whereas the great Rivers, which are very deep, and carry great Burdens, and are as profitable, as they are fair and beautiful; how modestly and soberly, as I may so speak, do they go into the Ocean. They do not so much as murmur in any Body's Ears, to tell them how profound they are: But move silently and stilly on their Way, as if they would not be observed. There is nothing better than I can think of, than this vulgar Comparison which every Body Uses, to represent unto us the clear Difference that is between the humble lowly Christian, and those that are malepert and confident; full of Ostentation and ever Talking; even there where it would more become them, to use their Ears, than they do their Tongues. For if they did it as the *Brooks*, I mentioned, only among the Stones and Blocks, it were no great Matter; or if while they set out themselves, they would not despise or defame their Neighbours that far excel them, it might be endured: But to instruct their Teachers, to babble before the Wise, the aged and experienced; to meddle with Things which they do not, and perhaps cannot understand; nay, to get up into the Seat of Judgment, and pass Sentence upon their Superiors, is such an intolerable Piece of Arrogance, as (in the Phrase of *St. Cyprian*) *is born of the Spirit of Antichrist*,^d and proceeds not from the humble Discipline of our Saviour. Which makes the Loss of such a Person, as had the good Education of Christian People under his Care, to be the more deplorable: Especially, since he taught by his Example, as well as his Preaching, *the Younger to submit themselves to the Elder: And that in Lowliness of Mind each should esteem others better than themselves*.^e

3. And truly, if our Governors and Tutors be our second Parents; and we owe no less to those who breed us in Knowledge, than to them that breed us in the Womb: Then this deserves not the least Commendation, that he carefully performed the Part of a good Instructor and Curate of Souls. *Alexander* thought himself not more beholden to his Father, who left him a Kingdom, than to *Aristotle*, who taught him how to govern it. And *Aristotle* taught him this among other Things, *that for those who ingraft right Notions of Things in our Minds, and make us Wise, there is no ἰσορροπία τιμῆς, no Honour proportionable to their Merits*. Unless we will bestow upon them some such Veneration, as is given to God and our Parents: They being a Kind of earthly Gods, and heavenly Parents. *Antoninus* also, I remember, in the Beginning of his Book, acknowledges the Bounty of God in this, as much as in any other Blessing, that he had made him the Disciple of such excellent *Philosophers*; such as *Sextus*, *Maximus*, *Rusticus* and others. The last of which, *Julius Capitolinus* tells us, *he made of his Privy-Council: And used to salute with a Kiss, even before the Captain of the Prætorian Band*.^f That he demanded publick Statues also of the Senate for him, after his Decease: And in fine, had such Respect to all his Teachers, as to pay an *Honour* to their very Sepulchres, and to have their Images in Gold, in the very same Place with his household Gods.

And the very Truth is, we are deeply indebted to them; and the Memory of our Christian Instructors, ought to be very dear and sacred with us, as long as we live. For they learn us how to live well, and prepare us for a better Life. He that begins to take us into his Discipline, and piously discharges the Office of a good Tutor or Schoolmaster; is our good Genius, our guardian-Angel, always by our Side, the Guide of our Youth, the Security of our slippery Age, the Seedsman of God, the Dresser of infant Souls, the Husbandman that cultivates and improves the Soil of the Mind. And a conscientious, skilful Minister, to whose Care and Direction we are delivered afterward, can be no less

^d Epist. 55.^e 1 Pet. v. 5. Phil. ii. 3.^f In M. Antonin. Philosoph.

than all these to our riper Years; besides that, he is our Counsellor in Doubts, our Comforter in Affliction, the Dispenser of the Mysteries of God, and our Conductor to Perfection: And therefore ought to be highly esteemed for his Work Sake. Such an one, I dare boldly say, you have lost in this Place, and it is a common Loss to more than yourselves: A Person both able and honest, wise and pious. So that, as the same Antoninus saith, he learn'd of one of his Masters, to suppress Anger; of another, to mind serious Things; of a third, Kindness and Benevolence; of a fourth, Modesty; of a fifth, an uncounterfeited Gravity; of a sixth, to bear with simple People; and of others, Constancy, Patience, and such an apt Accommodation of himself to all, that his Conversation might be more soft and sweet, than Flattery itself: So you, methinks, might be able to say, that all these you have learn'd of him. For, Whose Understanding and Judgement (if I may speak in the Language of G. Nazianzen) was more grave and aged, even before gray Hairs? Whose Meditations were more concocted? Whose Speech more unaffected? Whose Behaviour more solemn and compos'd? Who is there that had less need of Learning to commend him, considering the Integrity of his Manners? And yet, how Few that had so considerable a Share of both? A Man of great Candour and Ingenuity, of a tender and compassionate Spirit; heartily desirous of the Good of Souls; and very thoughtful, and solicitous, I can assure you, how to promote it in the easiest, plainest and most effectual Methods.

Things the more to be prized in these Days, because, as the Father now named complains in another Place, κινδυνεύει τὸ πάντων ἀγίων τὸ πάρος τῶν παρ' ἡμῶν, πάντων ἐν καταγελαστοτατον. The most sacred Order of all other among us, is in Danger to become the most ridiculous. ^g No Man can be acknowledged for a Physician, unless he have considered the Nature of Diseases: Or for a Drawer of Pictures, that knows not how to mingle Colours: And yet we can find with the greatest Ease, a Teacher of Divine Truth. Not one that is laboured (as his Word is) and prepared; but that starts up on a Sudden, and is sown and comes forth as hastily, as the Fable makes the Giants; πλάττειν ἀνθρώπους τὰς ἀγίας, &c. We make Saints in a Day's Space; and Wisemen without any Wisdom; and Guides to others, who have nothing to qualify them for that Office, but a great Desire to be promoted to it. Such a Novice our Friend was not; but like that good Father himself, who, by Retirement and much Meditation, fitted himself, as he tells us, for so great a Charge. He was sensible of these two Things: First, That it is the Art of Arts, and Science of Sciences, as his Words are, ^h to guide and govern Mankind; τὸ πολυτερον πάντων τῶν ζώων καὶ ποιημάτων, the most humorous, various and uncertain of all other Creatures. And Secondly, That it requires great Skill, and not a little Spirit, to give to every one in the Household, their Portion of Meat in due Season, and to manage and dispense with Judgment, the Truths of Christian Doctrine. They are great and many (as he there numbers them) which if any Person think himself, with little Labour, able to explain: O how I wonder, saith he, at that Man's Understanding; or, to speak more plainly, at his Folly! This holy Philosophy, as he calls it, requires that we should bring to the Study of it, great Simplicity of Mind, an impartial Judgment, pure and holy Thoughts, quiet Affections, a patient Spirit, and a Will disposed to conform itself to God. And if it had pleased the Almighty, to have indulged this good Man a little more Time, you might have seen a greater Proof of his profiting by these Means, to the no small Benefit, I have Reason to think, of others, as well as you that were more immediately under his Care. For to all these good Qualities, now named, he had the Advantage also of an even steady Temper; that was always alike, and not subject to any Transports.

But to conclude: In him, you might have seen an Example of the Force of Divine Faith; which, as it was the Guide and Principle of the Actions of his Life, so it was the exceeding Joy and Comfort of his Heart at Death. For that he seemed to Fear no more, than he did his Sleep. He went as willingly out of this Body, as he was wont to do out of his own House into this Place, the House of God; and left the dearest Relations with such Satisfaction, as if he were taking a Journey to them. A very noble Degree of Christian Confidence! And yet, no more, than might be expected to wait on a long Train of other excellent Qualities, which I have been speaking of, and which I have not done merely to comply with Custom, but to furnish you with a worthy Example; and, as I am sure I have not wrong'd the Truth, so I hope, I have as little vex'd your Patience.

*The CHARACTER of THOMAS WILLIS, M. D. by the
Rev^d Dr. JOHN FELL, Dean of Christ-Church, and
afterwards Lord Bishop of Oxford. **



WE have receiv'd the very afflicting News, that this Author, who deserv'd to have been Immortal, is dead of a violent *Pleurisy*; and that his Skill, which was so useful to all others, has been of no Service to himself. The Reader will forgive it, if we endeavour to pay something of that Respect which is due to his venerable Memory. He will not think it superfluous to hear, in a few Words, what Sort of Man that was who wrote such Things: Or rather, he will be desirous to know, how good, and how learned, nay, and how well exercis'd in the *Practice of Piety* he was, who was so very skilful, and so well vers'd in the *Practice of Physick*.

The Subject deserves a large Discourse. But I shall only mention, and that very briefly, those Things which first presented themselves to my Mind, while I was hastily thinking, and thunderstruck, as it were, with the unexpected News.

He was descended from a worthy Family: And his Father^a had been bred up to the Study of Letters. But when he had taken the Degree of Master of Arts, in this University, being delighted with the Retirement of the Country, he withdrew to an Estate which he had near this City, and gave himself up to domestick Cares and Management of his Family, being sure to lay a sufficient Obligation on the World, when he cou'd leave it such a Son. But, in the Beginning of the Civil War, having catch'd a Fever, which was then in the Camp, he left his Son an Orphan, not quite twenty Years of Age, and laying the Foundation of his Studies in *Christ-Church*.^b Who, being now obliged to look after the Estate which was descended to him, liv'd some Time in the Country: But, at Length, being wearied out with *the Incursions of the Rebels*, who had strong Garisons within five Miles of this City, and next, plundering all about the Neighbourhood, he retir'd to *Oxford*, which was then the Residence of the *King*, as well as of the *Muses*. There he list'd himself in the University Regiment, and serv'd several Years: Till the good *King's Cause* was quite over-power'd, and the *Tyranny of Cromwel* gave the poor Nation a Kind of Peace, which was worse than any War. And then, the *Church being destroy'd, and Divinity, together with the Priests of Christ trampled under Foot*, he betook himself to the *Study of Physick*, and in a short Time, made very great Proficiency. Still, however, he retain'd his pious Inclinations: Of which there was this considerable Proof, that when the *Liturgy of the Church of England*, was driven from the Churches, and Men cou'd not safely *celebrate Divine Offices*, after the antient Way, in Publick, he afforded a Place of Retreat to Religion, thus *turn'd out of Doors*: And having fitted up a Part of his House for holy Uses,^c he took Care that there *shou'd be religious Assemblies*, with *publick Prayers*, and *other Offices of Religion*, constantly perform'd there, according

* Translated from Dr. Fell's Postscript to Dr. Willis's Preface to his *Pharmaceutice Rationalis*; and communicated by a Friend; as were likewise the Notes upon it relating to some Particulars of his Life and Family.

a Mr. Thomas Willis (who liv'd at Great-Bedwyn in Wiltshire; where our Author was born, Jan. 27, 1621) had his Education in St. John's College in Oxford, on Account (as is suppos'd) of his Relation to Dr. Francis Willis, some Time President of that College, who left an Estate at North-Hinxsey near Abingdon in Berks, where this Thomas settled; and being a zealous Loyalist, engag'd in the Civil Wars, and bearing Arms for his Majesty, died in Defence of the Royal Cause, Aug. 4, 1643, and was interred in the Chancel of Hinxsey Church, under the same Grave-stone, which he had laid over his Wife, who died twelve Years before him, as appears by the Inscription thereof. He left Issue besides his eldest Son Thomas, two other Sons, viz. John, an Attorney at Law, Chapter-Clerk of Christ-Church in Oxford, as is well remember'd by the excellent Leiger-Book, known by his Name, which he compil'd out of the old Records and Evidences of the College Estates. This John left an only Daughter Margaret, Wife to Mr. George Cooper, University-Register, Mother to Dr. George Cooper, Fellow of New College in Oxford, an eminent Physician, now living in that City. The other Son of Mr. Thomas Willis was William, who died Fellow of Trinity College in Oxford, and Master of Arts, not long after the Restoration. Mr. Thomas Willis had likewise a younger Brother named John, who was Father of Mr. Thomas Willis, a wealthy Merchant, who settled at Liverpool in Lancashire, and was an Ancestor to a very worthy and gentle Family, now living at Halshead-Hall in Prescot Parish in that County.

b In 1636, being first initiated in Grammar Learning under Mr. Edward Silvester, a noted Schoolmaster in All-Saints Parish in Oxford. June 9, 1639, he took the Degree of Bachelor of Arts, and that of Master, June 18, 1642; and December 8, 1646, he became Bachelor of Physick.

c In that Part of his House appointed for that Purpose, Mr. John Fell, afterwards Dean of Christ-Church, and Bishop of Oxford (whose Sister Mary our Author had married) Mr. John Dolben, afterwards Archbishop of York, and some Times Mr. Richard Allestree, afterwards Provost of Eton College, constantly exercis'd the Liturgy and Sacraments, according to the Church of England, which they had before done in his Room in Christ-Church.

to the Way of the Church of England: In the mean Time, he wrote, and publish'd those excellent Treatises of *Fermentation, Fevers and Urines*, by which he first became known to the World.

When the King, at Length, was restor'd, and he cou'd be admitted to academical Degrees, and publick Offices, he was declar'd *Professor of Natural Philosophy*,^d which Office he perform'd with great Applause, and soon after took his Doctor's Degree;^e publishing also *his Anatomy of the Brain*, and a Treatise of the *Scurvy* and *convulsive Diseases*.

About the Year 1666, being invited^f to settle in *London*, and practice Physick there; it is wonderful how soon, and to what a Degree his Fame spread: Especially, when he was so fram'd by Nature, and by Principle too, that he cou'd not set himself off by artful Words, and the cunning Tricks of pretending Quacks. But even here, tho' he spent whole Days, and almost Nights too, in attending his Patients; he still found Leisure for the improving his Art, and writing Books; by which Means, amidst a thousand Interruptions, his Treatises of the *Inflammation of the Blood*, and of *Muscular Motion*, of the *Soul of Brutes*, of the *Diseases of the Brain*, with both the Parts of his *Pharmaceutice Rationalis*, were compil'd.^g

But yet, the same Care of *worshipping God*, still remain'd fix'd in his pious Soul. And since his Business wou'd not suffer him to attend the publick Prayers, at the canonical Hours, in the Parish-Church, which was near his House, he procur'd Pray'rs to be read there early in the Morning, and late in the Evening also: And for these, whatever Business stood in the Way, he wou'd almost always find Leisure. And finding that Way to be very useful to many in the Neighbourhood, who were much taken up all the Day-long, in Buying and Selling, and exercising their Trades, he settled a sufficient Salary for a Priest to perform that Service in After-times.^h

But this was but a small Instance of his extraordinary Zeal for Religion and good Works. Altho' none were more frugal or provident in their Affairs than he, yet none were more charitable or generous: And the Reason was, he cou'd deny himself any Thing, but nothing to the Poor and Needy. Besides what he gave with his own Hands, he had his Almoners and Dispensers of his Charity, scatter'd over the City, the Country, and the University. This I have found to be true, by many Proofs. Any one might more easily get an hundred Crowns from him for any good Design, than he can squeeze so many Halfpence from most other People. And tho' one may, not without Reason, impute his great Wealth, to his daily Diligence and perpetual Frugality; I think it shou'd chiefly be imputed to his most bounteous Charity, and to the Blessing of God on that. From the early Days of his Youth, to the last Day of his Life, he never accounted any Sum of Money which he receiv'd, to be his own, till he had devoted a considerable Part of it to God and the Poor. And when, a few Days ago, I talk'd with him (which, to my Sorrow, was the last Time I ever talk'd with him) as if he had foreseen his approaching Death, and were more solicitous for the Poor, than for his own Children, he took great Care about adjusting those Accounts.

I forbear to tell, how Fearless he was in Adversity, how moderate in Prosperity, how humble under the greatest Fame for Learning: How ready to forgive Injuries, when he was basely us'd; how faithful to his Sovereign, in his lowest Condition; how obedient to the Church, when it was oppress'd; how sincere and open in his Profession, how indefatigable in his Studies; how sparing in his Words; how, in the whole Frame of his Life, a Christian. To give a just Account of all these Things, is not the Work of one Hour, or a single Sheet. I shall only say, in short, that having been exercis'd in continual Prayers, Studies, Labours, Almsdeeds, and Watchings; at Length, being almost fifty-four Years old,

^d He became *Sedleian Professor*, August 25, 1660.

^e October the 30th following; and being sent for to most of the People of Quality about Oxford, as he was going in April, 1664, to visit (as it is suppos'd) the Lady Keyte in Warwickshire, he discover'd the famous medicinal Spring at *Astropp* near *Brackley*, having, upon observing his Horse drink plentifully of it, made several Experiments upon the Water.

^f By Archbishop Sheldon, and took a House in St. Martin's-Lane, in Westminster.

^g His *Pharmaceutice Rationalis*, in two Parts, was publish'd at Oxford by Dr. John Fell, in 1674 and 1675. This Book was translated into English, by an anonymous Person, and printed at London 1679 in Folio; but this Translation being very Faulty, it was corrected by S. Pordage, Esq; and publish'd in his Version of Dr. Willis's Works in 1681. In 1685, there came out at London, in Octavo, *The London Practice of Physick*, &c. In the Year 1690, was publish'd, *A plain and easy Method for preserving those that are well, from the Infection of the Plague*, which was written in 1666. All our Author's Latin Works were printed in two Volumes in Quarto at Geneva in 1676, and at Amsterdam in 1682.

^h He agreed with the Schoolmaster, who taught in the Vestry-Room adjoining to the Church of St. Martin's, to read Prayers in the Church at Six in the Morning in Summer, and Seven in the Winter half Year, and at Five in the Evening; and seeing the Service at these Times greatly frequented, there being then, and till very lately, except on Wednesdays and Fridays, no daily Prayers in that Church, he settled twenty Pounds per Annum at his Death, which Sum he had for some Years limited and paid in his Life-Time, to the Schoolmaster, for the Augmentation of his Stipend; and this he gave and appropriated, that his Scholars might attend the said Prayers, at the Beginning and End of their School-Hours, and be initiated in the Rites of the Church of England; and so in his Will, he recommended the Schoolmaster always to the Parish-Choice.

about the Beginning of this present Month of *November*,ⁱ he seem'd to have the epidemical Cough: Which being neglected as a small Matter, immediately turn'd to a *Pleurisy*, and an Inflammation of the Lungs. And when this most skilful Man, found no Relief from repeated Bleeding, and the Remedies which were diligently applied; tho' his Friends hop'd better Things, he immediately judg'd that his Departure was at Hand: And accordingly, after three Days (having settled his Family Concerns, taken the *Viaticum* of the *Holy Eucharist*, and receiv'd the *Church's Absolution*) with his Senses perfect to the last, he commended his pious Soul to God, and concluded a much admir'd Life, with a suitable Death. ^k

Died Nov. 11, 1675; and buried in the Abbey-Church of St. Peter, in Westminster, near to the Body of his Wife Mary, who died in the Vigil of All-Saints, 1670.

ⁱ 1675. ^k It may not be improper in this Place, to close the CHARACTER of Dr. Willis, with giving the Reader some Account of his worthy Descendants, after having premised, That he was one of the first Members of the *Royal Society*, Fellow of the *College of Physicians* in London, and refused to accept the Honour of Knighthood.

His only Son Thomas, born in Oxford, Jan. 26, 1657-8, and some Time educated in *Westminster-School*, became a Student of *Christ-Church* in Oxford, and Master of Arts, of that University, and was a Gentleman of excellent Learning, and greatly beloved in his County, and so affectionate an Husband, that his Wife died for Grief seven Weeks after his Death, which happen'd Nov. 11, 1699. He was buried in *Blechley-Church* near *Fenny-Stratford*, the Manors of which Places his Father had purchas'd of the Duke of Buckingham, and which are still enjoyed by his eldest Son *Browne Willis* of *Whaddon-Hall*, Esq; eminent for his Knowledge in Antiquities, in which Study he has obliged the learned World with several Treatises.

Dr. Willis left behind him two Daughters, viz. Jane the eldest, married to *Robert Symonds*, Esq; High-Sheriff of *Hertfordshire* in the last Year of King William, by whom he had Issue Thomas Symonds, Esq; now of *Pengethly* near *Rosse* in that County. Rachel, the younger Daughter, was married to *Roger Lingen* of *Radbrook* in *Gloucestershire*, Esq; of a very antient Family, by whom she had an only Child Thomas Lingen, Esq; a Gentleman of a great Estate, who, in 1735, was High-Sheriff of *Gloucestershire*.

The CHARACTER of Mrs. SUSANNA HOPTON, by the Revd Mr. NATHANAEL SPINCKES, M. A. *



R. S. *Susanna Hopton*, was a Person of Quality, Estate, and Figure in her Country; the ingeniously inquisitive, and truly devout and pious Relict of *Richard Hopton*, Esq; who had been one of the *Welsh* Judges in the Reigns of King *Charles II.* and King *James II.* His Seat was at *Kington* in *Hertfordshire*; and there she lived divers Years after his Death, in great Esteem with her Neighbours, amongst whom she did a great deal of Good, both by her Example, and by her extensive Charity; and where, at Length, her Loss was greatly bewailed, and very justly, considering what a Benefactress they then wanted. There she had a Collection of the best *English* Books of Devotion; and it appears by the Fruits they produced, that she did not fail to make the best Use of them, practising 'em in the strictest Manner.

For she was well known to keep up a constant Course of Devotion, not only in herself, but in her Family, and not only on the Lord's-Day, but throughout the whole Week, setting a-part five Times every Day for religious Worship; from which she would not suffer herself to be diverted, by any Business that was not very extraordinary. Even in her old Age, and the cold Winter Season, she would be up, and in the Closet at her Mattins, by Four of the Clock in the Morning, from which Custom she was for a long Time not to be discouraged, either by the Effects of her declining Age, or by the Extremity of the Weather. So that she might truly say with the royal Psalmist, ^a *Mine Eyes prevent the Night-watches, that I may be occupied in thy Words.* Tho' some Time before she died, she was prevailed with to forbear till Five or Six. She neither indulged herself in Diet nor Sleep, so much as her Years required, but contented herself with less in both these Respects, than those about her judged convenient for her. So much was she above gratifying the Flesh, and so desirous not to fall short of any Mortification she apprehended her Religion to have required of her.

She was a constant Observer, of not only the Feasts, but Fasts of the Church likewise, and was much scandalized at the Generality of those, who profess themselves Members of the Church of England, for shewing no more regard to such Days. Wherein were she

* From the Preface to a Collection of Meditations and Devotions, in three Parts; written by Mrs. *Susanna Hopton*; and published by Mr. *Spinckes*, in *Oxford*, 1717.
^a Psal. cxix. 148.

but duly followed by others, the *good Effects of such a Practice* might well be expected to shew themselves here, as well as they do in the *Greek Church*; of which it is noted in these Times of Hardships and Ignorance amongst them; that a great Part of the Religion they have yet left, is owing to their constant Observance of these Solemnities.

And as her Prayers, so did her Alms likewise ascend up to Heaven, to prepare her a Place there, that when her Prayers here should cease, she might be admitted to sound forth eternal Hallelujahs, with the blessed Choir of Saints and Angels. For she was not sparing in these; but as she had a Fortune to do it, so she took Care to dispense them bountifully, though sometimes with affected Secrecy, whilst she lived, and was liberally munificent when she died. It would have grieved one to hear the sad Lamentations that were amongst her Neighbours at Kington, not long before her Death, by Reason of her Removal from thence to Hereford, where sometime after she ended her Days, after she had lived to a good old Age, being eighty one Years old and upwards. Which Time, she had improved to the best Purposes, in serving God, and doing Good in her Generation. Nor was her Bounty confined to that Neighbourhood, tho' most remarkable there; for it extended to the Poor and Needy in far distant Places, where she saw Occasion; as appears from several Letters of Thanks, that were found amongst her Papers after her Decease.

Another good Quality observable in her, was, that she was of a very grateful Temper; inasmuch, that when she had any Way received an Obligation, she was observed to be uneasy, till she had expressed her Sense of it, by a suitable Return, and usually to the Advantage of such as had obliged her.

And it is not to be wondered, that a Person thus religiously disposed, should upon all Occasions be ready to express a particular Respect for the Clergy, and love, as she did, to converse with such of Note amongst them, as she could reasonably hope to improve by, or be any Ways assisted, in Order to the right Performance of her Duty.

She well remembered our blessed Saviour's infinite Love, not only in dying for us miserable Sinners, but moreover, in instituting the Holy Eucharist, in Memory of his Body broken, and his Blood pour'd forth for our Redemption; and not only readily embraced all Opportunities of attending upon this sacred Ordinance, but did it with the greatest Solemnity and Reverence. And well knowing what especial Advantages the devout Christian receives from so near Approach to his blessed Saviour, she looked upon it, and longed after it, as a Foretaste of that heavenly Banquet, whereof she promised herself to be made Partaker, when she should be admitted to an immediate Enjoyment of him. It was the Delight of her Soul, to commemorate his Love, and bless him for his Goodness, though in the humblest Manner as she could.

And tho' not learnedly educated, yet by Converse with the best Divines, and the best English Authors, she had attained to a very considerable Knowledge in Divinity; and has been a good Benefactress to the Age, by the religious and instructive Works she has left behind her.

She was the first Reformer of the Devotions in the antient Way of Offices, sent up to the singularly learned and truly Reverend Dr. Hickeys, now with God, and by him reviewed, improved, and communicated to the Publick. Which shews her natural Genius, the Soundness of her Judgment, and the divine Temper of her Soul, that led her to make Choice of a Book, of such unusual Flights of Devotion, such rapturous Fancy, and such highly affecting Expressions, as are rarely, if ever, to be met with in any Work of merely humane Composure. It was no little Time and Pains that she laid out, in correcting these seraphick Offices, purging out what was offensive in their original Draught, and fitting them for the Use of all well-disposed Members of the Church of England, whereby to elevate their Souls to God, and bring them as near to Heaven, as can be, whilst they remain on this Side of it. A Work that calls for our grateful Acknowledgments at present, and may deservedly render her Memory precious to succeeding Generations.

Nor did Mrs. Hopton employ herself only in Meditations and Devotions, but in the argumentative Way too. A very remarkable Evidence whereof, she has given in the Controversy between the Church of England, and that of Rome: It was once her great Misfortune, in her younger Years, to be won over to the Romish Communion. But upon farther Consideration and Experience of the Doctrines and Worship of that corrupt Church, she recovered herself, as Dr. Reynolds, Mr. Chillingworth, and others, had done before her; and not only happily remembered from whence she had fallen, and repented and did her first Works, but like one who understood well what she did, gave her Reasons for her Return, in a Letter to Father Turbervill, published a little after her Death, in the second Collection of Dr. Hickeys's Controversial Letters. This Letter shews, that she had well considered what she was about, and weighed the Arguments on both Sides, the only Way of making

king a wise and safe Retreat, in a Matter of that vast Consequence. And the Reader will soon be satisfied, that she had searched narrowly into that Controversy, and has given such Reasons for her Return, as not only will justify it before all intelligent and impartial Persons, but may be of very good Use to others, that in the like Circumstances shall duly attend to, and make a right Use of them.

Nor are these all the Works of hers, that have been formerly published; though all that bear her Name. For there was a Piece of Devotion, that was printed in 1673, for Jonathan Edwin, entituled, *Daily Devotions, consisting of Thanksgivings, Confessions and Prayers, by an humble Penitent*. Of which the Beginning of the Preface tells us, *they were the Devotions of a learned and pious Christian, humbly offered up in due Order*. This little Book met with such Reception, that by the Year 1703, it had a fifth Edition, and there the Title runs thus; *The humble Penitent; or daily Devotions, consisting of Thanksgivings, Confessions and Prayers; with a Preparatory Exercise for a good Death. To which is added, the Sacrifice of a devout Christian; or Preparations to the worthy receiving of the Blessed Sacrament. By a Reverend Divine of the Church of England*. Where the Preface to the Reader begins with these Words; *The following Meditations, Praises, Prayers, and Confessions were the Devotions of a most learned and pious Divine of the Church of England, humbly offered up in due Order to the Divine Majesty, as their Nature, and the Time to which they are fitted, required; and are said to be then offered, as being very rational, comprehensive, and emphatical, to the most sacred Consideration and Practice of all those holy and humble Votaries, that may in any Sort be assisted by, or delighted in the same; with more to the like Effect*. But the late learned and pious Mr. Dean Hicke assures us, in his Preface to the Reader of his above-mention'd Book, that this venerable and excellent Gentlewoman was the true Author of these Devotions (but not of *The Sacrifice of a devout Christian*, which was since added by another Hand) as she herself owned to him; adding moreover, that *she had communicated some few Copies of the Devotions in MS. whence he conceives, that both the Publication of the Book, and the Mistake about its Author, proceeded from a MS. Copy out of a deceased Clergyman's Study, who was taken to be the Author thereof*.

She wrote likewise, an *Hexaemeron, or Meditations on the six Days of the Creation; Meditations and Devotions on the Life of Christ*.^b

Concerning the Subject of the *Hexaemeron*, I shall beg Leave to observe, that as the noble Work of the six Days Creation, most gloriously proclaims the Power, and Wisdom, and Goodness of Almighty God, and so in a most wonderful Manner shews forth his Praise, so have many great Persons applied themselves to recommend the serious and thankful Meditation of it, to their religiously and devoutly disposed Readers.

And here the same Argument is resumed by this good Lady, not by Way of Commentary or Explication, but rather of Recital and Admiration, and such a thankful Elevation of the Heart to God, as must leave all those without Excuse, who are not hereby excited to fear, love, honour, obey, and praise him for his unspeakable Goodness from Day to Day. Here she proceeds Step by Step, observing how all Things received their being from his Power, and are still preserved and ordered by his good Providence, that Mankind in Particular was not only made by him, but made after his own Likeness, not only endued with Sense, like the Beasts and Birds, and Fishes, but with Reason and Understanding, whereby to capacitate him for noble Undertakings, and brought into a World already prepared for him, furnished with all Things necessary for his Subsistence, and with abundant Comforts and Delights for his Entertainment, that by these meaner Enjoyments he might be led to the Meditation of such as are infinitely more glorious, and might indefatigably Labour to serve and please God, and so to prepare himself for a perpetual Enjoyment of him in a better World. Here also we are put in Mind, of what inestimable Blessings our good and gracious God continually Showers down upon us, and what miserable ungrateful Wretches we must all be, if we do not approve ourselves sincerely affected, with a thorow Sense of such unspeakable Loving-kindness. And indeed, how is it possible attentively to peruse what we meet with in these most devout Reflections, and not have our Souls highly ravished and transported at the Thoughts of that Divine Influence, by which we *live and move, and have our Being*. Let but the devout Christian seriously observe how all the other Works of the Lord *praise him, and magnify him for ever*, how *the Heavens declare the Glory of God, and the Firmament shews his handy Work, the Earth also with all the Works that are therein*; and how these all constantly obey his Commands,

^b N. B. These Pieces, together with *The Daily Devotions* above mention'd, are contain'd in the *Collection of Meditations and Devotions*, to which the Preface is prefix'd, from whence this Account of Mrs. Hopton and her Writings is extracted.

and answer the Ends of their Creation, and he must inevitably blush, and be heartily ashamed to think that Mankind, the Lord of all, should be the only ungovernable Part of all this visible World. Here he will find enough to humble himself, for all his Folly and Disobedience, and to fill his Heart at the same Time with Gratitude, and his Mouth with Songs of Praise to his Almighty, and most gracious Creator.

The next Part treats of our Blessed Saviour's inexpressible Condescension, in order to the Redemption and Salvation of lost Mankind; his Conception, his Birth, his Life, his Sermons, his Miracles, his Death and Passion, his Resurrection, and the Descent of the Holy Ghost upon the Apostles, according to his Promise. Where the Christian Reader will meet with Variety of devout Meditations and Ejaculations, fitted to raise the well disposed Mind above all this World's Temptations, to fill it with the heartiest Love of our blessed Lord, who has been thus infinitely tender to us, and has done so much, and debased himself to so vast a Degree, to make us for ever Happy. Here the devout Soul may entertain itself without Satiety, may mount to Heaven in holy Raptures and Desires, and please itself in sounding forth the Praises of Him, whom it will be our mighty Happiness, as well as our perpetual Employment, to bless, and praise, and honour, and adore to all Eternity in the other State.

*Some MEMORIALS of the LIFE of the Most Rev^d Dr. JOHN SHARP, Lord Archbishop of York, together with his Grace's CHARACTER, by the Rev^d Mr. JOHN BLOWER, A. M. Rector of St. Martin, and Prebendary of York. **



HIS most Reverend Prelate was born at *Bradford* in *Yorkshire*, on the 16th of *February*, 1644, being the Son of Mr. *Thomas Sharp*, an eminent Tradesman, descended from the *Sharps* of *Little-Norton*, a Family of great Antiquity in *Bradford-Dale*.

Anno 1660, *April* 26, he was admitted of *Christ's College* in *Cambridge*, being then about fifteen Years of Age: And in 1663, *Decemb.* 26, he commenced Bachelor of Arts, having perform'd his Exercise and Examination with good Reputation, tho he had labour'd under great Infirmities both of Body and Mind, most Part of the Time, having been afflicted with a *Quartan Ague*, which, by its long Continuance, had brought on *hypochondriacal Melancholy*.

About 1664, he earnestly desired a *Fellowship* of that College; but his Country being full, he was expressly excluded by the Statutes, tho' the Master, and all the Fellows, were equally desirous he should be so, as appears by their unanimously offering him a *Fellowship* some Time after.

Anno 1667, *July* 9, he commenced *Master of Arts*, and was this Year on the 12th of *August*, ordain'd *Deacon* and *Priest*, in the Church of *St. Margaret, Westminster*, by Dr. *Fuller*, then Bishop of *Limerick*, afterward of *Lincoln*; and in the same Year, in the Month of *October*, he became domestick Chaplain to Sir *Heneage Finch*, then *Attorney-General*, by the Recommendation of Dr. *Henry More*.

Anno 1669, *July* 13, he was incorporated *Master of Arts* at *Oxford*.

Having prosecuted his Studies for five Years, in the Family and Favour of his most excellent Patron Sir *Heneage Finch*, he was by him recommended to his Majesty K. Ch. II. for the Archdeaconry of *Berkshire*; and accordingly, he was collated thereto, *Feb.* 20, 1672.

Anno 1675, *March* 26, he was installed Prebendary of the third Stall in the Cathedral of *Norwich*; and on the 18th of *April*, he preach'd at *Lambeth*, the Consecration Sermon of *Ralph Brideoak Chichester*, and *William Lloyd Llandaff*; and on the 22d of the same Month, he was instituted to the Rectory of *St. Bartholomew-Exchange, London*. But here he staid not long; for on the 3d of *January* following, he was instituted to the Re-

* The MEMORIALS are taken from Mr. *Le Neve's* Lives of the Protestant Bishops; the CHARACTER from Mr. *Blower's* Sermon preach'd at *St. Martins* in *York*, *Feb.* 14, 1713-14; and printed at *London*, with his Sermon on the Death of *Queen Anne*, in 1714, in *Octavo*.

Story of St. Giles's in the Fields, having supplied that Place constantly from the Death of Dr. Robert Boreman, which happen'd some Months before.

Anno 1676, May 16, he married *Elizabeth Palmer*, youngest Daughter of *William Palmer* of *Wintborp*, in the County of *Lincoln*, Esq;

Anno 1679, March 28, he accepted of the Lecture at St. Lawrence-Jewry, London, at the earnest Desire of Dr. *Benjamin Whichcot*, then Rector of the said Parish, and held it (as he had before promised) as long as the Doctor lived (which was till 1683) and no longer; and on July 8, this Year, he commenc'd Doctor in Divinity at Cambridge.

Anno 1681, June 17, he was (by the Intercession of his Patron Sir *Heneage Finch*, then Lord High-Chancellor of England) made Dean of *Norwich*, into which he was install'd July 8.

Anno 1686, he was silenc'd, for taking Occasion, in some of his Sermons, to vindicate the Doctrine of the Church of England, in Opposition to Popery; but was soon after restor'd to the Exercise of his Function.

Anno 1668, April 20, he was sworn Chaplain to K. James II. at whose Coronation he attended as a Court-Chaplain, tho the Time of his being made so to K. Ch. II. is uncertain.

Anno 1689, Sept. 19, he was declared Dean of *Canterbury*, and installed by the Vicar-General, Nov. 21.

Upon the Deprivation of the Bishops, for refusing the Oaths to King *William* and Queen *Mary*, he had an Offer made him, to succeed in some one of those Vacancies, but could not by any Means be persuaded to accept of it; whereupon, Anno 1691, April 24, his great, and dear Friend, Dr *Tillotson*, came to him, and told him, That since he had so absolutely refused to accept of any Bishoprick vacant by Deprivation, he knew but one Expedient to avoid the King's Displeasure, which was, to put his Refusal upon his Desire of staying till the Death of Dr. *Lamplugh*, that he might be prefer'd in his own Country: To which he replied, *He would do any Thing he could, to avoid his Majesty's Displeasure, and accordingly, promis'd to accept the Archbishoprick, when vacant*, which happen'd on the 5th of May following, and on the 8th, the Lord *Nottingham* brought him his Mandate.

Accordingly, he was confirm'd July 2, and consecrated in the Church of St. Mary le Bow, London, on the 5th of the same Month.

Anno 1702, April 23, he preach'd the Sermon at the Coronation of Queen *Anne*.

On the 20th of March, in the same Year, he was sworn of her Majesty's most honourable Privy-Council; and some Time this Year, he was made Lord-Almoner to her Majesty, which Office, he held to his Death, which happen'd at the Bath, Febr. 2, 1713, in the sixty-ninth Year of his Age; whence his Corpse was removed to *York*, and interred in his own Cathedral, and soon after, a comely Monument was erected to his Memory, with an elegant Inscription, ^a compos'd by his intimate Friend, the Right Reverend Dr. *George Smalridge*, then Lord Bishop of *Bristol*.

^a Vide the APPENDIX.

On February 14, 1713-14, the Reverend Mr. *Blower*, Rector of St. Martin, and Prebendary of *York*, preach'd a Sermon in his Parish-Church, upon his Grace's Death; from whence the following CHARACTER of him is extracted, viz.

I HOPE it will not be thought improper, but very seasonable at this Juncture, to entertain you with some short Reflections on the very valuable Qualities of our late most Reverend Diocesan; a Person, whose Example is most worthy to be imitated in many Instances of Piety and Virtue, for which he continued many Years respected and beloved amongst us.

I am far from attempting a compleat CHARACTER of so great a Man; a Task which requires a more intimate Knowledge of him from his very first Entrance into the Service of the Church, than I can pretend to.

It is well known, how long he officiated in his earlier Years as a Parochial Minister, amongst a numerous Congregation, with signal Reputation and Success in his Labours, in a Place where he is yet spoken of by the surviving Part of his Auditory, with great Honour and Applause.

It is no less publicly remember'd, whilst he remained in that Station, how much he became endeared to all the Friends of our establish'd Church and Constitution, by his standing in the Gap against Popery, and by his courageous Defence of the Truth, against the Ro-

misb

mish Corruptions, at a Time; when that Party had got the Reins into their own Hands; and for which, as far as they durst adventure in that Infancy of their Power, they expressed their Rage and Bitterness against him.

They knew him to be thoroughly versed in *the Points controverted* between us; to have a *masterly Talent* of persuasive Eloquence; and (which they dreaded most of all) a *true christian Courage* to exert these Faculties, *when Religion*, and the *Purity of the Gospel*, were apparently in Danger; and had they *not feared the Consequence of so precipitate an Enterprize*, whilst the Event of their Management was still evidently dubious, *Silencing* would have been *thought too gentle a Punishment*, and the making him a *Sacrifice*, *reputed meritorious*; but God in Mercy to the Nation, *had doomed them to a Disappointment of their rash and violent Proceedings*, and reserved him for a Blessing to his Church; and such sure we must have all the Gratitude to own him, *who were long happy (and longer could have wish'd to be so, had it been God's Will)* under his wise and vigilant Care over the *Flock of Christ*.

In his *more private Station*, he was justly *looked upon*, by all who knew him; as a great Ornament to his Profession, and was esteemed, and treated accordingly, by many Persons of eminent Rank and Quality; and in his highest Advancement (that publick Part of his Life, when it fell to *our Lot* to live under the happy Influences of his *Episcopal Administration*) he inviolably preserved the Dignity of his CHARACTER; and maintained the Reputation that had always accompanied him when he moved in a *lower Station*.

And therefore, I am sure you will give me Leave to pay some small Tribute to his Memory; nay, I dare promise myself, that it will be some Satisfaction to you, to bring fresh into your Thoughts, the Remembrance of *those excellent Accomplishments*, for which he was valued when conversant among you.

In the Government of his Diocese, we of the Clergy, had all the Demonstrations we could wish for, not only of *paternal Affection*, but even of *brotherly Condescension*.

As our *Superiour*, upon all proper Occasions, he laid before us, without any unbecoming Reserve, *the Obligations of our sacred Function*; which he might do with the greater Authority and Earnestness, because he was himself what he admonished us to be.

As our *Fellow-labourer in the Work of the Ministry*, he behaved himself with as much Meekness, Humanity, and Good-nature, as if he had been *our Equal*; never looked supercilious or disdainful upon the meanest of our Order, but kindly admitted them to disclose their Grievances, and solicit his Assistance, when he was capable of doing them any Justice, or procuring them any reasonable Favour, which their Circumstances required.

Neither did he *confine his Benevolence to those of his own Profession*, but to all Sorts of People, who resorted to him, either upon Business, or as respectful Visitants, he was easy of Access, affable, and courteous, never assuming, or morose, but ever pleased, and chearful, allowing and encouraging all innocent Communications in Discourse, which might render Conversation agreeable and useful.

Should any one undervalue these Qualities, as Things of trivial Moment, I must own myself of a contrary Opinion; for, I think it sufficiently manifest, from a Reflection on the Nature of Mankind, and from common Experience, *that no Man can be so useful a Member of Society*, let his Rank or Employment be what it will, as he *who first purchases Mens Loves*, and *secures their good Opinion*, by all lawful and prudent Ways of Endearment; and in a *Divine* especially, of what Denomination soever, such a Temper will be always an *admirable Preparative*, to the successful Discharge of the more weighty Parts of his Office, if he be fitted, by other suitable Qualifications, for the *pastoral Charge*; as the deceased Prelate I am speaking of *confessedly* was in a *more than ordinary Measure*. For,

If we consider him in the *Capacity of a Preacher*, few will be found to have come up to his Pitch, scarce any to have exceeded him in that Talent, which he frequently exercised in this City, and in other populous Assemblies of his *Diocese*; to the great Content, and much greater Improvement of those who heard him: And indeed, he could not well fail of doing much Good, whensoever he appeared in the Pulpit, considering *how excellently he acquitted himself there*. He judiciously chose the *Usefullest*, i. e. the most *practical Subjects*, and in the Management of them, had a strict Regard to the true and general Ends of Preaching; not to amuse the Fancies of Men, and the Curiosity of his Hearers, with nice *Speculations and unprofitable Theories*; but to convince their *Judgments*, inform their *Understandings*, and raise the *devout Passions of their Souls*.

His Stile was grave and manly, moving and pathetick; his Expressions very emphatical and significant, and yet without Affectation; his Elocution distinct and graceful, warm and enlivening, and every Way fitted for exciting that Zeal in others, which was conspicuous

cuous in himself, in the Delivery of his Discourses, upon the great Duties of Christianity, which he pressed home with a very affecting Fervour upon the Consciences of Men.

For *controversial Points*, he seldom meddled with them in his Sermons; not but that he was as well qualified for such an Undertaking, as for any other Branch of his Office; and therefore hath been known also to exert himself that Way, when there hath been any fair Prospect of Advantage to Religion by it.

Nay, that he could handle the nicest of all Subjects, even the Measures of Obedience to the Higher Powers, with a due Freedom, and yet with such Caution, as to give no Offence even to the most Captious; he gave the most unexceptionable Proof in a Performance before the House of Peers,^b which was afterwards appealed to in the Face of the Nation, upon a very extraordinary Occasion, as the Standard of Subjection, by Persons in other Points unfortunately enough divided in their Opinions.

He always paid, as all good Christians ought, a due Respect and Obedience to legal Authority, and yet never courted the Favour of Men in Power, at the Expence of his Integrity: He had a Soul too great to be influenced in Transactions relating to the Publick, by any other Considerations than those of Honour and Conscience; and though he did not, upon several Occasions, concur in his Judgment, nor come into the same Measures with some other eminent Persons, both in Church and State; yet, he was never disunited from them in Affection by a Contrariety of Sentiments, nor took the Liberty to speak Evil of them for not thinking as he did in all Points: And if he did not meet with the same Treatment himself from some who had nothing else to object against him, it was the greater Recommendation of his Candour and Charity to harbour favourable Thoughts of those who did not make him a suitable Return.

I believe I may truly assert, That he was as hearty a Well-wisher to the Peace and Prosperity both of the Church and Kingdom, and to the Happiness of all Mankind, as any one living, and as ready to promote these Blessings, according to his Power; but, did not imagine, that a Zeal even for the best Things, or the most laudable Aversion to all erroneous Principles, could sanctify any uncharitable Animosity against the Persons of Men; and therefore, was never so soured with Rancour, or transported with Passion, as to hate or insult any Man for his Mistakes, though he apprehended him never so much in the Wrong; by which Benignity of Temper, and truly christian Spirit, he had gained so universal a Reputation, that, though some might speak coolly of him, because he dissented from them in some political Points; yet, perhaps, he had as many Friends, and as few professed Enemies, as ever any Man who was placed in his Station.

None indeed could well be his declared Adversaries, except those who were so to his whole Order, or to Religion itself; and to be ill-spoken of by them, is rather an Honour than a Discredit, because it is hard to purchase their Esteem without being treacherous to Christ, and the Interests of his Gospel; of which Interests he appeared a sincere Promoter in all the publick Passages of his Life.

And, as the Behaviour of all holy Persons is uniform in every Branch of their christian Duty, so was his, who in his private and domestick Capacity was to those about him a Pattern of Regularity and Devotion; a reverend Worshipper of the eternal Majesty in his own Chappel at the stated Hours of Prayer; and one who expressed such savoury Relishes in Publick of a devout Intercourse with Heaven, we may well conclude, in his Retirements, to have been an earnest Suitor at the Throne of Grace, and to have offered up daily fervent Prayers, not only for himself and Family, but for the whole Church of God, and for ourselves in Particular, who were placed by divine Providence under his more immediate Care and Inspection.

And if the Prayer of a righteous Man availeth much, as to his own personal Happiness, and that of the Community; it is probable, it is reasonable to presume, that we may, from his, have received no inconsiderable Share of Advantage.

I shall add but one Particular more in which he deserves to be proposed as a Pattern to all who are capable of Imitation, viz. His Compassion, and uncommon Generosity to the miserable and afflicted.

Never was any Man, as well by the Tenderness of his Nature, as by the Impulses of Religion, better disposed to succour the distressed, and relieve the Necessities of the Poor; to which merciful Offices he had so strong an Inclination, that no reasonable Sollicitations were ever in Danger of meeting with a Repulse.

Nay, He was more prone to seek out proper Objects of his Bounty, than to reject them when recommended; and so far was his Charity from any Suspicion of being extorted by

^b His Sermon at the Coronation of Queen Anne, which was referr'd to at the Trial of Dr. Sacheverell.

Importunity, that it appeared rather a Delight, than Uneasiness to him, to extend his Liberality upon all proper Occasions; so that he may truly be said, in the Words, and according to the Rule of the Apostle, *to have shown Mercy with Chearfulness.*

Thus have I given you a true; though very imperfect Account, of a *great and good Man*, whom *Providence* hath thought fit to take from us; and yet, even these slender Hints cannot fail of being useful in some Measure *to those*, who by *Imitation*, will endeavour the Improvement of *them* to their own spiritual Advantage.

*The CHARACTER of Sir STEPHEN FOX, Knt.
by the Revd Mr. RICHARD EYRE, A. M. Canon-Resi-
dentiary of the Church of Sarum **



THE Goodness of God, in the Methods of his Providence, to encourage *Piety and Virtue*, hath not in *this*, or perhaps in any *former Age*, appear'd more *signally* than in the happy Estate of *this eminent Person*, whose Remains are now before us. Nor are we likely ever to have any Man's CHARACTER, that shall better recommend to us that *Wisdom* which is so recommended in the Words of the Text: ^a And therefore I know not how I can better improve a *Discourse* upon them, than by making some Reflections on that *memorable Life*, which will best describe this *Wisdom*, with all the great *Rewards* of it.

And as we are now on the Place of his *Birth*, where the *Monuments* we see of it may be *Examples* to the World, in this, and all succeeding Ages, of *Piety* towards God, and of *Charity* to our poor Brethren (this *Structure* ^b will ever be a noble Testimony of his *Love of God*, and the *other* ^c is like unto it, in the Testimony it gives of his *Love to his Neighbour*) Should I pass it over in Silence, that in this Place this *great Man* had his *Birth*? of *honest Parents*; of *good Report*; particularly, the great Care they were observ'd to take in well *educating and disposing* of their *Children*, was remarkable in their *Circumstances*, which, at that Time, were not great. I speak this to *his* greater Honour, for (if I may, on this Occasion be allow'd to say it) 'tis more to his real Honour, than if he had *found* his Family as *great* as he has *left* it. Other Notions, I know, have long obtain'd among us; and if they had not, the Person we are now speaking of, had lost an Opportunity he frequently took of exercising his *Humility*; as he often took Occasion to mention his Condition, before his *Advancement*.

And if after such mention of his *Birth*, we take no more Notice of his *private Condition* (tho' much of that might be very *Exemplary*) we shall pass over but a small Part of his Life: For when the great *Historian of our Age* ^d speaks of him, as the most serviceable Person about the King, *Charles the Second*, when beyond Sea; at which Time, *the Charge of governing the Expences of the King's Family was committed to him*; he thinks fit to take express Notice of his being a *young Man* for such a Charge: He might be then about Seven and Twenty: An Age that's rarely qualified for governing the Affairs of an ordinary Family; yet at *that Age* he wanted no Qualification which such a *Province* could require; as that *great Judge* bears him Witness; *he was then very well furnish'd with Languages, Honesty and Discretion, for the Discharge of such a Trust; and his great Industry, Modesty and Prudence, did very much contribute to the bringing that Family, which for many Years had been under no Government, into very good Order; by which his Majesty, in the pinching Streights of his Condition, enjoy'd very much Ease from that Time.*

Among the many CHARACTERS (which are the great Ornaments of that *noble History*) we may justly question whether there be any *one* more remarkable than *this*; wherein we see in so *young a Man*, not only those excellent Qualities, which might be the Happiness of a *good Temper*, or the Effect of a *good Education*; but so much *Prudence and Discretion*, that there seem'd to be nothing left for him to learn from the Experience of his riper Years. But all his *Life* after was so full of good Works of all Kinds; to the

* From the Sermon preached at *Early* in Wilts, Nov. 7, 1716; and printed at *London*, the same Year, in *Quarto*.

^a Prov. iii. 16. ^b A Church built at his Charge. ^c An Hospital for six old Men, and six old Women: A neat Building, with a Chapel in it, and handsome Lodgings for a Chaplain, who resides there, and hath the Title of Warden of the Hospital. It is endow'd with 188*l.* per Annum. There is likewise a Charity-School, wherein are taught six Boys, and six Girls, all at his sole Charge. ^d Lord Clarendon.

Glory of God, the Honour of the Kingdom, the Benefit of the Publick, and the Relief of the Poor of all Sorts; and many of them so very Extraordinary^e in their Kind, as may make us look on all we see of him in that CHARACTER, but as the Beginning of his Wisdom. Surely few have been known to begin with so great a Stock, and no one ever made greater Improvement of the Stock he began with.

We see at what Age *he* by his *Wisdom* contributed more to the Relief of the King in his Exile, than the greatest Subject in *England* could do out of his *Estate*; or than the greatest *Prince* Abroad who gave him Assistance. For whatever they contributed to the Support of the King, it was owing to *his* prudent and faithful *Management* that it was sufficient. Whatever were the Contributions they made to the King before, they were not enough to make him easy; but whatever they were afterwards, there was no Want to make the King uneasy; for *his Method in the Managery* (says the same Historian, in another Place) gave the King great Ease; contented and kept the Family in better Order than could reasonably have been expected; and was the more Satisfactory, by the no Care and Order that had been observed all the Time before. And it was but Just, that the precedent Irregularity, which made the Task more difficult, should make his Performance the more Satisfactory.

And when the King returned, and had receiv'd his Kingdom; his good and faithful *Servant* was then to receive his *Reward*: And he had then as great Authority given him, as over many Cities. He was then set to govern the Expences of one of the greatest Courts in *Europe*. But every *Reward* he receiv'd, entitl'd him to a further *Reward*: For discharging the first *Trust*, his *Reward* was a greater *Trust*; accordingly, he was made *Pay-Master of the Army*; and the faithful Discharge of that again, gave him a Title, and recommended him still to a further *Trust*. So he rested in none, till he was advanc'd to be one of the *Lords of the Treasury*; in which Place he was thought so very serviceable, that, when he could not have any Thing greater (unless he had been rais'd above the Degree of a *Commoner*, which he would never have yielded to) he was kept in it above twenty Years; which was more, perhaps, than could ever be said of any Man but himself. And the longer he continued in these, or other Places of great *Trust*; the more, and greater Places he went through, the more, and greater *Proofs* he still gave, of a *Capacity* above them all; and of a *Mind* above all Corruption; so that *he* was allow'd to get a great Estate in Places at Court, without ever having his *Integrity* once call'd in Question.

It was indeed, the singular *Happiness* of Sir *Stephen Fox*, to have the universal good Will, and good Word of all Sides; of which a late Occasion happened, to give a very full Testimony. When Mr. *Fox*, his beloved Son, died, who had been Representative for the neighbouring City of *New-Sarum*, in many Parliaments; his Father, among the other Circumstances of his Affliction, look'd upon himself to be depriv'd of the Satisfaction he had long had in serving, in his own Person, or his Son's, for that City; for which he ever retain'd a particular Kindness. But that his Kindness for the Place prevail'd on him to resume the Thoughts of taking his Seat in Parliament again, and at his Age to take a Resolution to offer his Service again. This was in the Height of our Divisions, when it might have been thought impossible to have found a Man in whom the two contending Parties should agree: But *he* was one, with whom all were pleas'd; and he was unanimously Chosen in the eighty-seventh Year of his Age; and sat in Parliament, in the Reign of our present Sovereign King *GEORGE*;^f and fill'd the same Place he had sat in about the Middle of the last Century, when he was Member for the same City, immediately after the Restoration of King *Charles* the Second. And in that his last Session, he was often seen to attend the House, as if not his Life only, but his Youth had been extended to that Length. And now, after the Conclusion of so long a Life, we can't but observe, it was before he came to any of the *Infirmities of old Age*, which could make his Life burthensome either to himself, his Friends, or his Servants.

It must be own'd, *Wisdom* doth not bestow all the same Happiness on every one that findeth her; but distributes to them their Portion in a very different Measure, with more Reason than we are at present able to discern: Her Bounty to *him*, was as if she emptied both her Hands, and held back nothing from him. He had the Blessing of her *Right-hand*, in the Length of his Days; Few, since the first Ages of the World, have seen more good Days than *he*. And he had those of her *Left-hand*, in his Riches and Honour; very few have been known to abound more in Riches got by their own Industry; and we have

^e He was the first Projector of the noble Design of *Chelsea-Hospital*, and contributed to the Expence of it, above 13000*l*. and his Motive to it, I know, from his own Words, he said, *He could not bear to see the common Soldiers, who had spent their Strength in our Service, to beg at our Doors*; and therefore did what he could to remove such a Scandal to the Kingdom.

^f The First.

known no Man get the like with so *clear* a CHARACTER; and carry a *good Name*, like *his*, to the Grave. Indeed, he wanted nothing that could contribute to so *singular* a *Happiness*. He had many Virtues; that were a *Guard* to his CHARACTER; as the general *Civility* and *Courtesy* he us'd to all Men; which was the Effect, not of his *good Breeding* only, but of his *good Will* to all Men: And much of that was to be *seen* (it *shone forth*) in his *Countenance*, that Language in which Men *naturally* speak Truth. There was a great deal of *Sincerity*, appeared in all his Professions of Kindness to his Friends; and that was mightily confirm'd by the Readiness that was ever found in him to answer those Professions by *real Services* to any who could have the least Pretence to ask a Favour of him: His Readiness to serve them always, gave such Satisfaction, that it would be Injustice to deny *him* that CHARACTER, that hath been allow'd to one Man in Power in the World before, that *no Man ever came from him dissatisfied*.

But among his many Virtues, which in so peculiar a Manner endear'd *him* to all Men; and will endear his *Memory* to all Posterity, the Principal was that which is the principal Grace in the *Christian Religion*, his *Charity*, which was unconfined; it was seen to be as general as the Wants of the Poor, and that will be seen for ever in his settled Charities in the several Counties ^g where he had any Concern; and what is little less remarkable than his vast Expence in all his *good Works*, he had the Heart to do them all in his Life-time.

He shew'd a special Regard, and more generous Kindness to all that could claim the Benefit of *Relation* to him: That was such, so Liberal, and in so many and various Instances, as may incline us to believe it might, for *his Time*, be of as great Advantage to his *Relations*, as the Privileges that are enjoy'd by the *Kindred* of the most munificent Founder in either of our *Universities*.

And for his nearest, or his domestick Relations, as he was a *Husband*, a *Parent*, or a *Master*: They who were generally near him; they who saw him in the daily Exercise of many Virtues: Who saw his *religious and prudent Government* in his *Family*, his own *exemplary Piety*, his constant *Charity*, his strict *Temperance* in the great *Abundance* of his *Fortune*, and of his *Hospitality*, the *Sweetness* and *Chearfulness* of his *Temper*, which he ever had like his Health, with little or no Interruption. They who saw most of his *Wisdom*, and were most particularly interested in it, who were *all* Sharers in the Rewards of it (for he always lov'd to have even the meanest of his *Servants* thrive under him) they all knew his Value, and were so highly sensible of *their Happiness* in him, that I believe I may say even *the Loss of him*, will not be able to add to the Sense they had of the Blessing whilst they enjoy'd it.

And he was not less Happy in his *Family*. His *first Lady* ^h was in herself, no small Addition to the *Felicity* of his Life, who brought with her many excellent Virtues, particularly the like *bountiful Disposition* to join with *his*. She was often us'd to express a very great Sense of the Plenty of *Blessings* God had given *them*, and with respect to the *Riches* she saw flowing in upon *them*, she was often heard to say to her Husband, that it obliged *them* to do Good in a Measure answerable: And not a few of the great Things that were done for *his Relations*, were known to be first mov'd by *her*; and none of *his* Designs, in Favour of *them*, ever wanted her Encouragement, but she still promoted *them*: She always further'd *them*, and many Times improv'd *them*. And *this*, after she had brought him a *numerous Issue*, which, tho' it adds a Value to a Man's Riches, making what before was for *Life* only, become *Inheritance*; yet it often encloses what would otherwise be of more common Benefit. And his Happiness in his *Children*, by that Lady, was (like all *his Felicity*) more than common.

Now there is an *Affliction*, which commonly goes along with the *Blessing* of long *Life*, and which no Man can hope to escape, who hath his Life extended so far beyond what is common: So far beyond the *Age of Man* as to *ninety Years*: And that is to see most of our nearest Relations, even our Children, go down to the Grave before us. And from this, the *Person* whose Length of Days we are now considering, was not exempt. He buried his *Lady*, and all her *Children* but one, ⁱ who surviv'd him, and hath many Descendants from her, in one of the noblest Families of this Nation. But I would rather look upon this in another Light, which may shew it among the *Blessings* of his *Life*. The greatest Stranger to the Family, will suppose (if but from *their Education* only) the

^g In *Suffolk* he built an Hospital at *Brome*.

In *Northamptonshire* an Hospital at *Ashby*.

In *Somersetshire* a Charity-School at *Redlinch*, where nine Girls are taught to Read, and to Work; are Dieted, Lodg'd and Cloth'd, and a Fund is settled for the putting them out.

An Account hath been given of his Hospital and Charity-School in *Wiltshire*.

^h Mrs. *Elizabeth Whittle*, Daughter of Mr. *William Whittle*, of the County-Palatine of *Lancaster*.

ⁱ The Countess of *Northampton*.

Death of his Children, to have been *the Death of the Righteous*. For, tho' we yield so far to *natural Affection*, as to suffer it to afflict us with Sorrow at the Death of our Friends, yet when we have recourse to our *Faith*, and we trust they are *Happy* in another Life, we shall find a *Hope*, and a *Joy*, greater than our Sorrow. And when God was pleas'd so to make trial of his *Faith and Obedience*, and he, with great Submission to the Will of God, resign'd those whom he esteemed the chiefest of his Blessings, to him from whose Goodness he receiv'd them; this must certainly give him greater Assurance than he could have before of his *Faith and Trust in God*, and of the *Resignation of his Will to the Divine Providence*. God had before made a very different Trial of his Faithfulness, by committing to his Charge, a great Treasure, which he, like a faithful Steward, dispens'd according to the Directions of his Lord.

Happy is that Man, whose Heart does not condemn him for any *immoderate Sorrow*, on the Death of his dearest Friends or Relations; which, to a good Man, is of all others the sharpest Trial, and in which, very few good Men are able to hold fast their *Righteousness*; but that this excellent Person held his, like holy Job, we have great Reason to believe, because we have seen him rewarded like him, in that God blessed his latter End, as he did his Beginning; when God gave him, at so great an Age, more Sons and Daughters: And the great Felicity he was known to enjoy in his last Lady,^k and his Children by her, is no small Reason to induce us to look upon them, as Rewards of his Submission to the Divine Providence, when he parted with his first Lady and her Children, with so much Resignation to his Will, who before had given them to him, and then was pleas'd to take them to himself.

But as we have observ'd, in the few Reflections made on his Life, how he was remov'd from one Place of Honour and Profit to another, as the several *temporal Rewards* of his Wisdom: Let us now turn our Reflections to his last Remove, to his *final and greatest Reward* in the everlasting Happiness of the other Life.

Here he receiv'd Riches and Honour; and if a Man could be perfectly Happy in Riches and Honour, he might have been so; but the Soul of Man hath Affections and Desires, which all the Treasure, and all the Glory of this World are too little to satisfy; as its Love to God, and its Desire of enjoying him. We have seen his Love of God, we have an Instance of it before our Eyes in the Structure, under whose Roof we now stand; and there are many other like Instances of his Piety to be seen.^l

And now, if God was pleas'd to withhold from this righteous Person, the Joy and Comfort there may be in the Death of the Righteous; he being thought not to have been sensible at his Death, yet, no Doubt, he had before, in the Midst of Life, often tasted of that Comfort in his usual Meditations on Death; for, perhaps, no Man of the weakest, or most crasy Constitution, liv'd under a greater Sense of his Mortality than he. And if God thought not fit to give him any Notice of Death's approaching towards him, we may believe he saw he wanted none: We may presume so far on the same Goodness, which granted him such a Length of Days, that he wou'd not have denied him a few more to prepare for his Death, if he had seen it needful for him. We have seen, that he had long before done what few Men do but when they prepare for Death: He had settled his Charities; and now, as we may further presume, departed in Peace, and indeed, died the Death of the Righteous.

But to conclude: In what hath been said of the Wisdom, the Religion and Virtue of our deceased Friend (for such he was to all who had the Honour to be known to him) it can't be imagin'd that any Thing hath been said to flatter his Memory, when I have said no more than the World knows of him: Much less can it be done to please any of his surviving Relations, who must needs know more Good of him than the World does, and a great deal more than I have touch'd on. To avoid all Suspicion of so mean a Practice from the Pulpit, I have declin'd the CHARACTER, the great CHARACTER, I might justly have given, of the nearest Relation he hath left behind him: His surviving Lady. I chose rather barely to mention so remarkable a Blessing to him. It may be esteem'd a publick Blessing, to have his Name continued to another Age, in an Heir to his Estate,

^k Mrs. Margaret Hope, a Clergyman's Daughter at Grantham in Lincolnshire.

^l He built another Church at Culford in Suffolk. He pew'd the Body of the Cathedral-Church of Sarum, in a very neat Manner, suitable to the Neatness of that Church, to which he was many other Ways a great Benefactor.

In the North Part of Wilts, he built a Chancel intirely new, where he was not at all concerned in the Tithes, but the Rectors not being able to do it, mov'd him to build it.

There is another Chancel, in a Manner, new built by him, at Redlinch in Somersetshire, where he purchased the great Tithes of the Value of 90*l.* per Annum lately, being induced to make that Purchase by the Meanness of the Vicarage, and the ill Condition in which he saw the Church and Chancel, which he repair'd immediately, and appropriated the Whole to several charitable Uses.

and we may hope to his *Virtues*. He will have; in his *Name*, a *constant Monitor* to direct him to that *Wisdom*, which made it so beloved and revered for an Age, down to the Time it was left to him.

And in the *little* I have said of him, I wou'd not have it imagin'd, I could have any Thoughts of attempting a just CHARACTER of him, or that I could hope in so small a Compass to describe *so long and so good a Life*: A Life so useful to the *last Age*, and so Exemplary to *this*, that if I were capable of giving a just Description of it, I should judge it *the best* and most instructive *Sermon* I could preach.

But from the few Reflections I have made on the Life of this excellent Person, we may partly judge of the Good he has done in the World, and we may hope the Example of so pious and useful a Life, may yet do a great deal more Good. His Life alone; if we had a just Account of it, might of itself be enough (could we hope to have it so far consider'd) to shame the Church of Rome out of their idle Way of cloistering up such Numbers of Men, and many of them, it may be, of the greatest Abilities, who, all put together, have not in an Age done the Good, this one Man hath done by his Wisdom, as he employ'd it with so much Diligence and Industry in the World.

Died October 28, 1716; and buried November 7, following, at Farly in Wilts.

Some MEMORIALS of the LIFE and CHARACTER of
Mrs. LETICE PIGOTT, late of Dodderhall, in
the Parish of Quaynton, near Ailsbury, Bucks. *



R S. Pigott was eldest Daughter, and Coheiress to Thomas Lovett Esq; of Liscomb, in the County of Buckingham, and Relict of Thomas Pigott Esq; descended from the antient Family of the Pigotts of Whaddon, in the same County.

This Lady was a Person, whose Life and Conversation were so superior in Goodness to the ordinary Pitch, that it would require the Pen of a Genius as superior in its Way, to do Justice to her CHARACTER. But, as she has now been dead some considerable Time, and no Account of her, more than a short one, inserted in a *News-Paper*, has appear'd in Print; it was thought high Time to transmit to Posterity, a plain Narrative, rather than none at all, of a few Particulars; which shone, with a conspicuous Lustre, in her CHARACTER, while she was living. As these made her Life no small publick Blessing, so, being now recited and sav'd from Oblivion, for the Benefit of the serious Reader, they may still be doing farther Good in the World; now she is taken from it, and as a Copy preserved, alleviate, some little Matter, the Loss of the Original.

A true Spirit of rational *unaffected Piety* diffus'd itself through her *whole Conduct*, which yet was so temper'd with all the justifiable Modes of Civility, and humane Accomplishments, that she gave the World an undeniable Proof, that a fine Gentlewoman, and good Christian, are not inconsistent CHARACTERS. Several Parts of the Day were allotted for her *private Devotions*, in which she was habitual and regular, without any Thing of a stiff and monastick Formality. She went to her Closet, and return'd from it, with such a placid, open Countenance, as best becomes a true Sense of Devotion, and indeed is caused by it. And as her Employment there was more of a delightful than disagreeable Kind; 'tis no Wonder it gave her none of that loursing censorious Aspect, which, however incident to People of a religious Complexion, is no genuine Effect of Piety, but, by a false Imputation, one great Hindrance and Discouragement of it.

She had a laudable Zeal for the publick Worship of the Church of England; and in her Attendance upon it, her Behaviour was just and exemplary; humble, not superstitious; fervent, but composed. It was unhappy for her, and what she used to lament, as one of the Misfortunes of her Life, that she was not able, especially in her Decline, to frequent the publick Worship of God, during the three Winter-Months of the Year; her House being in a deep Country, and near two Miles distant from her own Church, or indeed

* Transmitted to us by an unknown Hand, but vouched as authentick, and as such, recommended to the Perusal of our Readers.

any other. But notwithstanding this Inconvenience, 'tis not remembred, that she ever failed of coming to *Quaynton* Church, and there receiving the Sacrament upon *Christmas-Day*, tho' the Road for her Coach would have been deem'd impracticable to any of her Years; less piously disposed. And now I have mention'd the Sacrament, I cannot but add, *that in her Manner of Receiving, one might always see, by her very earnest and humble Deportment, what great Veneration she bore for that holy Ordinance, and what blessed Effects she expected from partaking in it.* The Minister who officiated, could not wish for a better Pattern to be set to his People, than they had then before them; or, devout as he could be himself, raise his own Devotion above that of his principal, and much honoured Parishioner. ^a

This *true Zeal for the publick Worship of Almighty God*, naturally produced in her a proper Regard for the Decency and Suitableness of the Places set a-part for it. Towards a Chapel, erected by the Care of *Browne Willis* Esq; she was a bountiful Contributor. The Reverend Mr. *Stubbs* likewise, late Archdeacon of *St. Albans*, receiv'd an ample Benefaction of her, towards the Support of that Abbey-Church. To be sure then, her own Parish-Church of *Quaynton* was not over-look'd by her. One noble Instance of her Bounty to this, was in the Year 1709, when, to supply the Loss of an ordinary Pulpit-Cloth, which had been lately stole, she gave one of crimson Velvet, so ample, as to cover the Pulpit to the full Depth all-a-round, as also a Cushion of the same; both so richly adorn'd with gold Trimming, that the like is not to be seen in many Churches in the Nation; scarce better in the royal Chapels. In 1733, she voluntarily join'd with the Rector of *Quaynton*, the Reverend Mr. *Ekins*, in repairing and beautifying the Chancel of the Church. At her Cost, a Floor of *Portland-Stone*, intermix'd with black Marble, was laid twenty Feet Square, at the *East-End*, rising by two Steps from the common Floor of the Chancel: This she had rail'd in with a beautiful Balustrade of *Norway-Oak*, for the greater Ease and Decency of celebrating the Communion; adding withal, a large handsome Communion-Table.

One *so well-grounded in the Principles of Religion, and confirm'd in the Practice of it*, as she was, must needs be expected to distinguish herself by a proper Regard to its Ministers. And, in this Article of *Conduct*, 'tis much easier to remember than describe, with what a *graceful Propriety* she behav'd. So far was she from thinking the Presence of a *Clergyman* a Kind of Shade, or Damp to splendid and elegant Entertainments, that when she made them (as to the *Honour of her Hospitality* she frequently did) it was rather a standing Rule with her, to expect the Minister of her own, or some neighbouring Parish, for one *of the Company*. This she did, not by Way of State only, or to make the *Clergyman* a formal Cypher, but rather, that she might let no Opportunity slip, of paying them *that Tribute of Respect*, which, for their *Work's Sake*, she considered as *one of their Dues*; and that in her Parlour, they might *partake of such Conversation*, as was both becoming and laudable *for a Clergyman* to join in. The affectionate Welcome she gave them, the pertinent Enquiries she made into the State of their Families and Parish, and the kind Expressions she took her Leave of them with, had all something in them inexpressibly winning. Upon the Whole, *such was a Clergyman's Reception at Dodderhall, that Visiting there, was so far from endangering the Strictness and Gravity of his sacred Function, that it was rather a Preservative and Encouragement of them.*

It would hardly be here mention'd, that a Lady of her Figure and Beneficence, should be often address'd to be *Godmother* to the Children of Friends and Acquaintance; but that the *religious Regard* she shew'd to that *solemn Engagement*, was exceeding remarkable. As those she had answered for at the Font, came to Years of Discretion, she, from Time to Time, took proper Opportunities to remind them of the Promises she made for them in their Infancy, and the Obligations they were now under, to a Performance of them in Person. She took Care, among other Gifts, (in which she was remarkably frequent and bountiful) to present them with a Book of Instructions to fit them for *Confirmation*; and never thought she had discharged her Duty, till after a good Preparation, they were actually confirmed. All this, 'tis true, is little more than plain Duty, and what every *Sponsor* stipulates with the Church at the publick Baptism of an Infant, to perform; but notwithstanding that, this answering for Children, so generally passing as it has done of late

^a The Reverend Mr. *Archer*, B. D. was Rector of *Quaynton* from the Year 1692 to 1732, and during all the forty Years, there pass'd between this Lady and him, such an uninterrupted Series of all the good Offices, becoming the Relation of Pastor and Parishioner, as render'd her Neighbourhood a Blessing he would often reckon among the greatest of his Life: And upon his Death, which happen'd a Year or two before hers, his Friends consider'd it as an alleviating Circumstance, that he did not live to feel the Shock which the Death of that Person must needs have given him, whose Life he justly set such a high Value on.

Years for Matter of Form and Civility only, makes it require no small *Christian Resolution* to consider it, as she did, in its real Importance.

But 'tis Time now to introduce another MEMORIAL of this *excellent Person*, her *Conduct towards her Neighbour*. And here, 'tis hard to say, whether was most prevalent and intense, her *Piety to her Maker*, or her *Benevolence to her Fellow-Creatures*. Both seem'd to vie with each other, and yet both had a due Place in her Mind and Practice. To say she was punctually just and honourable in her Dealings and Transactions with the World, goes but a little Way in her CHARACTER, tho' it may be proper to mention it, if but to shew she took Care that her large Bounty in Gifts of Charity, was wholly out of her own; and that no one should be a Sufferer by her, that others might be the greater Gainers. At the Decease of her dear Husband in 1704, having no Issue living, she was left possess'd of an ample Jointure; and no sooner was the Management of it devolv'd upon her, but her first Concern was how to make the best Use of it. This she concluded would be effected, by laying out what remain'd out of the *necessary Expences of her Family, in Works of Bounty and Charity*. And that she might have the more to spare for this *laudable Purpose*, she confin'd herself to a *constant Residence* upon the Estate her Husband left her in, tho' in the *Winter*, as has been hinted above, none of the pleasantest Countries to live in. Here she receiv'd *numerous Friends*, and Visitants of all Ranks, with a *generous, but decent Hospitality*. To *proper Objects of Charity*, both her House, her Purse, and Heart were open. And 'tis *incredible* what Numbers of seemingly *wretched Objects* daily attended at her Gates, for her *constant Alms*, especially about *Christmas*, when her *Alms* exceeded their common Standard. It must be confess'd, that such a *general Relief* of all that will *ask for an Alms*, has had Objections made to it, and in some Degree, perhaps, justly, as it might be an Encouragement to idle Vagrants to infest the Neighbourhood. But to this Objection it may be answer'd, the *good Lady's* Design was *kind and generous*; but the best Things are liable to be perverted by wicked Persons, and when so perverted, it may not be always in our Power to take away the Abuse, without some Consequence attending, worse than the Abuse itself. Besides, upon the *Christian Foot* especially, more may be said, and by *good Authors* often has been, to justify something of an indiscriminate *Disposal of Alms* (so long as we are just to all, and reserve our *larger Gifts* for *Objects* well-chosen) than is commonly admitted, or so much as imagin'd. However, be the foregoing some Failure, 'twas abundantly compensated in Mrs. Pigott, by her many other *prudent Methods of doing Good*: For Instance; during the Space of above thirty Years, she gave an *Alms weekly* to *six indigent Persons* of her Parish: To each, as much good Bread and Beer, as was sufficient for a Family several Days. On *New-Year's-Day*, annually, she distributed to each of these, with her own Hands, a handsome *Present of Linnen-Cloth*, with an *Addition of Money*, to lay out as they pleas'd, receiving them at the same Time, with so much Tenderness and Benignity in her Countenance, as beautifully express'd the *Goodness of her Heart*. To her *other poor Neighbours* recommended, nay, inquired after, she was a *Friend and Comforter*, as their Occasions requir'd: So that by her *Liberality* amongst the *poorer Sort* of her own Parish, the Rates for their Maintenance were made less Burthensome to the *Tenant and poor Farmer*. Besides all this, she frequently made *Presents in Money, or Things of Use and Value*, to Persons whose Circumstances made such *Gifts* seasonable and refreshing, and at the same Time, plac'd them above the Rank of known *Indigents*. These *Presents* she managed in so *genteel a Manner*, as not to put the *Receiver* to the least Pain or Blush; which, perhaps, is one of the nicest, and most difficult Parts a *Person* has to act, in conferring a Favour. In short, no one, of what Station soever, that was acquainted with Mrs. Pigott, was without receiving some Mark or other, of her *surprizing Benevolence*. Nor is the Reader to conclude, that her *Charity* was confin'd within the Limits of her own Neighbourhood and Acquaintance; it extended itself in a most ample and expeditious Manner, to the Distance of many Miles, when proper Occasions call'd for it. To give Instances, would be in a Manner Endless: We shall only say, upon the Whole, that her *publick Charities*, whether *stated or occasional*, were *without Ostentation*; her *private ones*, *secret and extensive*; both Kinds intirely free from any mean little Views, so apt to mix with better Principles, in the *Distribution of Kindnesses*. Her desire of *doing Good*, flow'd from noble and disinterested *Motives*, a Sense of her *Duty to God*, the Proprietor of all she was intrusted with, and an *overflowing Humanity*, hardly to be check'd by any Thing, but the utmost Extent of her *Ability*. In this Account of Mrs. Pigott's *Charity*, this further Instance of her *humble Piety* ought not to be forgot, because she never omitted it; namely, that she never *confer'd any extraordinary Favour, or Bounty, without a particular Thanksgiving to God, both for the Will and Ability to do Good*.

Nor

Nor were *Piety* and *Liberality* the only distinguishing Qualities in Mrs. *Pigott's* CHARACTER; she was not less eminently distinguish'd by an *Humbleness of Mind*, and *Simplicity of Manners*: Qualities, which veiled many of her good Actions from the Eye of the World, and gave Lustre to those which could not be hid.

Thus liv'd Mrs. *Pigott*, in every Stage of Life, the Delight and Admiration of all who approach'd her; an *Example of the Beauty*, as well as *Power of Religion*; an Ornament to *Christianity* in general, to the *Church of England* in particular. Now, when a Person has acted such a noble Part in Life, and continued so long upon the Stage, as this good Lady did, we cannot but be solicitous to know how she behav'd in the last and finishing Act, and whether she appear'd uniform throughout. And nothing sure could be more for the Honour of an early Piety, and a suitable Life form'd upon it, than the strong and lively *Sense of Religion* she retain'd to the last. The Strength of her Body, and her Memory too, as to most secular Concerns, had gradually decay'd some Years before her Death; but her great and virtuous Qualities, her *Benevolence* and *Generosity*, suffered no Diminution; and the Flame of Piety, lighted up in her younger Years, burnt bright and steady to the Hour of her Death. The Clergyman who duly attended her, in her last Sickness, relates this, with other Circumstances, as would justify our concluding, that she, who was so extraordinary in the religious CHARACTER while she liv'd, was favour'd with as extraordinary Vouchsafements of *divine Blessing*, when she came to die. Her Decease was after three Weeks Illness, on *Tuesday* the 18th of *November*, 1735, in the eighty-fourth Year of her Age. Agreeably to her Desire, she was privately interr'd in the Family-Vault within the Chancel of *Quaynton*, where she had erected some Time before, a sumptuous Monument to the Memory of her Husband, and an Ancestor of his. By her Direction, a Space only for one Line, was left at the Bottom of the Marble, just to mention her Name, and Time of her Death; which have been since added.

'Tis not to be suppos'd, that one whose Life, for thirty Years, was like one continued *Action of Liberality*, could die Rich, except in good Works. Yet, out of the Remains of her personal Estate (of which only she had the Disposal) she left several Legacies among her Friends and Acquaintance; not to the last forgetting the Poor, tho' she had no Forgetfulness of that Kind to atone for, appointing them a farewell Gift of *twenty Pounds*, which, to the Honour of her Executors, was paid in, soon after her Death, and faithfully distributed among the proper Objects in her own Parish, as by her Will had been directed.

She is succeeded in her Estate of *Doddershall*, by *John Pigott* Esq; late High-Sheriff for the County of *Buckingham*, and second Son to *Robert Pigott* Esq; one of the present worthy Representatives in Parliament, for the County of *Huntingdon*.

The CHARACTER of the Revd Mr. JOSHUA SMITH,
Minister of St. Mary-Aldermanbury, and Lecturer
of St. Mary-le-Bow, London, by HENRY STEBBING,
D. D. Preacher to the Honble Society of Grays-Inn,
*and Lecturer of the said St. Mary-le-Bow. **



GREAT and eminent Example of Devotion we had in the late excellent Mr. *Joshua Smith*, in whom Faith had its perfect Work, and was adorned with all those Graces, which are proper to the CHARACTER of a good Christian, and a good Clergyman. He was a Man of sound Learning, and uncommon Piety; which he happily recommended, both in his Writings, and in his Discourses from the Pulpit; but much more strongly enforced, by his *Life and Conversation*. He had a na-

* From the Sermon preached at *St. Mary-le-Bow*, on *Sunday*, May 16, 1731; and printed and publish'd at the Request of many that heard it, in the same Year, in *Octavo*.

a 1. Elevations to *Jesus Christ*; being Christian Meditations on *St. Paul's* Epistle to the *Hebrews*, by *Anthony Godeau*, Bishop of *Grasse* and *Vence*. Translated from the *French*, by *Joshua Smith*, A. M. in 12mo. Price 2s. 6d.

2. A Select Manual of Divine Meditations and Prayers, suited to the most necessary and solemn Occasions. And fitted for Morning and Evening Service, for every Day in the Week. To which is added, a short Office to be used Before, At, and After Receiving the Holy Sacrament. Being the last Work of the Reverend and Learned Mr. *Joshua Smith*. The third Edition, revised and corrected by an eminent Hand, in 12mo. Price 2s.

Both Sold by *C. Rivington*, in *St. Paul's Church-Yard*.

tural Warmth and Liveliness in his Temper; which might have given some Check to his Virtues, if he had not perfectly well understood how to govern himself. But as the Fear of God, was, in him, the predominant Principle, every Power of the Soul came regularly in to its Support, and made his Piety break-forth and shine with the brighter Lustre. He received, with great Veneration, the Doctrines of Christianity, as professed in the ancient Church; was zealously-affected towards our religious and civil Establishment, in all its Branches, from which he never swerved: Yet his Zeal was conducted with so much Discretion; so sweetened by Modesty, Humility, and a winning Benevolence; that it is not easy to determine who loved him best, those who most, or those who least, differed from him. His Sentiments were confin'd (as they ought) by solid Judgment, directed by an extensive Knowledge of the holy Scriptures, and of primitive Antiquity; but his Charity would admit of no Bounds.

Such an Ornament, such a Support, had Religion, in this good Man! Of whom I find it hard to say any Thing, that I can think equal to his Worth. His Virtues will live long in the Hearts of all who knew him (of those, more especially, who reaped the constant Fruits of his pious Labours) and so long as they are remember'd, will be best able to speak for themselves. But as I had the Happiness of a long and intimate Friendship with him, I am willing to pay this small Tribute to his Memory, as a proper Testimony of that Concern which I share with all good Christians, for the Loss of so able, and so faithful a Minister of Jesus Christ.

Died in May 1731; and buried in the Church of St. Mary-Aldermanbury, London.

Some MEMORIALS of the Right Honble HENRY Earl of HUNTINGTON, by RALPH THORESBY, of Leedes, F. R. S. *

 HIS Right Honourable and religious Nobleman, was the eldest Son of Francis Lord Hastings, second Earl of Huntington, to whose many Children Camden gives this Commendation, That they agreed together in brotherly Love, tho' not in Religion, ^a some being Protestants, others Papists, all zealous in their Perswasion. This noble Earl was a true Catholick, that is, a most cordial and devout Protestant. The Esteem that Queen Elizabeth had for his Lordship, is evident from the great Trust she reposed in him, and the Honour she conferred upon him. He was installed Knight of the most Noble Order of the Garter, next after Maximilian the Emperor, ^b constituted Lord Lieutenant of the Counties of Leicester and Rutland, in the 12th Year of her Reign (as he was again in the 17th) and the same Year also, with George Earl of Shrewsbury, and Walter Viscount Hereford, had the Charge of Mary Queen of Scots, then Prisoner in England. Anno 1574, he was made Lord Lieutenant of the Counties of York, Northumberland, Cumberland, Westmorland, and the Bishoprick of Durham. He was also one of the Lords of her Majesty's Privy-Council, and President of her Council in the North Anno 1591, ^c as a certain Author tells us, but it was in the Year 1574, and upon a special Occasion, wherein her Majesty stood in Need of his Fidelity, and intrusted him with new and secret Instructions, as the celebrated Writer of that Queen's History acquaints us. ^d

During his many Years Presidency in those Parts, he acted as became so wise a Statesman, for the Honour of the Queen, and the publick Good of the State, as appears by several original Letters in my Collection of Autographs. In the Year 1586, was discovered a most dangerous Conspiracy against the Queen, occasioned by Pope Pius Quintus's Bull, which many Zealots believed was dictated by the Holy Ghost; ^e and thereupon resolved to dis-

* From *Vicaria Leodiensis*: Or, The History of the Church of Leedes in Yorkshire; printed at London, in 1724, in Octavo. N. B. Mr. Thoresby in his Introduction to this Account of the Earl of Huntington, observes, "That Archbishop Matthew (whose CHARACTER, tho' not in Order, but for the Sake of Connexion, will immediately follow) much bewailed the Death of this noble Person, who having been a Benefactor to the Town of Leedes, and particularly a happy Instrument in procuring the Advowson of the Parish-Church for the Parochians, has a just Right to have his Memoirs inserted in a Treatise relating to the said Church, especially because set in a false Light by some Historians of no mean Figure."

^a Camden's Eliz. p. 49. Anno 1560.

^b *Assmole* of the Garter, p. 715.

^c *Mill's Cat. of Honour*, p. 932.

^d Camden's Annals, p. 1574, p. 60.

^e *Idem*, Anno 1586, p. 73.

patch the Queen, or suffer as Martyrs in the Attempt. The Original and Progress of this Plot is delivered by Mr. *Camden* from the voluntary Confession of the Conspirators themselves, amongst whom were some young Gentlemen of ancient Families, *Edward Windfore*, Brother to the Lord *Windfore*, is first mentioned by the Historian as of most eminent Note; but he adds, that when others were seized, he could not be found; probably he fled into *Yorkshire*, and was concealed in this West-Riding, for I have the very Mandate of the Earl of *Huntington*, dated at *York* Sept. 19, 1586, directed to Sir *Tho. Fairfax*, and Sir *Richard Mauliverer*, to search all the suspected Places (particularly those contained in an enclosed Schedule) in *Claro*, the *Wednesday* after betwixt ten at Night and eight the next Morning, for Jesuits, Seminaries, &c. especially *Edward Windfore* alias *Digby*, *David Ingilby*, and *John Bost* alias *Hartley*, with an Express the very next Day to the said Sir *Thomas* (Father to the first Lord *Fairfax*) wherein he adds, *I am wylllyd by all meanes I can to seeke to get Edw. Wynfor and sum others, &c.* directing particularly to search strictly *Netherdale* and the Forest of *Knafesburrow*. But all was ineffectual, tho' I find by Archbishop's *Matthew's* MS. Diary, that one *Bost* a Priest was eight Years after this executed at *Durham* Assizes, ^f whom I suppose to be the same with *Tho. Bost* Priest in the printed Catalogue of the Martyrs said to be executed at *Newcastle* 1594.

In a valuable MS. lately bestowed upon this *Musæum* by Mr. *Robert Kitchingman* of *Leedes* Merchant, I find the Proportion of Six thousand Foot for this Year 1586 (when the Plot was discovered) to be thus ordained by the Earl of *Huntington*; West-Riding 2400, North-Riding 2000, East-Riding 1600; which must be severally furnished thus:

Rydeinges.	Cullivers.	Pykes.	Bowes.	Billes.
<i>West-Rydeinge.</i>	400.	1200.	400.	400.
<i>North-Rydeinge.</i>	800.	600.	500.	100.
<i>East-Rydeinge.</i>	800.	200.	100.	500.
The Some	2000.	2000.	1000.	1000.

In the memorable Year 88 his Lordship's Care was redoubled, Bishop *Matthew* preached before him at *Newcastle*, upon the Expectation of the *Spaniards*, at that Time, from that of *Jehosaphat*, *Believe in the Lord your God, so shall ye be established.* ^g He had the like Care the Year after, when the *Spaniards*, to repair their Credit, and divert the *English* from invading them, renewed their Design of infesting *England* by Way of *Scotland*, of which the Queen having received Advertisement, the Lords of her Council writ to the Earl of *Huntington*, who thereupon apply'd himself to take special Care of the five Northern Counties, to direct about Musters and Arms; I have his Letter upon that Subject to Dr. *Tobie Matthew*, and also divers from *Hull* to his Lordship about two Ships and a Pinnace, fitted out for Her Majesty's Service on that Occasion.

By these so long continued publick Employments, which were most conducive to the Publick Good, and agreeable to Her Majesty, he much impaired his own Estate, which is unkindly insinuated to be the Effect of a mild Nature, influenced with Zeal for the purer Religion, wrought upon by the *Puritan* Party, and relieving, to his great Cost, the *botter Spirited* Ministers. ^h But tho' he might be a Friend to all pious and industrious Ministers, yet not to the hot Spirits, but was Doubtless a sincere Member of the Church according to the publick Establishment, as is evident from Archbishop *Matthew's* Diary, by which it appeareth, that that Primitive Prelate not only preach'd frequently before him, but administred the Sacrament to him; particularly on the Queen's-Day, Nov. 17, 1586, he preach'd twice before him, before the Administration of that Solemnity. ⁱ How pleasing are the very Thoughts of a Festival thus religiously celebrated with two Sermons and a Sacrament; yet even this may perhaps be enough to make some *botter Spirits* suspect him of the unpardonable Crime of Puritanism. The famous *Joseph Hall* Bishop of *Norwich* (whom none can suspect of Partiality that hath read the Account of his *hard Measures* in the Civil Wars) stiles him, *The incomparably Religious and Noble Earl of Huntington.* ^k The noted Author ^l of the Memoirs of the first four *Protestant* Archbishops of *Canterbury* is of the same Opinion, ^m stiling him a *pious and sincere Protestant*, and one of whose Coming to be Lord-President 1572, the then Archbishop of *York* was very

^f Archbishop *Matthew's* Diary MS. penes me.

^g 2 Chron. xx. 20.

^h *Dugdale's Baronage*, Vol. I. p. 589.

Camden's Eliz. an. 96.

ⁱ Bis coram eodem comite ad cœnam Domini valde solemnem, Matth. xxvii. 26. 1 Pet. ii. 13.

14, 15, 16, post meridiem. Archbishop *Matthew's* Diary.

^k Bishop *Hall's* Life before his Remains, 4to. p. 10.

^l The learned Bishop *Andrews* was also in his younger Days much employed by this Nobleman in Conference with the Recusants in the North, and he succeeded in the Conversion of some of them.

^m *Stripe's* Life of Archbishop *Grindall*, p. 181.

glad, that he might have one *heartily and affectionately to back his Labours in the Church*. And indeed, they cordially loved each other, and drew one Way. Archbishop Grindall, in one of his Letters to the Lord-Treasurer *Burghley*, gave this Account of his Government: " My Lord-President's good Government here among us, daily more and more " discovereth the rare Gifts and Virtues which afore were in him, but in private Life " were hid from the Eyes of a great Number; that the old Proverb was verified in him, *Magistratus probat Virum*. " Then interceding that Her Majesty would appoint Lands, &c. for his necessary Provision as Lord-President of her Council at *York*; else he could not see but that he should far over-charge himself in so honourable and chargable wise as he did. And (as that excellent Historian adds) it proved too true in the End. ⁿ

He died at *York* greatly lamented Dec. 14, 1595 (not 96 as *Camden* mistakes) and was interred at *Asby de la Zouch* in *Leicestershire* the 28th of *April* after: The Charges of the Funeral, which was solemnized at the Queen's Command, amounted to 1342 l. 19 s. 0 which Expence, by a parcimonious Princess, was, no Doubt, because she was sensible of his Losses in her Service. Upon the Front of the School at *Leicester* is a Marble, which acquaints us, that he gave thereto 20 l. per Annum; ^p as a Table of Benefactors in the Chapel of *Wigston's* Hospital in the same Town, doth, that he gave to the Poor there 6 l. 13 s. 4 d. per Annum. ^q He also gave to *Queen's-College* in *Cambridge* an hundred Pounds to bestow in Books; ^r and was a Benefactor to *Emanuel-College*; as was also his Brother Sir *Francis*. By the Church-wardens Accounts Anno 1589, it appears, that my Lord *Leyfetenaint* sent certaine Boukes to the Schoulmaister, to be taught in the Schoule at *Leedes*, ^t which gives us a further Title to his Lordship. His Brother *George* was succeeded by another *Henry* Earl of *Huntington*, whose Grandson *Theophilus* late Earl of *Huntington*, left Issue by *Elizabeth* elder Daughter and Co-heir of Sir *John* *Lewys* of *Ledston*, a most incomparable Lady, ^u of the same Christian Name with her Mother; who was not only a singular Honour and Happiness to all the Parts adjacent, to which she was a noble Benefactor, but indeed the Glory of her Sex.

ⁿ *Strype's* Life of Archbishop Grindall, p. 188.

^o *Dugdale's* Bar. p. 589.

^p Collection of Inscriptions in

my Travels.

^q *Idem*, Vol. II.

^r *Willet's* Cat. of Good Works, p. 1235.

^f MS. N^o. 39 in

Mus. Thoresbyan. p. 540.

^t Now deceas'd, with whose CHARACTER we hope to be oblig'd before the Closure of this WORK, which had the Honour of her Encouragement some Time before she died.

Some MEMORIALS of the LIFE and CHARACTER of the Most Revd Dr. TOBIE MATTHEW, Lord Archbishop of York *

 HIS truly great Person, the Glory of his Age, was descended from an ancient Family of the *Williams* of *Flint* in the Principality of *North-Wales*, a being the 14th in a lineal Descent from *Roger Williams* Esq; of which Family *John Williams* Esq; Receiver of *Flintshire* 10 E. IV. marrying the Daughter and Heir of *Edmund Matthew* Esq; his Son Sir *George* assumed the Name of *Matthew*, and by the Daughter of Sir *John Ardin* Knt. had Issue *Richard Matthew* of *Flint*, the Father of *John Matthew* of *Bristol* Merchant, where this his Son *Tobie* was born Anno 1546, upon the Bridge in that Part of it which is in *Somersetshire*. ^b In his Childhood he had a marvellous Preservation, for as if *Satan* had foreseen that he should be an Instrument to bruise the Serpent's Head, he forgot not his Part *insidiari calcaneo*, by a Fall breaking his Foot, Ankle, and Small of his Leg, almost to Pieces; ^c but a stronger than he wrought a speedy and effectual Cure. From the School at *Wells*, he was sent to *Oxford*, at thirteen Years of Age. *University-College* and *Christ-Church* do both challenge him, it was as Member of the latter he took the Degree of Batchelor of Arts, Febr. 11, 1563; and three Years after, that of Master (June 25) and Holy Orders, at which Time he was much respected

* From Mr. *Thoresby's* *Vicaria Leodiensis*, as quoted in the former CHARACTER, which those Gentlemen, who are already possess'd of that Book, will excuse, as the Design of inserting some of the CHARACTERS therein contain'd, is to render them the more extensive, and fix them in such a Light, as to become more publick and useful to the World.

^a From a curious Pedigree of the Family lent me by the pious and ingenious Mrs. *Dorcas Dyneley*, Great-Grand-daughter to Archbishop *Tobie Matthew*, an Abstract whereof is printed in the *Ducatus Leod.* p. 253, 254.

^b *Wood's* *Athen. Oxon.* Vol. 1. p. 625.

^c Sir *John Harrington's* Additions to *Godwin's* Cat. of Bishops, p. 195.

for his great Learning, Eloquence, sweet Conversation, friendly Disposition, and for the Sharpness of his Wit. The third Year after this, he was unanimously elected the publick Orator of the University, which Office he executed with great Applause to himself, and Honour to the Publick, when he was but twenty-three. He took his Degrees so ripe in Learning, and young in Years, as was *half a Miracle*, faith an Author,^d who is seldom too liberal in his Commendation of Bishops. He was a most celebrated Preacher, even when Oxford seems to have been but indifferently stock'd with such. Afterwards Preferments came thick upon him. In 1570, he was made Canon of *Christ's-Church*, and Archdeacon of *Bath*. In 72, Prebendary of *Sarum*, and President of *St. John's College*; when being famous for his *admirable Preaching*, he was made the *Queen's Chaplain*, and Dean of *Christ's-Church* in 76. In the Year 1579, he was Vice-Chancellor of *Oxford*, and afterwards Chantor in the Church of *Salisbury*; the one a Place of the greatest Honour the University could give, the other a Preferment of considerable Profit.

Aug. 31, 1583, he was installed Dean of *Durham*. It may be wondered, why he should leave the University, where he had so many ingenious Friends and great Admirers, relinquish Preferments that seem as considerable, if not more, as this single Deanery, and go Northward farther from the Court, the Fountain of Preferment. But to me it seems evident, *there was some Christian Act of Self-denial in the Case*, and his Diligence in preaching afterwards in Places that for the most Part wanted Instruction (whereas Oxford had now many excellent Preachers, Dr. Rainolds, Mr. Bunney, &c.) and his Apostolick Travelling from Town to Town to preach the Gospel, *shews what he aimed at in coming to this Northern Hemisphere*. By the Favour of the late excellent Archbishop Sharp, I had the Perusal of his *Diary or Journal*, wherein he hath left a Catalogue of his own Hand-writing, of the several Times and Places, when, and where he preached, to set down which, would be to transcribe the Villare of the *County-Palatine*; scarce any Town but had him in their Pulpit, and some Places very often. He frequently mentions the Text, and sometimes the Occasion, as before the *Lord-President*, at the Court, at the *Assizes*, &c. His first Sermon was before the Council, from those Words, *Seek first the Kingdom of God*; a Subject, that befits all to begin with. He held his Deanery eleven Years and a half, and accounts for 721 Sermons preached in that Time, in some Years 60, in others 70 or 80, we sometimes find him preaching twice a Day (which he called not prating, as some affect to do) especially when he found no preaching Minister there, but rarely omitted every Sunday and Holiday, except when Sicknefs, or some inevitable Cause hindered. Thus when any of the Prebendaries took their Courses in the Cathedral, he rode Abroad to carry the Message of his great Master to the Country Towns and Villages, and sometimes three or four Days together, as Holidays and Lectures fell out. At Christmas 1586, he preached in his Cathedral, on the Nativity, *St. Stephen*, *St. John*, *Innocents*, &c. and the next Year as often. He was wont to reflect upon his Performances, and observe with what Fervor and Spirit he had discharged his Duty, sometimes giving God Thanks, other Times blaming himself, *frigide, Eheu!* or *Deo Gratias*.

He was, to the great Joy of all good Men, elected Bishop of *Durham*, March 29, 1595 (not 1594, as a good Author mistakes^e) for himself notes, that he preach'd before *Queen Elizabeth* the Fourth Sunday in Lent 1595, and adds, *the Saterday before this I was elected Bishop, when I was forty Years of Age*.^f He preached at Court again May 11, which was the first Sermon after he was made Bishop. And now, as soon as the Consecration was over, he hastens to his own Cathedral, and, as his Custom was, perfumes almost every considerable Town in his Way, with the sweet Odour of the Gospel; as, May 14 *Northampton*, 15 *Leicester*, the Sunday after *Doncaster*, May 19 *Holden*, 21 *Allerton*, and the Lord's-Day after at his own Cathedral at *Durham*, where he continued so faithful and assiduous a Preacher, that the most severe Animadvertisers upon Bishops, have not one Word to say against him, not so much as his Name occurs in *Pryn* against Prelates. 'Tis easy to trace his Journies, by the Churches he preach'd at, and that not in the Neighbourhood only, but in his Journey in an Embassy to *Scotland*, 1596, when he preached every Lord's-Day in *Berwick*, except one in *Holy-Island*.

When at *London*, in Times of Parliament, he seldom omitted once a Week, during one short Session from Octob. 19 to Dec. 19, we find him nine Times at his beloved Work; this was Anno 1601. He had then, as at all other Times, one Turn at the Court. He remembers the long Discourse her Majesty had with him, it was the last Time he saw her, and therefore calls it his last Farewel. He takes Notice of an Earthquake at *London*,

^d Sir John Harrington's Additions to Godwin's Cat. of Bishops, p. 196.

^f Archbishop Matthew's Diary MS. apogr. penes me.

^e Godwin's Cat. of Bishops, p. 672.

and especially at *Whitehall* (which I remember not that any of our Historians mention) as an Omen of a more terrible Shake by the Queen's Death, which makes him double his *Eheu, Eheu!*

April 6, 1603, he preached before King James at *Berwick*, and again at *Newcastle*, whence he waited upon his Majesty to his own Seat at *Durham*, where he entertained him; after this, *Stow* adds, *The King took Leave, gave him Thanks, and highly commended him for his Humanity, Learning, and Gravity, promising to restore divers Things taken from the Bishopricks.* ^g Having preached before the King at *Greenwich*, he hasts back to meet the Queen, Prince, and Princess *Elizabeth* (afterwards Queen of *Bohemia*, and Grand-mother to King *George* the First) before whom he preached at *York* on *Whitsunday*, at *Worsop* on *Trinity-Sunday*, on *Midsummer-day* at *Leicester*, at *Altborpe* (still attending on the Queen into the South) on the *First Sunday after Trinity*, upon the *Second* at *Sherfield*, upon the *Third* and *Fourth* at *Hampstede*, the *Fifth* at *Paddington*, the *Sixth* at *Wilsdon*, Aug. 5, before the King at *Hampton-Court*, the 7th at *Ware*, in his Return Home: Where he finds an additional Work on the *Fast-Days*, observed Weekly for the Pestilence raging in *England*. He was not content to hear one Sermon, but himself would preach a second, and sometimes, when two preceeded, a third, as at *Darton* Sept. 28, Mr. *Tomlinson*, Mr. *Tonstall*, and I, so Octob. 12, Mr. *Cradock*, Dr. *Barnes*, and myself.

The latter End of this Year, he was summoned to the *Hampton-Court Conference*, of the Transactions wherein he gave an Account in a remarkable Letter to Archbishop *Hutton*, the Original whereof (with other valuable Autographs) was presented to me by the Right Honourable *Thomas* Lord *Fairfax*, a Copy of which, being transmitted to the Reverend Mr. *Strype*, may be seen in Archbishop *Whitgift's* Life. By the King's special Appointment, he preached before his Majesty at *Hampton-Court*, at the End of the Conference, as also at *Westminster*, at the Opening of the Parliament; and as he concluded this, so he began the succeeding Year with a Sermon before the King, and not long after before Prince *Henry*, from that of the Royal Psalmist, *Wherewithal shall a young Man, &c.* ^h and that Day-Fortnight before the King, Queen, Prince, the Council, Bishops, &c. in *Whitehall* Gallery, because the King's Leg being hurt, he could not go to the Chapel. Shortly after, he returned to his Diocese, where he preach'd at *Bishop-Aukland* before Prince *Charles* the King's second Son, whose coming by Way of *Bishop-Aukland* might, I presume, be because of the Plague's being in the greater Towns, for the same Prince (afterwards King *Charles* I.) pass'd through *Leedes* ⁱ in the same Journey, because the Sicknes was then at *York*, for which Reason, the Assizes were kept at *Wakefield*.

When his great Guest was gone, he visits his Diocese, and at *Darneton* earnestly press'd the Renewal of the *Exercises*, as the *Lecture Sermons* were then called in these Northern Parts; these this pious Bishop countenanced with his Presence and Assistance, setting them up in some Places, and restoring them in others. 'Tis surprizing, to find what a Disappointment even such a Person sometimes met with, as at *Aclisse*, where designing to preach, he found not three Men, or one Woman, tho' 'twas the *Lord's-Day*, and he had, by his Servant, given Notice two Days before; ^k but when he preached there the Sunday after, he found a full Congregation, for which he praised God. He was once balked thus at *Acham*, when he was Archbishop, where, saith he, to my Sorrow, I found neither Priest nor People, altho' they had Warning over Night. No Wonder then that he was so zealous, when he found so much Ignorance and Remissness. That this proceeded not from a sudden Pang of Devotion during the Plague, but was his mature Judgment, is evident from Matter of Fact; for when he was some Years past his grand Clymaacterick, we find him preaching at the *Exercises* at *Mansfield*, *Nottingham*, and *Retford*, besides other occasional Sermons, eight in less than five Weeks. And that this was so far from being a Disservice to the Church of *England* (as some would intimate) that it did really advance it most effectually, I appeal to the original Book of the Ministers Subscriptions in the Registers Office at *York*, that, not to take the Advantage of that noted Time, when forty-five were ordained at one Time, there are *communibus annis* as many in one Year at the latter End, as in three at the Beginning. So attractive was this grand Exemplar of a preaching Bishop.

The next Time we meet with Bishop *Matthew* at Court, is preaching at *Whitehall*, before the King, and the Commissioners of *England* and *Scotland*, upon the design'd Union of the two Kingdoms, a Project King *James* pursued to the utmost, but the Comple-

^g *Stow's Annals*, p. 819.

^h Psal. cxix. 9.

ⁱ MS. of the Church-wardens Accounts, Fol. peres me.

^k Ideo tacitus inde discessi valde iratus (zelo Justitiæ non amore Vindictæ. Bishop *Tobie Matthew's* MS. Diary, Anno 1602.

tion of it was reserved to the next Century, for the Honour of Queen Anne. The Epiphany after, he preached before his Majesty at the Creation of Prince Charles Duke of York. The Sunday after, not preaching himself, he heard three Sermons. The next Time he preached before the King, was upon a signal Occasion, being the Lord's-Day after the Deliverance from the Gun-powder Treason, which was discovered the Tuesday before, viz. Nov. 5, 1605. The Year after, he shuts up his Diary as Bishop of Durham, with this Memorandum, That in the Space of somewhat less than twelve Years, he preached 550 Sermons, often excusing himself, that he preached no more, because his House was infected, &c.

On Monday Aug. 18, 1606, he was translated to the Archbishoprick of York, 1 and Sept. 11, enthroned by Proxy; here he fate with great Honour and Reputation, to the Time of his Death, and had the uncommon Happiness, tho' then above sixty Years of Age, to continue therein twenty-one Years and a half; but notwithstanding his Age, and the Care and Government of a whole Province, he doth not look upon himself as discharged from preaching, but is as diligent therein as ever; whence that Challenge of Alexander Cooke Vicar of Leedes, "That Tobie Matthew, the Most Reverend Archbishop of York, tho' almost eighty Years of Age, preacheth more Sermons in a Year, than you can prove, has been preached by all your Popes, from Gregory the Great his Days." m

Yet for all his Pains in preaching, he neglected not his proper Episcopal Acts of Visitation, Confirmation, Ordination, &c. he confirmed sometimes 500, sometimes 1000 at a Time, yea, so many, that he has been forced to betake himself to his Bed for Refreshment. At Hartlepool he was forced to confirm in the Church-yard. At such Times he often preached to instruct them more fully in the Duties of Christianity, that they were now more solemnly obliged to. He preached also sometimes at Marriages, Baptizings, Funerals, Assizes, and other Meetings of the Gentlemen of the Country, about publick Affairs, as at Ripon, Aug. 16, 1607, to solemnize the new Foundation of that Church.

'Tis much to be lamented, that those Sermons, that were so passionately desired by Persons of the greatest Quality, so acceptable to the Judicious, and so crouded after by Persons of all Ranks, should not have been published, such especially, as were upon extraordinary Occasions, and made such Impressions upon himself, as to give Thanks for Divine Assistance. A Volume of such, would have been a grateful Present to the intelligent and religious Part of the World. I know nothing of his that was published during his own Life, but his *Concio Apologetica contra Campianum*, in Deutron. xxxii. 7, first printed Anno 1581, and again 1638, at Oxford, 8vo. Dr. Fuller hath since exhibited a large Letter, which was elegantly pen'd by him in the Name of the Convocation, about Archbishop Grindal's Suspension, n and Dr. Par another to Mr. Usher, afterwards Archbishop of Armagh. o Dr. Smith has also printed a Letter of his to Mr. Camden. p These are all that are genuine (for that in the *Cabala* is of George Abbot Archbishop of Canterbury q) save that Mr. Strype has lately published a remarkable Letter of his concerning the memorable Hampton-Court Conference, r from the Original in his *Musæum*. Dr. Favour mentions his Manuscript Notes upon all the ancient Fathers, which he had not only read with a diligent Eye, but noted them with a judicious Pen, as mine own Eyes are Witnesses. f These I presume are safely lodg'd in the Archives of his Cathedral Church at York, to which his Relict bequeathed his Library.

He was certainly one of the most eminent Divines of this Nation, considered either in the Schools, the Pulpit, or the Episcopal Chair, even Campian himself, his Romish Antagonist, confessing that he rules in the Assemblies s (to which Sir Thomas Widdrington adds, who alone was wont to preside there, t adding, whom we love, for Knowledge and Virtue. u The learned Camden's CHARACTER is more comprehensive, a most excellent Divine, in whom Piety and Learning, Art with Nature strove. v But most of all, that of the excellent Bishop Fell, or such as he employed in the Translation or Emendation rather of the Oxford Historian, a Man of infinite Reading, insomuch, that scarce any Book, which either the Fame of its Author, or the Worth of its Subject, recommended, had escaped him; and withal, so happy a Memory, that few Things he read, but were so in his Power, as to be readily quoted, when Occasion required. w

1 Mr. Torr's MS. penes R. R. D. D. Archiep. Ebor. Church Hist. An. 1580.

rorum epistolæ, p. 53.

Ap. p. 236, 237, 238.

t Qui solum in concionibus dominari solet. Sir Thomas Widdrington's Hist. of York, MS. penes Tho. Fairfax Arm.

u Quem propter bonas artes & Virtutum semina dileximus. Ibid.

tate. Doctrina, cum Natura ars certant. Britannia in Brigant.

lum, quem vel Scriptoris fama, vel ipsum operis argumentum commendaret, intactum prætermisit, memoriam quoq; tam tenacem habuit, ut legenti sese paucissima obtulerint quæ non, si quando usus flagitaret, confestim proferret. Wood's Hist. & Antiq. Oxon. p. 255.

m Cooke's Popish Braggs abated, p. 49.

o Letters annexed to Archbishop Usher's Life, p. 36.

q Rushworth's Historical Collections, Vol. 1. p. 85.

f Favour's Antiq. triumph. over Novelty, Epist. Ded.

n Fuller's

p Gul. Camd. & illustr. vi-

r Life of Archbishop Whitgift.

s Dominatur in concionibus.

v Theologum præstantissimum, in quo cum Pie-

w Infinitæ propemodum lætionis Vir, librum pene nul-

He died at *Carwood-Castle*, March 29, 1628. What remains, is to be learn'd from his *Epitaph*,^x which I transcribed from the Monument in our Lady's Chapel at the *East-End* of the Cathedral at *York*; his Effigies is cumbent, and to the full Proportion, in his Episcopal Habit, square Cap and Ruff, with Hands conjoined, and elevated in a praying Posture, the Monument (which is of black and white Marble adorn'd with Gold) is enclosed with Iron Grates four Yards long.

x See the APPENDIX.

Near the Archbishop's Monument is one erected to the Memory of his Lady, with an Inscription in Letters of Gold above her Statue kneeling in a mourning Habit, with Veil, Ruff, &c. which was thought not improper to be here subjoin'd (as 'tis transcrib'd by Mr. Thoresby) with the Account of her which follows, both as they contain a Part of the Archbishop's History, and likewise in so distinct though short a Manner set forth her own most exemplary CHARACTER.

The CHARACTER, together with some MEMORIALS, of the Lady FRANCES MATTHEW, Wife to the Most Rev'd Dr. Tobie Matthew, Lord Archbishop of York.



FRANCES MATTHEW, first married to *Matthew Parker*, Son to *Matthew Parker* Archbishop of *Canterbury*, afterward to *Tobie Matthew*, that famous Archbishop of this See. She was a Woman of exemplary Wisdom, Gravity, Piety, Beauty, and indeed, in all other Virtues, not only above her Sex, but the Times. One exemplary Act of hers, first devised upon this Church, and thro' it flowing upon the Country, deserves to live as long as the Church itself. The Library of the deceased Archbishop, consisting of 3000 Books, she gave entirely to the publick Use of this Church. A rare Example, that so great Care to advance Learning, should lodge in a Woman's Breast. But it was the less Wonder in her, because herself was of Kin to so much Learning. She was the Daughter of *William Barlow* Bishop of *Chichester*, and in King *Henry VIII*'th's Time Ambassador into *Scotland*, of the ancient Family of the *Barlows* in *Wales*. She had four Sisters^a married to four Bishops, one to *William Wickham* Bishop of *Winchester*, another to *Overton* Bishop of *Coventry* and *Litchfield*, a third to *Westphaling* Bishop of *Hereford*, and a fourth to *Day* that succeeded *Wickham* in *Winchester*. So that a Bishop was her Father, an Archbishop her Father-in-Law, she had four Bishops her Brethren, and an Archbishop her Husband. When she had lived 78 Years, the 10th of *May*, she changed this Life as full of Honour as of Days, *An. Dom.* 1629.

By her Will^b made *Aug.* 9, 1628, and proved *May* 15, 1629, she gave to *Peter-house* in *Cambridge*, where her beloved Son *Samuel* was a Scholar and died, two hundred Pounds to be employed for the Behoof of two poor Scholars for ever. She bequeathed many Legacies of Plate and Jewels to her Relations, particularly to her Niece Mrs. *Margaret Littleton*, a gold Ring with a Table Diamond and ten lesser Diamonds about it; to Mrs. *Ursula Sheffield* her God-daughter, one Diamond Ring set Pendant-wise with a little Ruby at the End; both which were sent her by Queen *Anne*; to her Son Sir *Tobie Matthew* Knt. a Gold Ring set with 11 Diamonds, which King *Charles I.* gave; the Archbishop had bequeathed him a Piece of Plate, with a Note, that he had in his Life-time given him above fourteen thousand Pounds. Dr. *Fuller*'s CHARACTER of him is, *That having all his Father's Name, and many of his natural Parts, he had few of his moral Virtues,*

^a The Christian Names of her four Sisters, with those of the four Bishops who married them, may be seen in the Pedigree of the *Barlows* of *Barlow*, in *Ducat. Leod.* p. 253, and p. 627. wherein are seven Knights, and as many Esquires, in a lineal Descent from Sir *Thomas*, to *William* the Bishop and Ambassador, who was the Son of *John Barlow* Esq; as is more fully expressed in the Appendix to that Author.

^b Mr. *Torr*'s MS. given by Archbishop *Sharp* to the Library in *York-Minster*.

and fewer of his *Spiritual Graces*.^c He was not born in *Oxford* (as *Ant. a Wood* twice affirms^d) but at *Salesbury*, *Octob.* 3, 1577, a little after Three of the Clock in the Afternoon, as I have it under the Hand of this memorable Lady, in an Account of the Births of all her Children, by which it appears, that the Archbishop and she continued in the holy State of Matrimony above fifty Years. When I have acquainted the Reader, that some of the Needle-work of the Needle-work of the Lady *Margaret*, Mother to King *Henry VII.* and Founder of two Colleges in *Cambridge*, being preserved at the Place of her Nativity,^e was constantly called for by King *James I.* when passing thereby in his Progress,^f 'twill be the less Surprize, that some of the Embroidery, and very curious Needlework of this exemplary Lady, is treasured up in this *Musæum*, which, with a Fragment of an Unicorn's Horn given her by Queen *Elizabeth*, was the Present of Mrs. *Dorcas Dyneley*, the pious and ingenuous Relict of *Robert Dyneley* of *Bramhope* Esq; in Memory of this her Great-Grandmother.

^c Fuller's Church Hist. An. 1628.

^e *Bletso* in *Bedfordshire*.

^d Hist. & Antiq. Oxon. lib. ii. p. 276. and Athen. Oxon. Vol. II. p. 120.

^f Fuller's Hist. of Cambr. p. 94.

Some MEMORIALS of the LIFE and CHARACTER of the Rev'd Mr. JOSEPH MEDE, B. D. Fellow of Christ's-College in Cambridge. *



It hath been the Practice of the best Historians, sometimes in short CHARACTERS, and sometimes in larger Descriptions, to represent the *Nature*, *Sayings*, and *Manners* of those Persons whose Actions have rendred them illustrious, whether in Peace or War. And 'tis a Custom very commendable: For by this Means a just Right is perform'd to the Glory of their Memories; their exemplary Virtues are preserv'd in the World, by Monuments which Time cannot demolish; and ingenious Readers are highly gratified, who are naturally desirous to know as much as they can, of those whom they have heard any Thing of, which is extraordinary.

We have therefore attempted to give a faithful, though imperfect Portrait of this excellent Person; that the Reader may know what he was, who in so high a Degree obliged not only the Age wherein he liv'd, but all succeeding Generations, by his excellent Studies and exemplary Life. The History whereof is briefly as follows.

Joseph Mede was born in *October* 1586, of Parents of honest Rank, at *Berden*^a in *Essex*, and related (as the learned Mr. *Alsop* did particularly remark in his Funeral Sermon) to the Family of Sir *John Mede* of *Lofts-Hall* in the same County, who did much please himself in so worthy a Kinsman, to whom also (when Fellow of *Christ's-College*) he sent his eldest Son to be his Pupil; accounting it a singular Felicity, to have him under the Care and Conduct of so worthy and accomplish'd a Tutor.

When he was about ten Years old, both he and his Father fell sick at the same Time of the *Small-Pox*: To the Father it prov'd mortal, to the Son very hazardous. But Almighty God, who design'd him for a great Blessing to the World, deliver'd him then out of that, and afterwards out of other Dangers: Of which merciful Preservations, he had by him his thankful MEMORIALS, the better to excite himself to a due Celebration of the Divine Goodness.

His Mother afterwards married one Mr. *Gower* of *Nasing* in *Essex*, by whom he was sent to School first to *Hodsdon*, and after that to *Wethersfield* in *Essex*. In which Time going to *London* upon some Occasion, he bought *Bellarmin's Hebrew Grammar*. His Master, having no Skill in that Language, told him, *it was not a Book fit for him*. But he would not be discouraged from the Perusal of it; and setting upon it industriously, attain'd no small Skill in the *Hebrew Tongue*, before he left the School: By these fair Blossoms, giving an early Assurance to his Friends, of those excellent Fruits, which he afterwards brought forth, being planted in a very fertile Soil, and one of the most delightful Seats of the *Muses*, in the University.

* From his Life prefix'd before the Edition of his Works, which were publish'd by Dr. *Worthington*; and printed at *London* in 1677, in Folio.

^a A Country-Town not far from *Bishops-Stortford*.

His Friends, being encouraged by the Pregnancy of his Parts, his assiduous Industry, and Proficiency in Learning (the best Grounds of Hope) sent him, in the Year 1602, to *Christ's-College* in Cambridge, where he was admitted Pupil to Mr. *Daniel Rogers*; Fellow of that College. When he had been there three Years, Mr. *Rogers* leaving the College, Mr. *William Addison* became his Tutor, to whose Pupils, after he was Bachelour of Arts, he used to read; as afterward, when he was Master of Arts, he moderated at Dis's^b upon the Desire of his Tutor, one of the then Proctors of the University.

The Improvements which he made in a short Time, by his industrious Wit, were so conspicuous, that they drew upon him the Eyes not only of his own College, but of the whole University: Which could not but be observable in him, because he wanted that Felicity of Utterance, which useth to set off slight Parts; and had so great an Hesitation in his Speech, as rendred his Expression painful to himself, and less pleasing to others. Which made him decline (as much as he might) all publick Disputations, and other Exercises, as not to be perform'd by him without great Difficulty: His Labour in them (as he was wont to tell his Familiars) being double to that of others, in Regard he was to study, not for Matter only, but for Words; not to express his Mind, but for Words that he could utter; yea, and to take Care to dispose them too, in that Order, that the Contexture might suit with his Ability. Wherein, he in Time became a rare Example, how much a discreet Observation of such an Imperfection can work towards the Cure of it. For, by an heedful Inspection into the Nature of his Defect, what Words he most stuck at, either single, or in Conjunction, and at what Times he was more or less free, he attained so great a Mastery over that Infirmary, that he was able to deliver a whole Sermon without any considerable Hesitation.

That also of his own Relation, is not here unworthy the remembring, that not long after his Entrance into Philosophical Studies, he was for some Time disquieted with Scepticism, that troublesome and restless Disease of the Pyrrhonian School of old. For, lighting upon a Book in a Neighbour-Scholar's Chamber (whether it were *Sextus Empiricus*, or some other upon the same Subject, is not now remembred) he began upon the Perusal of it, to move strange Questions to himself, and even to doubt whether the το πᾶν, the whole Frame of Things, as it appears to us, were any more than a mere Phantasm or Imagination. The Improvement of this Conceit (as he would profess) rendred all Things so unpleasant to him, that his Life became uncomfortable. He was then but young, and therefore the more capable of being abus'd by those perplex'd Notions, by which *Pyrrho* had industriously studied to represent the Habitation of Truth as inaccessible: But by the Mercy of God, he quickly made his Way out of these troublesome Labyrinths, and gave an early Proof, that he was design'd for profound Contemplations, by falling so soon upon the Consideration of Subjects so subtle and curious.

By that Time he had taken the Degree of Master of Arts, c he had made so happy a Progress through all Kind of Academical Studies, that it was manifest to all, that that Title was not (as with too many it is) any false Inscription: He was justly so stiled, and was universally esteem'd as one who did well understand all those Arts which made up the Accomplishment of a Scholar. He was an acute Logician, an accurate Philosopher, a skilful Mathematician, an excellent Anatomist (being usually sent for when they had any Anatomy in Caius College) a great Philologer, a Master of many Languages, and a good Proficient in the Studies of History and Chronology; of which we shall give a more particular Account in the following Part of this short History.

His first shewing himself Abroad, was by an Address he made to that great Patron and Example of Learning, Dr. *Andrews* (then Lord Bishop of Ely, afterward of Winchester) in a Latin Tract, *De Sanctitate Relativa*, &c. d and this early Specimen of his Theological Studies, gain'd the Approbation of so great a Judgment as his was to whom it was presented; insomuch, that shortly after, he having Need of the King's Favour concerning his Election to a Fellowship, that worthy Bishop stood his firm Friend, and not only maintain'd his Right then, but afterward desired him for his Household-Chaplain: Which Place, notwithstanding, he civilly refused, as valuing the Liberty of his Studies above any Hopes of Preferment, and esteeming that Freedom which he enjoy'd in his Cell (as he us'd chearfully to term it) as the Haven of all his Wishes.

And indeed, these Thoughts had possess'd him betimes. For, when he was a School-boy, being sent to by his Uncle, Mr. *Richard Mede*, a Merchant, who, being at that Time without Children, offer'd to adopt him for his Son, if he would live with him; he

^b Disputations.

^c Anno 1610.

^d Which being written in his early Days, he did not permit to be printed, having afterward given the Substance of it, with Improvements, in another Treatise on 1 Cor. xi. 22. and in his *Concio ad Clerum* on Lev. xix. 30.

accepted not the Proffer, but shew'd betimes, that no worldly Amusement was sufficient to entice him from his Studies. He chose the more solitary Way of Knowledge, rather than the so-much beaten and frequented Way of Wealth; and made as much Hast in his Study to become a more than ordinary knowing and learned Man, as others Abroad in the World do to be rich even to Abundance.

Wherefore, *Divine Providence* being favourable to his *Design*, that he might have a fair Opportunity to perfect his own Accomplishments, and be the better enabled to promote the Good of others, and eminently approve himself the Servant of *CHRIST*, he was chosen Fellow of that College, upon which the Name of *CHRIST* is called, to whose Service he had seriously devoted his best Studies and Endeavours. The Fellowship into which he was elected, was that of King *Edward's* Foundation, and therein he was Successor to Mr. *Hugh Broughton*, and Mr. *Dillingham*, both of them Famous for *Hebrew* Learning. This Place was Supernumerary to the Institution of the Foundress, the Lady *Margaret*: A Society of Divines she intended it, and by a Master and twelve Fellows, alluded to *Christ* and his College of Apostles. Which Conceit (as some thought) was intentionally spoil'd by the Addition of that supernumerary Fellowship, but however, gave Occasion of an ill-placed Jest against Mr. *Mede* at his Election; one opposite to his Admission, venting this Piece of Wit, without either Civility or Judgment, *We are Twelve of the Foundation, and there* (said he) pointing to Mr. *Mede* *sits the odd Fellow*. Which Conceit, could have no true Sense as touching the Quality and CHARACTER of Mr. *Mede*, unless by *odd* had been meant *singular*, and that for Piety and Learning; which Eminencies could not make him less eligible according to the Statute.

Being thus chosen Fellow of the College, he was not long after made Reader of the *Greek* Lecture of Sir *Walter Mildmay's* Foundation, and held it all his Life-time: Which rendred that Tongue, as also several others, very familiar to him. For his constant Readings upon *Homer*, did not only make him perfect in that Author; but he being a diligent Collator of the *Greek* with the *Hebrew*, *Chaldee* and *Syriack*, acquainted himself familiarly with the Idiotisms of all those Languages at once. He had besides, made a Collection of such *Greek*, *Latin* and *English* Words, as he had observed to have a near Sense and like Sound with the *Hebrew*. By which Means, as he made the Language more familiar to him, so he consulted the Pleasure and Advantage of his Friends; being from this Store furnished with what might render his Converse more acceptable to them, in whose Contentment he had a true Satisfaction.

He preserved his Knowledge in Academical Learning, by the private Lectures which he read to his Pupils, to whom he was *an able and faithful Guide*. For, being a Fellow of a College, he esteem'd it a Part of his Duty, to further the Education of young Scholars; which made him undertake the careful Charge of a Tutor: And this he managed with great Prudence, and equal Diligence. After he had, by daily Lectures, well grounded his Pupils in *Humanity*, *Logick*, and *Philosophy*, and by frequent Converse understood to what particular Studies their Parts might be most profitably applied, he gave them his Advice accordingly: And when they were able to go alone, he chose rather to set every one his daily Task, than constantly to confine himself and them, to precise Hours for Lectures. In the Evening, they all came to his Chamber, to satisfy him, that they had perform'd the Task he had set them. The first Question which he us'd to propound to every one in his Order, was, *Quid dubitas? What Doubts have you met with in your Studies to Day?* (For he supposed, that to doubt nothing, and to understand nothing, were verifiable alike.) Their Doubts being propounded, he resolv'd their Quære's, and so set them upon clear Ground, to proceed more distinctly. And then, having by Prayer, commended them and their Studies to God's Protection and Blessing, he dismiss'd them to their Lodgings. Thus carefully did he discharge the Trust of a Tutor; though he well knew, and was us'd to say, *That the Office of training-up young Scholars in the University, proved oftentimes but a thankless Business*. In short, he was not for a soft and easy, self-pleasing Course of Life; but was most willing to spend himself in a laborious endeavouring the best Improvement (not of himself only, but) of others, those especially committed to his Care.

He did so entirely devote himself to the Study of all excellent Knowledge, that he made even the Time which he spent in his Recreation, serviceable to his Design. He allow'd himself little or no Exercise but Walking: And oftentimes, when he and others were walking in the Fields, or in the College-Garden, he would take Occasion to speak of the Beauty, Signatures, useful Virtues and Properties of the Plants then in View. For he was a curious Florist, an accurate Herbalist, thoroughly versed in the Book of Nature, not unseen in any Kind of ingenuous Knowledge, such especially as were both for Delight and Use. The chief Delight which he took in Company, was, to discourse with learned Friends; particularly,

particularly, for several Years he set apart some of his Hours to spend them in the Conversation of his worthy Friend Mr. *William Chappell* (afterward Provost of *Trinity College* near *Dublin* in *Ireland*, and Lord Bishop of *Cork* and *Ross*) who was justly esteem'd a rich Magazine of rational Learning, and who again did as highly Value the Interest he had in Mr. *Mede*, and the singular Advantage of his Converse.

In his Retirement to his private Studies, he employed himself principally in a curious Inquiry into the most abstruse Parts of Learning, and endeavour'd for the Knowledge of those Things, which were more remote from the vulgar Track.

Among other Things, he spent no small Pains (in his younger Years) in Sounding the Depths of *Astrology*, and much Paper he blotted, in calculating the Nativities of his near Relations and Fellow-Students, having to this Art (as he would say) above all other Studies, a natural Propension. Yet did not that Propension, so far sway his Judgment, as not to discover the Vanity and Weakness of those Grounds, upon which the Professors of that pretended Art very often build their too-confident Predictions. That which he thought himself to have found, by all his Search, was only this, That the Celestial Luminaries, having an unquestionable Influence upon all sublunary Bodies, in the like Position of the Heavens, may reasonably be thought to have a Similitude in their Operation, and thereby to cause a Sympathy in Things produced under like Constellations, and an Antipathy under different. But this not extending farther than a natural Inclination, and being in Men alterable by Custom, Education, and infinite external Impediments, he judged it not (without extream Vanity) to be presumed upon as any infallible Ground of Prediction of future Actions; especially in such Things wherein Men, acting out of Choice, run counter many Times to their natural Inclinations.

But leaving the hot Pursuit of *Astrological* Fancies, he applied himself to the more useful Study of *History* and *Antiquities*, particularly to a curious Inquiry into those mysterious Sciences, which made the antient *Chaldeans*, *Egyptians*, and other Nations so famous; tracing them, as far as he could have any Light to guide him, in their *Oriental* Schemes and Figurative Expressions, as likewise in their *Hieroglyphicks*; not forgetting to inquire also into the *Oneirocriticks* of the Ancients. Which he did the rather, because of that Affinity he conceiv'd they might have with the Language of the *Prophets*, to the Understanding of whom he shew'd a most ardent Desire. His *Humanity-Studies*, and *Mathematical* Labours, were but initial Things, which he made Attendants to the Mysteries of *Divinity*: And though they were Preparatives, as he could use them, yet were they but at a Distance off, and more remote to his Aim; for he had more Work to do, before he could be Master of his Design. A well-furnish'd Divine is compounded of more Ingredients than so. For *Histories* of all Sorts, but those especially which concern the Church of God, must be studied and well known: And therefore he made his Way by the Knowledge of all Histories, general, national, ancient and modern, sacred and secular. He was a curious and laborious Searcher of Antiquities relating to Religion, *Ethnick*, *Jewish*, *Christian* and *Mahometan*: The Fruits of which studious Diligence appear visibly in several of those excellent Treatises which have pass'd the Press.

Unto *Histories*, he added those necessary Attendants, which, to the Knowledge of the more difficult Scriptures, must never be wanting, viz. An accurate Understanding of the *Ichnography* of the *Tabernacle* and *Temple*, the Order of the Service of God therein performed, as also of the City of *Jerusalem*, together; with an exact Topography of the Holy Land; besides other *Jewish* Antiquities, *Scripture-Chronology*, and the exact Calculation of Times, so far especially, as made for the solving or clearing of those Difficulties and obscure Passages that occur in the Historical Part of Scripture, which the vulgar Chronologers have perplex'd, and the best not fully freed from Scruple. And how great his Abilities were for the sacred Chronology, may appear (to omit other Proofs) from that Clause in a Letter of the then Archbishop of *Armagh* to him, I have entred upon the Determination of the Controversies which concern the Chronology of the sacred Scripture, wherein I shall in many Places need your Help.

By the Fruit of these Studies, particularly by his happy Labours upon the *Apocalyps* and *Prophetical* Scriptures, what Honour our Author purchas'd Abroad (besides what he gain'd at Home) among Men studious in this Way, and therefore capable of judging, is evident by the many Letters sent him from learned Men in several Parts, expressing their own and others high Esteem of his Writings: Infomuch, that those who have never seen him, gave him this high Elogy, That for assailing of Scripture-Difficulties, he was to be reckoned among the best in the World. Which was agreeable to what the learned Mr. *Alsop*

* *Usher*, when he was compiling his *Chronologia Sacra*.

spake of him in his Funeral Commemoration before the University, *That if he had been encouraged to write upon the more difficult Places of Holy Writ, and that God in Mercy to the World, had been pleased to lengthen out his Days, assuredly he would have out-gone any Author then extant, and probably would have given Light to some hard Places of Scripture, which now remain in the Dark, and unassailed till the last Day of Judgment.*

As these various Perfections, and useful Accomplishments, made his Company very desirable to Scholars; so the Goodness of his Disposition made him equally *Communicative*, and free to impart his Knowledge to those who came to him, either out of the same University, or from Abroad. To these he used to impart himself with that Willingness, that it seem'd questionable, whether had *the greater Desire, they to hear, or he to communicate his Studies to them*: Which made a familiar Friend of his once merrily say, to one that having been Partaker of his Discourse, gave him Thanks, *That he might spare his Thanks; for that they were not so much beholden to him for delivering himself to them, as he was to them for hearing him.* For this great Advantage he made himself of the Civility which he shew'd to others, that by the Communication of his Notions to his Friends, they became so fixed in his Memory, that he was afterward able readily to deliver them in a well-form'd Discourse, and was wont, as often as he had Occasion to express himself in Publick (especially in those College-Exercises which they call *Common-Places*) to make use of the (forementioned Discourses, which, with a little Labour, he could put into an apt Form. Some of which are those excellent *Diatribæ*, which, with the rest of his Works, are publish'd for the common Benefit of the Church; which, though but few in Comparison of that great Store wherewith so rich a Magazine was furnish'd; yet even in those Few, he hath discovered more rare Pieces of recondite Learning, than are to be found in some vast Volumes of many much admired Authors.

Concerning which *Diatribæ*, this is fit to be advertised, That though there are in some of them, several Things of a Strain that transcends the Capacities of common Readers; yet it would be a great Mistake, for that Reason, to suspect this worthy Person as guilty of *Ostentation* or *Affectation*. For as they were *Academical* Exercises, and not fitted for a vulgar Audience; so he himself was of all knowing Men the greatest Hater of that Vanity. He always disapprov'd the unnecessary Quotations of Authors, and the Use of foreign Languages and Terms of Art, in popular Sermons; and expressing his Dislike of such Practices, would sometimes say, *That they savoured of as much Inconsiderateness, as if Shoemakers should bring Shoes to be drawn on with their Lasts in them*: Judging it a scarce pardonable Folly, for Men going about the Instruction of the Ignorant, to propound Things in such Terms as themselves understood not, till they had spent many Years at the School or University; and which, how significant soever in themselves, and to the learned, yet were but as so many Stumbling-blocks to common Auditors, or at best but as *Stiles*, which though some might probably leap over, yet they interrupted the Progress of their Attention.

Nay, to give this excellent Person his just Right, he was so far from the Vanity of *Ostentation*, that it is hard to say, whether he was more eminent for his rare Knowledge, or for his singular *Humility* and *Modesty* in valuing his own Abilities; insomuch, as he could not without Trouble, hear of that great Opinion and Esteem which some (deservedly enough) had conceived of his great Learning: He owning only *some Diligence, Freedom from Prejudice and studium partium, as his best Abilities*; as himself hath excellently express'd in a Letter of his to his Friend Mr. Hartlib. To which may be added, That having received some Notices of the great Value which some learned Men both at Home, and in a foreign University, put upon his *Apocalyptick* Labours, he made only this modest Return to a Friend, who, perhaps, thought he might highly please him with that News, *That he saw no great Cause, for all that, why he should think much better of himself; adding withal, that he had frequently observed it to be the Hap of many a Book, that had little or no Worth in it, to find Applause in the World, when in the mean while, a well-deserving Book is scarce taken Notice of.* So far was this good Man from all proud Self-reflections, from glorying in his Wisdom and Strength of Parts, or in any Performance of his own.

To omit many other Instances of his *Humility* (for his Life was full of them) we shall add the little Desire which he had to *Academical* Honours, or to great Preferments and worldly Advantages. For the former, this may not unfitly be here remembered, That he was studiously Regardless of *Academical* Degrees, as being unwilling to make any great Noise and Report in the World: And, but that he was over-power'd to do it by the then Master of the College, he had never so far proceeded as to have been *Bachelor in Divinity*. f

Thus he express'd himself to some in Private. A *Master of Arts* he was, and a great Master too, before he was call'd; but more than so to be, he affected not. An Argument, *that that Grace was eminent in him, wherein others most commonly are too short and defective.* And for the latter, how far he was from any ambitious and eager pursuing the Advantages and great Things of this World, appear'd, as by his refusing the Offer made him by his Uncle, as that also by the then Bishop of *Ely* (which we intimated before) so likewise by his modest Denial of the Provostship of *Trinity College* near *Dublin* in *Ireland*, to which he was elected upon the Recommendation of another great Prelate, the Lord Primate of *Armagh*, and by his Unwillingness the second Time to accept of it, when he was in Danger to be put into that Preferment. The Height of his Ambition was, only to have had some small Donative *sine cura* made additional to his Fellowship, or to have been placed in some Collegiate Church or Rural College: Some such Place of quiet Retirement from the Noise and Tumults of the World, with a Competency moderated by *Agur's* Wish (*neither Poverty nor Riches*) was the Top and utmost of his Desires. And yet, when he spake thus, he would add, *not that he should be Restless, or discontented, till he could obtain some such Thing; but to shew what Kind of Life he did affect, and in how low an Orb of this World's Preferments he would have been content to be placed.* This Sense of his Mind, is clearly express'd by himself in a Letter of his to a worthy Friend (written upon Occasion of certain ungrounded Conjectures made by some, upon his being by the then Archbishop of *Canterbury* admitted into the Number of his Chaplains) in which he affirms, *That he lived, till the best of his Time was spent, in Tranquility and Retirement: And now, that there is but a little left, should I (saith he) be so unwise (suppose there were nothing less) as to enter now into a tumultuous Life, where I should not have Time to think my own Thoughts, and must of Necessity displease others or myself? Those who think so, know not my Disposition in this Kind to be as averse, as some perhaps would be ambitious.*

This inward Sense of his Soul (which was his most deliberate Choice) did not arise from any sad Melancholy, or sour Discontent upon some great Disappointment (for he that had no great Ambitions, could have no great Disappointments) nor did it spring out of a fond and over-dear Affection to Privacy, or from an Unfitness for Business, and Converse with the World (the Property of some who are stil'd *mere Scholars*) For his Colleagues, and others, who had the Happiness to be acquainted with him, knew him to be a Person of singular Prudence, and admirable Abilities, both for giving pertinent Directions, and Advice in any important Case, as a Friend, and for managing of College Affairs, as a Fellow, and for Discharge of his particular Trust, as Tutor. He was wont indeed, to call his Study *his Cell*; but not as if he meant (according to the lazy and useless *monastick* Way of Life) to immure and shut up himself there from Converse with others. He was far from affecting such an unprofitable, unactive Solitude: For none was more free and open for Converse, especially with ingenuous and inquiring Scholars. Let who would repair to him, provided they were not captious and impertinent, he would give them their Fill of Discourse, and enlarge to ample Satisfaction; yea, he would farther take the Pains, if so much were desired, to give his full Mind in Writing; even himself would do it without the Help of an *Amanuensis*.

There is one Thing more to this Purpose, which here offers itself to be consider'd, *That though our Author loved a retired studious Life, yet his Thoughts were not shut up within his Cell; but his Soul covered the whole Earth* (to borrow that Expression of *Siracides* & concerning *Solomon*) *his Heart was as large and wide as the Universe.* He so lived, and was affected, as became a Citizen of the World: More especially, as became a *Christian* and a Member of the *Catholic Church*, his Thoughts and Cares were particularly concern'd in the *Affairs of Christendom.* And accordingly, for the gaining of foreign Intelligence (besides his Letters from some knowing Friends, with whom he kept Correspondence) he was not unwilling to expend yearly something out of his small Incomes: And when he sent to such as were at Charge to furnish him (weekly for the most Part) with Intelligence, he us'd in his Letters to them, to call it his *Tribute* (that was his Word, implying his Ingenuity, and withal his Respect; not *Wages*, or any the like Word of a mercenary or servile Signification) And to one of them, he was pleas'd once pleasantly to say, *I am neither Dean nor Bishop; but thus much I am willing to set apart, to know how the World goes:* Adding, *That if it were with him, as it is with some (whose Incomes were greater, and who wanted neither Riches nor Honour, but a good Heart, and the Power to do Good with them in the World) he should do a great deal more than he did;* as numbering the *Affairs of Christendom* amongst his best Concernments, and the gaining a more particular

Acquaintance therewith (by helping to maintain Correspondencies among learned and wise Men in distant Countries) *amongst the best Uses he could make of that Estate which God had given him.*

But *that which* added no small Lustre to our Author's CHARACTER, was, *His prudent Moderation in the either Declaration or Defence of his private Opinions.* He was never forward in any Company to catch at Hints of Discourse, or to take any other Occasion to reveal his particular Judgment: So far was he from the Temper of those Men, who, being puffed-up (it may be) with a small Knowledge, account it nothing to know, unless others know that they do, who must talk or burst; not so much for Benefit to others, as to disperse and publish their own Praise. He knew there was a Time to speak, and a Time to keep Silence; ^h and he knew how to do both, with as much Ease as any Man living. *There is that keepeth Silence* (saith Siracides ⁱ) *knowing his Time:* So did he. It was a frequent proverbial Saying of our Author's, *He that cannot hold his Tongue, can hold nothing;* and he practis'd accordingly. Not that he was a Niggard of his Notions, or backward to impart to others, what himself knew (for he was most communicative, both of his Notes and Notions) but he prudently consider'd the CHARACTER of the Persons then in Presence, and the Temper of the Times: Nor did he neglect to follow that other Maxim of the Son of Sirach, in a more improved Sense, *Shew not forth Wisdom out of Time.* ^k He was always more modest and sober than to prostitute his Thoughts to unworthy Persons; which were to cast Pearls before Swine: But if any were seriously desirous to be informed, and did seem out of no ill Design to ask his Opinion, to such he was not unwilling to communicate his inward Sentiments privately. Otherwise, our Author was well content, and satisfied without even these private Communications, not caring to impart any of his peculiar Notions, but (as he would say) *where he found some Appetite;* nor would he offer them, and try whether they had a Stomach, but they themselves must discover it; much less would he go about (as he said) to cram them. So far was he from being obtrusive unto any, that even some of familiar Acquaintance with him (he profess'd) knew as little of his Notions, as any Stranger whatsoever.

Nor did his Modesty and good Temper less appear in the Defence of his private Opinions: For he would not be offended with others who were not of his Mind, nor eagerly contend with those who differ'd from him, having resolved never to abandon Love, in the Prosecution of Truth. *I never found myself prone to change my hearty Affections to any one for mere Difference in Opinion,* was a worthy Return of his to one who opposed him with more Heat than needed. And therefore, only as Occasion required, having fairly propounded his Judgment, and the Reasons of it, he ingenuously left every Man to judge for himself, without expressing the least ambitious Zeal to win others to his Opinion. To this Purpose, he express'd himself to a tenacious Piece he had once to deal with, one that would be always replying, having found out some Shift or other that must go for an Answer; *It is sufficient* (said he) *for a Man to propound his Opinion with the strongest Evidence and Arguments that he can, and so leave it: Truth will be justified of her Children.* He observed also, *that in most Points of Controversy,* Mens Passions are vehemently engaged, and the Disputants generally argue according to their Interests: And therefore when he saw Men impetuous in the Assertion of their Opinions, and Peremptory in the Rejection of other Mens Judgments, he commonly answer'd such only with Silence; not caring to entertain Discourse with them, who, instead of a sober and modest Inquiry into Truth, were addicted to a disingenuous Way of Disputacity; that was his Term, which in his Sense signified, *to be alway resolved for the last Word;* for after he discover'd any to be such, he would give them full Leave to have the last Word, either in Speaking, or Writing, because he would speak, or write no more, whatever he thought.

But not to dwell only in Generals; his prudent Moderation, particularly discover'd itself in an Instance of no small Weight and Importance: In short thus, when that unhappy Difference about the Point of Predestination, and its Appendants, was blown to so high a Flame in the Low-Countries, and began to kindle Strifes here at Home, he would often say, he wondred that Men would with so great Animosity contend about those obscure Speculations, and condemn one another with such Severity, considering that, as the wise Man ^l saith (to whose Words he would often allude) *We hardly guess aright at Things that are upon Earth, and with Labour do we find the Things that are before us: But the Things that are in Heaven, who hath searched out?* But if at any Time (as it was said of St. Paul at Athens ^m) *his Spirit was stirred within him,* it was then he observ'd some to contend with an unmeasurable Confidence, and bitter Zeal, for that black Doctrine of ab-

^h Eccles. iii.ⁱ Chap. xx.^k Chap. xxxii.^l Wisd. 9.^m Acts 15.

solute Reprobation; upon which Occasion, he could not forbear to tell some of his Friends, *That it was an Opinion that he could not digest*: Being herein much of Dr. Jackson's Mind, *That generally the Propugners of such Tenets were Men resolved in their Affections of Love and Hatred, both of which they exercis'd constantly, and violently, and according to their own Tempers, made a Judgment of God and his Decrees.* To the like Purpose he express'd himself (about two Years before his Death) in a Letter to an antient Friend of his, formerly of the same College; *It seems harsh, that of those whom God hath elected to the Means of Salvation, and calls by the Preaching of his Gospel, any should be absolutely and peremptorily ordain'd to Damnation.* And afterwards, by Way of Reply to the objected Authority of St. Austin, as to some Part of the *Predestinarian* Controversy, he added, *If those were Hereticks which followed not St. Austin, the most Part of the Fathers before him were in Heresy, and a Part of the Church after him. Zelots are wont to be over-liberal in such Charges.* Thus would he some Times in Private reveal his Judgment; but in his publick Performances he was reserved, and did purposely abstain from meddling with these Matters. And accordingly, we have receiv'd this from some old Acquaintance with him, *That in those Days, when the Controversies between the Remonstrants and Contra-Remonstrants, made so great a Noise in the World, he was wont to bring his Common-Places to an antient Friend and Collegue to be perused by him, with a Desire that he would expunge whatsoever did but seem to countenance the Positions of either Party.*

But besides his *prudent Moderation*, there was also to be observed in him, that which by the Epigrammatist is made one main Ingredient of an Happy Life, *a prudent Simplicity*, a Mixture of what our Saviour Christ commends as imitable in the *wise* Serpent and in the *harmless* Dove. He was not so imprudent, as always to utter his Mind, or before any Company to reveal what new Notion or unvulgar Truth he had discover'd: But he was always so generously Honest, so apert and single-hearted, as not to speak wickedly for God, or talk deceitfully for him; nor would he apply himself to any unwarrantable Policies for the promoting or commending of Truth to others. Such little Crafts, and undue Practices, were below the Nobleness and Integrity of his Spirit. To this Purpose, we may fitly take Occasion here, to remember a serious and excellent Passage of his: *I cannot believe that Truth can be prejudiced by the Discovery of Truth; but I fear, that the Maintenance thereof by Fallacy or Falshood may not End with a Blessing.* Thus did he upon Occasion express himself, with a just Reflection upon some, who, pretending to Policy, did (prudently, as they thought) advise, That for the better securing and advancing some Doctrines, Men should be borne in Hand that they were *Fundamental*, and accordingly, were to receive them as such. But our Author (who was a great Lover of Truth, endeavouring to judge and speak of every Thing according to the Truth of the Thing, and who always valued the *Jacob-like* Plainness and Simplicity of Spirit, a free Openness and Singleness of Heart, in any faithful Christian as an high Perfection) look'd upon all such Practices with the greatest Disgust and Abhorrence.

We might also briefly observe another Instance of his *Prudence*; and that was as to the Choice of the fittest and most seasonable Time for communicating Truth to others. And indeed, this was a Point of *Prudence*, which he would advise should be most carefully consider'd, as being in his Esteem, *half THE WORK*: Otherwise some useful Notions might, because they were uncommon, be rashly condemned, before they were well consider'd and understood: And there are none more ready to condemn, than the half-learned and half-witted (which are not the less numerous nor the less confident) Sort of Men, who steer not (as he observed) by Reason, but by another Compass, *viz. Faction, or Interest, or Affection, &c.*

And now having advanced thus far in the Description of his Virtues, we may not silently, or slightly pass over his *Charity*, a Grace that was very eminent and conspicuous in him; and of this (not to insist upon the many Particulars of it that might be given) we shall select only two General Instances, wherein he express'd his *Charity towards Men*. And they were, 1. *His careful concealing or lessening of others Failings and Imperfections.* 2. *His relieving the Neccessitous.*

He was so perfect in the first Instance, that he would speak Evil of no Man; much less would he watch for their Halting, ° as one that rejoiced in Iniquity. p Nay, at such a Distance he was from that Evil, but Epidemical, Humour, that he chose rather to speak well of those in whom he had only Hope for a Ground of Commendation. Nor did he only conceal and cover the Faults of others, even of his Enemies; but he would also avoid the Company of such as he had observed to please themselves, or thought to tickle ill-

mind'd Persons, in passing unworthy Censures upon other Men. And thus sometimes by Silence, sometimes by Rebuke, and (when it was convenient) by withdrawing from the Place and Company, he declared he would have no Share in the Sin of those who endeavour'd to shew their uncharitable Wit in either disparaging the Parts or vilifying the Performances of others. As for himself, when his own Name was concern'd, he was signally patient; he knew how to bear personal Disrespects with an untroubled Spirit, nobly and meekly; and thus (according to that of *Siracides* q) *he glorified his Soul in Meekness*.

As he was thus Christianly careful to conceal or lessen the Failings and Imperfections of others; so he was no less diligent to express his *Charity* in relieving those Wants which could not be concealed. For as to his *Temper*, he was inwardly sympathizing and affected with the tenderest Compassions towards others in their Streights and Difficulties, as feeling in himself their Grievs, and resenting their Calamities and Hardships as his own. And agreeable to this *Temper* was his *Practice*: For, as became him that was so Christianly affected, he forgot not *to do good* and *to communicate* ^r upon all just Occasions. And he was more exactly careful to observe all the due Seasons and Objects of Beneficence, because he look'd upon Charity and Almsgiving not as an arbitrary Thing, left to Mens Choice or Discretion to be done or omitted, but as a necessary and indispensable Duty.

Nor would he be discouraged and taken-off from such Acts of merciful Beneficence by the unworthy Returns he sometimes met with from some disobliging Persons. Other *Charities* seem'd to him but low and easy and common, such as even *Publicans* and *Sinners* (those of the worst Note in the World) do perform, who *love those that love them*, and *do good to those who do good to them*. ^r But the Charity which is extended to *All*, even to *Enemies*, to those who are contrary to us in either Judgment or Affection, is the more noble, God-like, unordinary: And such was our Author's; for were Men of different Persuasions from him, and at as great Distance from one another as from *Rome* to *Geneva* or *Amsterdam*, &c. yet even all these might more or less upon Occasion be influenced upon by his Charity.

As his *Charity* was thus largely *extensive* and *universal*, so it was likewise accompanied with the *greatest* Chearfulness. He so shew'd Mercy as one that indeed *loved Mercy*, ^s and by giving *chearfully*, he made it appear, that he well remembred that of the Apostle, *God loveth the chearful Giver*. ^t He so gave, as one possess'd with the grand Importance of that noble Maxim of our Saviour, *It is more blessed to give than to receive*. ^u He gave with a *chearful Heart*, and with a *chearful Eye*, ^v as if he sensibly and feelingly knew the Deliciousness of that inward Joy and Satisfaction which arises from the Conscience of doing Good, so as to rescue others by a reasonable Charity from Sorrow and Misery.

His *Charity* was large, as well for the Measure and Proportion thereof, as for its Extensiveness: It was not wrung or squeez'd out of him by slow and small Drops (for he gave neither grudgingly nor sparingly) but freely and bountifully flow'd from him. In his Account it was unworthy and dishonourable for a Christian to express his Charity in a parsimonious and scant Measure; when as the promised Reward is set forth by our Lord so fully and significantly under the Similitude of *good Measure*, pressed down, shaken together, and running over. ^w

And therefore our Author, leaving *the Men of the World*, ^a such as do only *relish* and mind *earthly Things*, ^b to their penurious Scantlings, their low and weak Degrees of Charity, beyond which their Niggardice will not suffer them to move; and leaving also the more common and ordinary Measure and Proportions of Beneficence, wherein the better Sort think to quit themselves like Christians, and come off fairly and creditably; he chose the *more* excellent *Way*, and (to the Glory of God and the Honour of the Author's Memory be it remembred) *He devoted* unto God, and *set apart* the Tenth of his yearly Incomes, *for charitable and pious Uses*. To this his vowing unto God so large a *Free-will-offering*, not any vain-glorious Humour, but the Love of *Christ* constrain'd him, and a deep Sense of Gratitude to Almighty God for his many and undeserved Favours. Nay, so far was he from that poor Design of gaining hereby a thin Reward of airy Applause from the World, that he studied as much to keep it secret, as the Pharisaick Hypocrites contrived to do their Alms with Noise and all the Pomp and Observation imaginable.

There were not a Few that wonder'd at his *diffusive Charity*, considering his Incomes were not great: For he had nothing but what his Place in the College afforded, no Dignity or advantageous Preferment Abroad. But their Wonder might have been lessen'd, had they either seriously consider'd the Promises of Plenty and outward Blessings in this

q Chap. x.
u Acts xx.

r 1 Tim. vi.
v Eccles. iii. 5.

f Luke vi. 32.
w Luke vi.

s Micah vi. 8.
a Psal. xvii.

t 2 Cor. ix.
b Phil. iii.

Life made by God peculiarly to this Grace of *Charity*; or had they known how great a Sum the prudent charitable Man is able to lay up for the Poor by a *frugal* Management of a little Stock. But our Author knew it well by *Experience*, which is the Mother of Wisdom, the surest Way of knowing for ourselves and convincing others. And

This his *honest Thrift* and *Frugality*, was the more able to administer to his *Charity*, because it was accompanied with a constant *Temperance*. His Feeding for the most Part was rather to suffice Nature, than to allow any Pleasure to his Appetite, which, being usually good, sometimes (though very seldom) he would gratify with making a larger Meal; but his ordinary was his *College-Commons* (to which no Man was more constant) with the smaller Sort of *Beer* (the *Wine* which he drank at the *Communion*, being usually more than he drank all the Year besides) which made him merrily tell them who observ'd the thriving of his Body (which in his latter Days was very apparent) that *They might see what College-Commons could do*.

And now having spoken of his *Charity*, or *Love towards Men*, it aptly falls into this Place, that we should observe something of his *Love towards God*: Wherein yet we need not be so large as in the former Instances; for what we have already observ'd of his CHARACTER doth abundantly prove it. His *Meekness*, *Patience*, *Christian Prudence*, and *Moderation*, and those two bright Graces of the greatest Magnitude, his *Humility* and *Charity*, are pregnant Evidences, and real Demonstrations of the *Love of God* dwelling in him. Where these Fruits of the Spirit grow and flourish, its a sure Sign that such a Christian is *rooted in Love*.^c To be meek and patient, humble and lowly in Spirit, to have an Heart full of Charity, and melted into all compassionate Endeavours for the Good of others, even of Enemies, these are higher and harder Things than to talk of Religion, *to say, Lord, Lord, to shew much Love with the Mouth*,^d to abound with the external Observances of Religion; for so did the *Pharisees*, who therefore by their outward specious Profession gain'd a great Reputation of Sanctity from the World, but yet of them our Saviour pronounceth freely and smartly, *I know you, that ye have not the Love of God in you*:^e In Brief, he testified his *Love to God* in that which is the most eminent and genuine Expression of it, *viz.* an entire, sincere, uniform and constant Obedience to his Commandments; for, *This is the Love of God, that we keep his Commandments*:^f Or (according to those two main Characteristicks of the *pure and undefiled Religion* g) in *Unspottedness from the World*, and *Charity to the Poor and desolate*.^h And whereas he observed, that too many seem'd to make Conscience of the Duties of the *First Table*, but had little or no Care of the Duties of the *Second*; he had Respect unto both: For (said he) *None can be truly Religious towards God, that is not truly Honest in his Conversation towards his Neighbour*. Thus he believ'd, and thus he practis'd.

Hitherto we have endeavour'd (though in a rude and imperfect Draught) to represent the rich *Endowments* of his *Mind*, together with those *Virtues* and *Graces* that adorn'd and beautify'd his inward Man, and made his Soul a meet Habitation for the Divine *Schechinah*, who loves to rest in such Souls as are holy, humble, meek, full of Charity and Goodwill towards Men. It remains now, before we conclude this Narrative, that we add something concerning the *Frame* and *Temper* of that *Body* wherein this excellent Soul dwelt, that Earthen Vessel wherein these Heavenly Treasures were deposited, and which only of him was capable of Mortality; and thence pass to the *last Scene* and *Epilogue* of his Life.

His Body was of a comely Proportion, rather of a tall than low Stature. In his younger Years (as he would say) he was but slender and spare of Body; but afterwards, when he was full grown, he became more fat and portly, yet not to any such Excess as did diminish, but rather encreas'd, the Goodliness of his Presence to a comely *Decorum*. His Eye was full, quick, and sparkling. His whole Countenance compos'd to a sedate Seriousness and Gravity: *Majestas* & *Amor*, were well met here; an *awful Majesty*, but withal, an *inviting Sweetness*. His Behaviour was friendly and affable, intermixed with a becoming Cheerfulness and inoffensive Pleasantry. His Complexion was a little swarthy, as if somewhat overtinctur'd with *Melancholy*; which yet rather seem'd to serve the Design of his studious Mind, than to clog it with those Infirmities which commonly attend the Predominancy of that Humour. And as for the whole Constitution and Temperament of his Body, it could not be observ'd, but his Vitals were strong; and yet it was noted of him, that there was an Asymmetry and Disproportion in the subservient Faculties, as not all duly performing their particular Offices in so exact Time and Measure as ordinary; and yet Nature was so Faithful in her Compensations, that there were no such Ir-

c Ephes. iii.

d Mat. vii.

e Ezek. xxxiii.

f John v. 42.

g 1 John v.

h Jam. i. 27.

regularities in her OEconomy as made him fall short of that chief Desire of all wise Men, the having *mentem sanam in corpore sano*, a sound Mind in a sound Body.

He was patient of Cold, and well able to go through a Winter without much Fire: So that his Rule was, for divers Years together, to have no Fire made in his Chamber before *All-Saints* Day; and then after that, but some Times, now and then (and not constantly) as the Weather did require. But that Year in which he died he found no Alteration, being somewhat chill and indisposed a Month or two before; so that he was forced to alter his Custom, and could not stay for a Fire till *November*, because he found himself indisposed and not perfectly well. His Expectation was in the *Interim*, that Nature by some Way or other would have relieved herself; which encouraged him to go on in his attending upon those Offices which were performable in his Place, and the rather, because his *Aguish* Indisposition was not constant.

Upon the 29th of *September*, 1638, the Day of the weekly Accounts when the Manciple after Dinner was to give up the Particulars of all the Expences of the whole College that Week, to the Master and Fellows then present (amongst whom Mr. *Mede* never fail'd to be one, unless detain'd by some extraordinary Occasion) he appear'd in the Hall at Dinner-Time as usually. But before all was ended, he was forced to rise-up and hast to his Chamber, being Sick and ill at Ease. Thither when he was come, and set down in his Chair, he presently fainted away, and sunk down upon the Hearth; and the Posture that he was found lying-in, was, not without some Danger to one of his Legs from the Fire. A Master of Arts of that College, a Friend to Mr. *Mede*, and who honour'd him very much, comes upon a particular Occasion to his Chamber (so the good Providence of God did order it) who seeing him lie in that Posture, at which he was surpriz'd with no little Astonishment, put to all his Strength to recover him to his Seat; and that he did indeed, but with very much ado. Being a little come to himself, he complain'd he was ill. And ill it proved to him (or rather for the surviving) that it happen'd to be so at a Time when the best-noted Physicians were from Home; the University being then the more thin, by Reason of the *Plague* which had been in *Cambridge* that Summer. An *Apothecary* being sent for, he went to Dr. *N.* an antient, learned and judicious Physician, but less fit for Practice, being gouty and bed-ridden. He prescribed a Clyster to be presently administered him. But the *Apothecary*, unacquainted with the State of his Body (not having that special Regard to the Tenderness of those Parts, which, had he been acquainted with Things before, he should reasonably have had) did so irritate his *Hæmorrhoid* Veins, that they swell'd up immediately; and so angry they grew, that they shut up the Passage. And now this good Man began to be in Extremity of Pain; for the Clyster working inwardly (because no Passage downward was to be found) tormented him exceedingly. But the next Day, being *Sunday*, and the last of *September*, the adventurous *Apothecary* (whether with the aforefaid Doctor's Advice or not, it could not be clearly resolved, adventur'd upon a farther Experiment, and so) gave him a strong Purge; imagining (its likely) that this would force all downward. But, contrary to that Fancy, it wrought still but within, and so procured more Torment and Sicknes to the distressed Patient. All that Day he continued very ill and out of Order, worse and worse still, as 'twas easy to observe. But to those that were Eye-witnesses of his Pain and great Affliction, it was easy to observe his *Christian Patience* at this Time. We may easily conceive the Exquisteness of the Pain he endur'd, by Reason of the Physick tearing him within; but some then present have profess'd, *That they could not but admire his incomparable Patience under this sore Trial; and that he lay under the Extremity of his Distemper with so much Meekness and quiet Submission to the Hand of God, that they never knew the like.* Thus had *Patience* her perfect Workⁱ in him; and as he possess'd his Vessel (his Body) in *Sanctification and Honour*,^k having lived a Life of Chastity and Purity; so he likewise possess'd his Soul in *Patience*,^l while he possess'd it in this earthen and brittle Vessel of the Body; and hereby gave an illustrious Proof, that he had learn'd that great Lesson of Self-denial and Resigning up himself to the Will of his Heavenly Father. It was, in the Time of his Health, his *Meat and Drink to do his Will*; and now to be enabled meerly to submit to it, was his *Cordial*. Thus was he still and silent before God, committing himself to him as unto a faithful Creator,^m and unto *Jesus Christ*, that *merciful and faithful High Priest*, who ever liveth to make *Intercession* for us;ⁿ the Glory and Prerogative of whose sole *Mediation at the Right-hand of God*, he had always faithfully asserted in his Discourses.

In the Night following his Spirits began to fail; yet being in perfect Memory, an Hour or two before Day-break, he desired to have Mr. *John Alsop* sent for (a most worthy Con-

ⁱ Jam. i.

^k 1 Thes. iv.

^l Luke xxi.

^m 1 Pet. iv.

ⁿ Heb. ii. 7.

socius of that learned Society) Who being come, Mr. Mede told him, he hoped he should do well, for that now he perceiv'd his Physick to work downward. But Mr. Alsop, by what he saw, was fearful of the worst, suspecting (as it proved true) that that purging downward proceeded not in that Case from any Activity or Strength of Nature, but rather from Debility and Weakness; thereupon, like a wise and good Man, he advised him, however it might please God to deal with him, to set his House in Order, and to dispose of by Will whatsoever God had given him. It was readily accorded to by Mr. Mede, and Mr. Alsop was by him constituted the Executor of his Will; whereby he gave to the Poor of the Town of Cambridge an hundred Pounds, and to the College whereof he was a Member, all the Remainder of his Estate (after some Legacies to his Kindred) amounting to three hundred Pounds (a large Legacy out of a Scholar's Purse) for and towards the *new Building* then intended, as also for the adorning of the *Chapel*; nor was he unmindful of the *Library*, for he knew well the excellent Use of good Books. This he did in Way of a grateful Return for the Mercies he had so long enjoy'd in that College, the enlarging and Encrease of whose Prosperity, and good Estate, was his great Desire and Endeavour, and that he *preferr'd above his chief Joy*. °

And now having finish'd the Care of his secular Affairs, he compos'd his Soul for its Address into the Divine Presence with holy Thoughts and humble Prayers; desiring also to strengthen his *Faith* and heighthen his *Love*, whilst by the Participation of the *sacred Eucharist*, he made a thankful Commemoration of his Saviour's Death, by which he hoped for an Entrance into the Happiness of an Eternal Life. But in this he was prevented (shall we say?) By the sudden Approach of Death; or not rather, more suddenly, and in an higher Measure satisfied in his Desire by the Love of his Saviour, who, instead of giving him a Taste of the *Bread of Life* here on Earth by Faith, receiv'd him into the present Possession and more full Participation of the ineffable Joys in Heaven?

Thus died this religious and learned Person, upon Monday Morning, about Break of Day, the First of October, 1638, having lived Fifty-two Years, and spent above two Thirds of his Time in that College, to which, whilst he lived, he was so great and illustrious an Ornament, and which, now he is dead, is his Monument.

The next Day in the Evening (being October 2.) he was decently carried to his Grave, by the Fellows of the House, and there, in the inner Chapel of the College, about the Middle of the *Area*, on the South-side, close to the Bachelors, or Sophisters Seats, he lies interred; his Memory being embalm'd with his Virtues (of more Force to preserve his Name, than the Spices which the *Hebrews* or *Egyptians* used for the embalming of Bodies) and having left his most learned Writings as the truest Picture and best History.

The Executor some Time after, preach'd his Funeral Sermon in a full Congregation of Regents and Non-Regents, at St. Mary's, before the whole University, with high Approbation of all that heard it, upon that Text in Gen. v. 24. *And Enoch walked with God, and he was not, for God took him*. A thousand Pities it is, that that excellent Sermon miscarried in the late Troubles; had it survived to have been printed, it would have been for its own Sake very acceptable to the World, being a Texture (as all his were) of an accurately-spun Thread: And that Part of it which particularly commemorated Mr. Mede, was so full and expressive to the Life, as might have made any after-Endeavours to represent this great Author less necessary.

We will only observe one Thing concerning the Time of his Death, That he was taken from the Evils that were then ready to come upon this Island: A Favour which God vouchsafes to many of the Righteous. So of good *Josiah* it is said, *He should be gather'd to his Grave in Peace, and not see all the Evil which God should bring upon Jerusalem*. ¶ So *Posidonius*, in the Life of St. *Austin*, relates, That he was taken away by Death, when the *Goths* and *Vandals* had begun to besiege *Hippo*, so that he saw not the direful Miseries that were coming upon that Place. Thus that good God, who had favour'd our Author with a Life of Tranquility and Freedom from worldly Encumbrances, made his Death a Preservative against those approaching Evils, which then hover'd over this Kingdom, and closed his Eyes, that he saw not those dreadful Calamities, which were so grievous and afflictive unto all meek and humble Christians to behold.

'Tis true, he beheld them at a Distance, and by the Presage of his own divining Spirit, he guessed at what afterwards came to pass. For, about a Year or two before he died, he would sometime mention an Observation of his upon that in *Jud. iii. 30*. *The Land had Rest fourscore Years* (the longest Period of Time (as he noted) that the People of *Israel* ever enjoy'd it, and than which scarcely any other Nation ever enjoy'd a longer) *Such a*

° Psal. cxxxvii,

p Upon Feb. 1, 1638-9;

q 2 Kings xxii,

Rest (would he say) *from the Beginning of Blessed Queen Elizabeth's Reign, we of England have enjoy'd, and who knows whether our Period be not near at Hand? And whether it be so or not, whosoever shall live but a Year or two, may know it certainly.*^r It happened accordingly; and what Havock the devouring Sword made amongst us, after God sent it to revenge our Abuse of his Mercies, is well known, and can never be remember'd without Horror.

^r The Preface to Mr. *Herbert's* Remains observes of these three pious Persons, Dr. *Jackson*, Mr. *Herbert*, Mr. *Ferrar*, that they spake Prophetically of the like Events.

*The LIFE, DEATH, and CHARACTER of the R^t Honble
HENRY Lord STAFFORD, by ANTHONY STAF-
FORD, Esq; **

* From a Book in Quarto, printed in the Year 1640; entitled, *Honour and Virtue triumphing over the Grave. Exemplified in a fair devout Life, and Death, adorned with the surviving Perfections of Henry Lord Stafford, lately deceased; the last Baron of that Illustrious Family; by Anthony Stafford, his most humble Kinsman.* Dedicated to the Right Honourable the Earl and Countess of *Arundel*; which Dedications we are desir'd to reprint, on Account of the Excellent CHARACTERS of those Noble Personages therein contain'd; and as the Book from whence these CHARACTERS are taken, is very scarce and difficult to be met with.

To my much Honour'd Lord, Thomas Lord Howard, Chief of the Howards, Earl of Arundel and Surrey, Earl-Marshal of England, Knight of the Most Noble Order of the Garter, and one of His Majesty's Most Honourable Privy-Council, &c.

My very Good LORD,

THE Fame of your Lordship's Heroick Virtues, invites me to present to your gracious Acceptance this Treatise, of which *Honour* is the Theme. Indeed, to whom more fitly can she make her Address, than to your Lordship, through whose Veins she runs, from whose Bosom she flows, in whose Actions she shines, and by whose Protection she is secured from the insolent Affronts of the Vulgar? Being distressed, she makes you her fair Sanctuary; being wounded, she makes you her sovereign Balm. Nay (which draweth near to a Wonder) many put their *Honour* into your Hands, esteeming it more safe there, than in their own. This is the first Cause of my *Dedication*; the next is, that *the true Child of Honour* (the deplored Subject of this Book) was a Debtor to your Lordship for his Education, whose Advancement in *Virtue, Honour and Estate*, you made the greatest Part of your Study. And, to say the Truth, where could such a Guardian be found for him as your Lordship, since between the renowned Ancestors of you both, *Virtue* and *Blood* hath long since engendred a strict Friendship, and between whom there was a near Similitude of good and evil Destiny, both having amply shared of Infortunity and Glory? I may add, that there cannot be a more lovely Sight, than to behold an ancient, lofty Cedar, sheltring with his Branches, from the Rage of Weather, a young one of the same Kind, aspiring to the same Height; had not the Frost of Death, immaturely nipt this noble Plant, it were an Heresy to doubt, that he would have flourish'd under the Care of a *Lord*, whose *Virtue* is too immense for one Region to contain, and whose Perfections are so many, and so transcendent, that they are able, not only to adorn these more polish'd Parts of the World, but to civilize also the more barbarous, and to make an *Athens* of *Madagascar*. The Oblation of my Tears, and Supplications to God, not availing to keep him here, I have sent my Vows after him, and have given him a Funeral Equipage, consisting of the Testimonies of brave, good, and knowing Men, which will eternize him on Earth, as his Goodness will in Heaven. I confess freely, I was unwilling to leave him to the Mercy of some grossly ignorant *Chronologer* of the Times, in whose Rubbish, Posterity might unhappily have found him lying more ruin'd than his glorious *Predecessors* were by the Tyranny of Time, or the Cruelty of Princes. Now in the last Place, I must most humbly beseech your Lordship to take Notice, that his whole Name have made an affectionate, but an imprudent Choice of me to be their weak Orator, to render your Lordship submissive and due Thanks for the Good you did, or intended him,

and

and withal to make you a Religious Promise of their Prayers to God, and their Praises to Men; as in Particular, I do of the vowed faithful Service of,

Your Lordship's Most Humble, Loyal Servant,

ANTHONY STAFFORD.

To the Virtuous and Excellent Lady, the Countess of Arundel.

M A D A M,

THE Causes why I make this Dedication apart to your Ladyship, are divers: The first is, that sweet Lord (the lamented Subject of this Book) in whose Praise, my Muse ending, will expire like a *Phoenix* in a Perfume. He was extreamly oblig'd to your Ladyship in Particular; and therefore you deserve particular and infinite Thanks from all of his Blood and Name, of which I am one, who have ever had your Virtues in Admiration. The second is, that you, Madam, are none of those *Romance* Ladies, who make Fiction and Folly their Study and Discourse, and appear Wise only to Fools, and Fools to the Wise. By reading nothing else but Vanity, they become nothing else themselves. They make a more diligent Enquiry after the Deeds of Knights, and Ladies Errant, than after the Acts of Christ and his Apostles. The Loss of their Time is their just Punishment, in that they spend a whole Life in Reading much, and yet is that much, nothing. But you, Madam, are capable of the most profound grave Mysteries of Religion, and daily peruse and meditate Books of Devotion. You despise the bold Adventures of those Female Follies, and piously survey the Lives of the Female Saints. You have render'd yourself a most accomplish'd Lady on Earth, by imitating our blessed Lady^a which is in Heaven; who, as she was here the first Saint of the Militant Church, so is she there, the first of the Church Triumphant; having learn'd that she spent all her Hours in Works of Charity, you trace her Steps, knowing that she, and Virtue, trod but one Path. Hence it comes, that you are at no Time so angry, as with the Loss of an Opportunity to succour the distressed; and that you are as indefatigable in doing Good as Heaven in Motion. Hence it is, that the impetuous Force of a Torrent may be as well stopped, as the constant Flood of your Goodness; which never stays till it have water'd, and relieved all within its Ken, commendable either for Knowledge, or Virtue. My third, and last Scope, in placing your CHARACTER in the Front of this Treatise, is, that like a Star, it may strike a Lustre throughout this Book, and by its Light chase away the Darkness Oblivion would else cast upon it. Questionless it will breed a holy Emulation in any of your Sex, who shall here learn that there is a Lady, whose Virtues are come to the Age of Consistence, and can grow no further; and from whom, not only her Posterity, but her Ancestors, also receive Honour; they, in this, resembling the Morn, who though she precedes the Sun, receives her Splendor from him. Thus sweet, thus excellent, Madam, I have received you from those who have been truly Happy in being daily Witnesses of all your Words and Actions. I conclude with this Protestation made in me by Truth itself, that I am so constant an Honourer (I had almost said an Adorer) of Virtue wherever I find it, especially when that inestimable Diamond is set in Honour (as it is in you, Madam) that should I round the World in your Ladyship's Service, I should esteem it a Voyage far short of your Merit, and my Duty: and that I should not think the highest Title Imagination can rear, a greater Addition to me, than is the submissive Stile of,

Your Ladyship's Most humble, Loyal Servant,

ANTHONY STAFFORD.

^a It may not be improper (in Order to remove any Offence that may here be taken) to observe, That this Author wrote a little Book, entitled, *The Female Glory*; or, *The Life of the Virgin Mary*, printed at London, in 1635, in *Octavo*; which Book was in another Impression, entitled, *The Precedent of Female Perfection*; or, *The Life, &c.* But the said Book became so offensive to the Puritans at that Time, that Henry Burton, Minister of St. Matthew's in Friday-Street, London, did pretend to discover in his Sermon, entitled, *For God and the King*, several extravagant and Popish Passages therein, and advised the People to beware of it. "For which, and nothing else (as W. Pryne tells us, in his *Canterbury's Doom*, &c. p. 217.) he the said Burton was brought into the Star-Chamber and censured." A Vindication of this Book was afterwards publish'd by Dr. Heylin, in his *Moderate Answer to Mr. Burton*, p. 123, 124; and by Mr. Christopher Dow, in his *Innovations justly charged*, p. 51, 54. as likewise by the Author himself, in a *Just Apology or Vindication of a Book entitled, The Female Glory, from the false and malevolent Aspersions cast upon it by Henry Burton, of late deservedly censur'd in the Star-Chamber.* See a further Account of this Author and his Writings, in the Second Volume of *Wood's Athenæ Oxonienses*.



BECAUSE in great Designs, even Attempts are laudable, and that by many, this *Testimony of my Duty* is look'd for at my *Hands*, I am content to take the Advantage, though of a most *unhappy*, and unwelcome Occasion to seal up my former *Affection*, and publish to the World, the Damage I have received by this fatal Deprivation; nor I alone, but all his *Stock*, and all the lovely *Brood of Honour and Piety*. And I now opportunely choose to make this *Oblation* to the Memory of this noble Person: *When neither Flattery moveth me, nor Vain-glory assaileth him.* ^a Before I enter into his *Commendations*, I must entreat all my Readers, to consider that my Pen is too straightly confin'd, the *Bounds* afforded her, not being large enough to make a *Demonstration of her Agility and Sufficiency*; for *Obstinacy* herself cannot deny that (*Man's Life being but a Span*) she had little more than an Inch allotted her to traverse in, he dying at the *Age of Fourteen*. She must therefore be enforced only to draw in a small Card the first Spring of his Youth, newly deliver'd of such beautiful Issues, commendable both for their Ornament and Odour, as are able to send out a Perfume as far as Posterity. Had he arriv'd at the Autumn of his Age, she had then been Mistress of a Field, large enough to exercise her Art in, and she would have presented the Surveyers of this Work, with as beautiful Fruit, as the large, spreading Tree of Honour ever bore. But to proceed;

This hopeful young Lord breath'd his first Air at *Stafford*, which Town and Country the Memory of him will for ever commend, enoble, and endear to all such as profess themselves Friends to him, or Goodness.

I am utterly void of all Insight in *Heraldry*, and therefore can write nothing in this Kind, save what I have upon Trust; but that little I shall deliver, shall be back'd with great Authorities. That his Ancestors have been Dukes, I am confident, every Man hath heard; but how great in Authority, and Revenue, it may be all Men apprehend not. I am inform'd by a Knight, skilful and excellent, not only in our *English*, but foreign *Heraldry* also, that the Dukes of Buckingham have been so great, that Earls have been Stewards of their Houses, and that they have disbursed eight hundred Pounds yearly in Pensions to Earls, Barons, Knights, and Gentlemen. To this worthy Testator of their Greatness, I shall yet add a far greater; namely, the Right Honourable Henry Earl of Northampton, a Lord so omniscient, that he seem'd to all learned Men in his Time, a walking Athens. In a Speech of his contain'd in a Book entituled, *The Arraignment of the Traitors*, his formal Words are these, *It was a Monk of Henton, that seduc'd the late Duke of Buckingham, to the Ruin of as great a Name as any Subject in Europe (excepting only the Sirname of a King) can demonstrate, by which I receive a Blemish, and all those that descend from him.* This is enough for me, in that I cannot blazon Coats, nor draw Pedigrees, and because I am unwilling to disparage some whose Names the Staffords bore in former Times, and afterwards forsook them as somewhat too obscure, and low, for their lofty Deeds.

The first Care of his excellent Parents, was, to let him know there was a God that made him, and they taught him by Gesture, to acknowledge this Truth, ere he could by Speech. The Erection of his Eyes, and Hands, spake for him, ere his Tongue could. To learn the Arts, and Sciences, requires a convenient Ripeness of Age; but it fares not so with Religion, which is to be suck'd in with the Mother's, or Nurse's Milk. A Vessel retains long the Scent of that wherewith it is first season'd, and therefore he was taught to name, and know his heavenly Father, before his earthly. When he came to the Use of Speech, he was instructed every Morning with an humble Heart, and in a submissive Phrase, to crave the Conduct, and Safeguard of God for that Day, and in the same lowly Language, to implore his Almighty Protection for the ensuing Night. Then was he carried into God's sacred Temple, there to offer up Prayers, and Vows due to his Maker.

And that he might judge of Religion and Goodness aright, these his solicitous Parents, gave him a learned Education; and incessantly exhorted him to be careful, rather of augmenting his Knowledge, than of his Estate, whom he readily obeyed, his Ambition and their Will being like two Lines that meet in one Center. The first shew of his Inclination to Virtue, was his Love to Science, and her Favourites, which I may properly call the Entry to that future Glory which Virtue intended him, and Time deprived him of. Though he had Lands to till, he forgot not to manure his Mind: Some by Necessity are constrained to study hard, he by Delight was invited to his Book. He was none of those who imagine all that Time lost which they lose not, accounting all those Hours mis-spent which they take from their Pleasures, and give to their Studies. He would praise every Man, that aspir'd to Knowledge, whether he were his superior, his inferior, or his equal in Learning. His

^a Quando nec laudantem adulatio movet, nec laudatum tentat elatio.

Superior had his best Words as his due, because he deserved them. His Equal he would not despise, lest he should be thought to undervalue himself; and his Inferior he would not contemn or insult over; for he held it no Glory to excel the inglorious. The very *Desire of Learning*, he thought laudable in any Man, much more the *Acquisition of it*. It was an infallible Maxim with him, *that except those eternal Works of the Soul, we can properly call nothing ours, in that all other Things we leave behind us, find other Owners*. He therefore labour'd, that by a barbarous Ignorance, he made not a Forfeit of an Inheritance, so inestimable as is a fair Fame, which was able to make all the Survivors of his Name happy Sharers in that Honour Posterity shall pay him. But what was the Scope of his Study? Was it acutely to scold and wrangle, after the Manner of the Times? No, his Thoughts could not but be at Peace, whose Spirit was composed of nothing but Sweetness and Mildness. Was it to pry into the unrevealed Mysteries of the Deity? Nothing less; for he had found, that many Secrets in Nature, remain yet unexplicable, much more then are those of God inscrutable, and impenetrable by any Humane Eye. He had perus'd the Fable of the Poets, which tells us, that Minerva strook Tyresias Blind, for beholding her naked. The Moral is full, and significant, implying, *that the Deity must not be over-curiously search'd into*. Was it for Vain-glory, and to learn Things more curious than profitable? No, he could not be proud of Knowledge, who understood that Man was ignorant, and a Stranger to himself, till God reveal'd him to himself. He learn'd nothing being a Child, that would not prove advantageous to him being a Man. He hated superfluous Science, and made choice of such Authors only as may instruct, not distract his Mind. He knew it fared with the Soul as with the Body, which is not nourish'd by the greedy devouring of much, but the good Digestion of a little. He made, according to the Proverb, *no more Haste than good Speed*, finding, that to come to the End of a long Journey, required not to run apace, but to be ever going. Was it Language and Words he only hunted after? Neither of those, for he loved the Kernel far better than the Shell. If none of these, what then was the Aim of his Study? Surely nothing but Virtue, which he knew to be as one says, *a Thing, not a Word only*.^b And understanding that the Poets feign her to have short Arms, inferring, that he who covets to be embrac'd by her, must make a near Approach to her, before he can come within her Reach, and attain to that supreme Happiness; he came so close up to her, and conversed so frequently with her, that all his Actions ever after savour'd of her Sweetness. Her he made his Supporter, knowing that ingenious Antiquity represented her to us by an Hieroglyphick γ , whose Top part two Ways, and resembles a Musket-Rest, to denote the Aid, and Support, she affords those that put their Trust in her. And because she divides herself into many Branches, whereof some are divine, some moral, he resolv'd seriously, and intentively to practice, first the former, then the latter. The three Theological he first chose to exercise himself in, were Humility, Obedience, and Charity; and that Task ended, he purpos'd to make a strong Essay, to gain a Habit in all the cardinal, and lesser moral Virtues. In the Service of these, he made a Vow to spend the Remainder of his Days, setting apart the Virtues of Italy, where every Painter, Dancer, Tooth-drawer, and Mountebank, is call'd a Vertuoso.

Here his religious Parents stepp'd in again to his Aid, who did not imitate the Images of Mercury set up in Times past in the common Roads, with the Fore-finger pointing-out the Way to Passengers, but standing still themselves, not bearing them Company. This loving Couple (as happy in themselves, as in him) were his Guides, not only by Advice, but Action.

The Reason why he began with Humility, was, *that it render'd him more apt and able to acquire the rest*; and in this submissive Virtue, this our sweet Bud of Honour grew to such a Height, that he had many noble Emulators, who aspired to climb to the same Degree. He made Man's miserable Condition the Mirrour wherein his Humility beheld herself. He rightly conceived, *that as the Tree that grows high, must take deep Root; so the Mind that ascends to God, must first prostrate itself before him*. His sanctified Soul (if her Creator accepted of her poor Endeavours) was altogether Careless of the Applause of Men.

This Virtue prepar'd him to receive the Yoke of Obedience, which he readily put on, and never after disobediently cast off. He was conformable in all Things to the Word of God, the Church, his Prince, Parents, Tutors, and Superiors. That there was a God, he learn'd from the Order, and Beauty of the Universe, which, to attribute to the Virtue, or Power of Things created, were to ascribe the Motion of the Wheel to the Wheel itself, or the Excellency of an Image to the Pensil. He saw nothing that put him not in Mind of God,

^b Res, non Verbum.

but being admitted to be a *Member of his mystical Body*, his Church, he there saw him more clearly, spake to him, and receiv'd from him his divine Behests, of which he forthwith vowed himself a most obedient, and religious Observer.

The Duty he owed his Parents, *Nature had ingrafted in him*, and Grace had assured him, that he deserves neither the Stile of Noble, nor of Man, who neglects to be dutiful to those to whom he owes his Life and Being.

His Tutors he honour'd and obey'd, not for Fear of Punishment, but Love of Discipline. He suffer'd not himself to be hail'd, and dragg'd to his Book, but was as sedulous in Learning, as his Masters in Teaching, who (no Doubt) had told him, that the *Muses love a smiling Scholar, not one who lours on them, and beholds the School with the same Countenance Malefactors look on the Gibbet*. I cannot say, whether his *Alacrity in receiving, or his Care in executing his Tutors Commands*, were the greater.

The next that presents itself to our View, is *Charity*, a Virtue that will usher any Man to *God's Presence*, who is ambitious of that greatest of Glories.

In so few Years as Fourteen, a Man can expect only a Propension to this, and all other Virtues; yet he that looks for no small Progress in this, and most of the other (for the Practice of some are not incident to that tender Age) shall not have his Expectation deceiv'd. For his *Charity*, I may truly aver, that it was extensive, not only to his Friends and Acquaintance, but to the Poor, to Strangers, and to Enemies also. Some Friends he chose both for Support and Ornament, as appears by his Love, and Imitation of his truly good, and great Guardian, the Earl of *Arundel*, Lord-Marshal of *England*; for no sooner had Age ripened his Judgment, but he elected him for the Object of his Affections, and the Model of his Actions. A Copy drawn from so fair an Original, you will say, could not prove deform'd. Others he chose for Delight, and all he lov'd with a Heart wherein Truth kept her Court. Some he would to his Power so suddenly, secretly, and cunningly relieve, that they often times found their Wants supplied, before they knew from whence the Benefit came: Resembling in this a Physician, who cures his Patient unawares, before he dreams of a Recovery. He approved that Speech of *Diogenes*, That a closed Hand is not to be reached out to a Friend. ^c Where he discovered a compleat Worth, he disdain'd not to be a Suitor; and first, to make an Offer of his Service, in Imitation of a Husbandman, who first tilleth, and soweth the Ground, and then expects the Fruit of his Labour. His Word, and the Effect of it, were as inseparable as Heat and Fire. This true Property of a Gentleman, the Ancients decipher'd to us, when they painted a Tongue bound fast to a Heart. He was no importunate, or severe Exactor of the Return of a Love, answerable in Greatness to his own; wisely, and nobly considering, that he is no true Friend, who is always no more a Friend, than his Friend is.

Yet I must confess, he was exceedingly curious, and cautious in his Choice, following in that the Counsel of *Bias* the Philosopher, Follow such Friends whom to have chosen ye need not be ask'd. ^d He applauded that of *Anacharsis*, It is far better to enjoy one brave Friend, than many mean and vulgar. ^e He knew, that they who in Haste, and without mature Advice, contract Friendship, suffer the same Inconveniency, as they do, who greedily, and hastily devour sundry Meats, which they can neither quickly, with Ease and Safety cast up, nor retain. He discreetly weigh'd, that Friendship made with the Wicked, is as unstable Vice, the Basis whereon it is built: As the Ocean with great Labour strives to work all dead Bodies to the Shore; so a generous Friendship expels all such as are lost, and dead in Sin. It is not enough to be Wise and Good ourselves, but we must not keep the Foolish and the Wicked Company, except we will incur the Censure of the World, and be ourselves thought such. Vice, and the Vitious he fought with, after the Manner of the Parthians, flying. If his dearest Friend had solicited him to join with him in any Act not warranted by Virtue, he would have answered him with *Pericles*, who, to an intimate Friend that woo'd him to forswear himself in his Behalf, replied, I am my Friend's Friend as far as the Altars. As if he should have said, I will pass for thee through all Miseries, Dangers, and Shipwracks, save that of Conscience, which, like a Maid of Honour, I must preserve inviolated, and immaculate.

As he was extreamly nice, and careful, not to entertain debauch'd Friends, so was he also resolv'd not to admit of many. He was not ignorant, that a River, which hath many Arms, and Outlets, is always in Danger of being low, and dry. *Plutarch* maintains, He cannot be faithful, and honest, who hath a Herd of Friends; because many may want his Faith, and Assistance, at one and the same Time, to all which he cannot be serviceable. But

^c Manus ad amicos non complicatis digitis extendi oportere.

^d Amicos sequere quos non pudeat elegisse.

^e Multo melius est amicum unum egregium quam gregarios multos possidere.

those he had once judicially chosen; and on whom he had fixed his Affection, he still regarded with the same Countenance; whether they were in a Flood, or an Ebb of Fortune; clean contrary to the Course of Flatterers, and Dissemblers, who fawn on their Friends in Abundance, and forsake them in Penury: Not unlike in this to *Flies*, which come in Swarms to a Kitchen full of Flesh, and *abandon* it empty.

His Affection to his Friends, took nothing from his Care, and *Love of the Poor*. It was not hidden from him, *that the chief Work of Mercy, is to have Pity on a Man's own Soul*; he therefore first endeavoured to mundify his own Heart, knowing *that God more than Man respects the pure Mind of the Giver*. True it is, he was in his Nonage, and had no great Store out of which his Liberality should flow, *but all he could spare, Charity dispos'd of*. He kept to himself only what was Necessary, *and the superfluous he imparted to the Needy*. He piously meditated, *that Poverty is a consecrated Field, that quickly returns the Sower a plentiful Harvest*. It fares with spiritual, as with temporal Husbandry, unless Seed be scattered, no Encrease can be expected. He laid up his Treasure in his true eternal Country, *Heaven*: He thought continually, that he heard the Voice of his Saviour thus Saying, *I was thy Benefactor, now make me thy Debtor, become my Usurer, and thou shalt centuply receive the Sum thou disbursest*. In Obedience to his Command, he assisted, as far as in him lay, all that wanted.

From his Proneness in giving, we now come to his Readiness in *forgiving*, another Office of *Charity*, executed with far greater Difficulty than any of the former. To love Desert in Friends, or supply the Wants of the Needy, Reason and Nature invite us; but to suffer Disgraces, and intolerable Injuries from worthless Men, is a Thing they both abhor. But our now truly blessed one, the *beloved Theme* we now handle, had learn'd this holy humble Art of him, *whose Life was nothing but a continued Passion*. All Injuries intended, or acted against himself, he could freely pardon; but those which were directed against the Majesty and Dignity of his Maker, *he could not endure*. In such a Case, *a holy Fury becomes the Child of God*. It favour'd in his Opinion, of more Piety and Wisdom, to overcome a *slight Injury*, that reached not to his Parentage, or Religion, with Silence, than with a tart Reply; having found in Story, that small Words have overthrown great Cities. No Wrong being equal to that which is done with *Reproach*, and contumely, in that to an Heroick Spirit, the Loss of Blood is not so grievous as that of *Reputation*.

We will now descend from the *divine* to the *moral Virtues*; amongst which *Valour* (according to the general vulgar Belief) is the first required in a Lord, or Cavalier.

This dear Gentleman, whose Loss we condole, had not yet received Force and Vigour to make a Demonstration of the external Valour, but the internal he had abundantly, as appeared by many Seeds of true Magnanimity, *which both by his Carriage and Speech, were easily discern'd in him*. Such Sparks as these, of a great Mind, the Romans discover'd in *Cato*, yet a Child, and by those judg'd of his future Greatness.

From the vanquishing of outward Enemies, our Method leads us to the subduing of *inward*, which are *our Passions and Affections*. The Conqueror of these is *Temperance*, who is Nature's Minion, and studies her Preservation.

This our sweetly dispos'd Lord closely followed the Advice of the Philosopher,^f who in all his Actions did nothing without the Consultation, and Approbation of *Sobriety and Modesty*. He never was invited to a Feast, but he diligently call'd to mind that he had two Guests to entertain, *the Body*, and *the Soul*; and that whatever he bestowed on the one, would be corrupted, and converted into Excrements; but what he conferred on the other, would enjoy the same Eternity with it. He observ'd such a beautiful Order in all his Desires, that they never ran before, nor lagg'd behind, but ever kept that Rank in which Reason had placed them. He lived by a Rule composed, and confirm'd by either Testament, and taught his Soul to affect nothing she might not lawfully covet. Thus we see the admirable Fruit *Temperance* brought forth in his Mind, and will in all other, wherein she is once planted.

Justice challengeth a Place here, and deservedly, it being a *cardinal Virtue*, and of *Eminency*, not only amongst the *moral*, but *divine Virtues* also.

In the distributive Part of Justice, no wise Man can look that this our Mirrour of the youthful Nobility, should attain to the least Degree of Perfection, since neither his few Years admitted, nor his Prince called him to sit in the Seat of Justice. In the communicative Part, he was no Way defective, doing to all Men, as he would be done unto. In this he strictly, in all Points, obeyed the Advice of *Seneca*,^g *Whosoever thou art that desi-*

^f *Epiſtetus.*

^g Quisquis Justitiam sectari desideras prius Deum time, & ama, ut ameris a Deo. Amabis Deum si in hoc illum imitaberis, ut velis omnibus prodesse, nihil nocere. Ab alio expectes quod alteri feceris. Prestabis parentibus pietatem, cognatis dilectionem, pacem cum hominibus habebis, bellum cum vitiis prestabis, amicis fidem, omnibus aequitatem.

rest to follow Justice, first fear, and love God, that thou mayst be beloved of God. Thou shalt shew thou lovest God, if in Imitation of him thou seekest to profit all, to hurt none. Expect from another what thou hast done to him. Thou shalt make an Expression of Piety towards thy Parents, love to thy Kindred, thou shalt have peace with all Men, War with Vices, thou shalt keep thy Faith unviolated to thy Friends, and observe the Laws of Equity towards all Men.

What should have been placed in the Front, comes here in the Rear, and that is *Prudence*, a Virtue which serves, measures, graces, and crowns all other Virtues whatsoever.

This our incomparable Child of Honour, gave strong Essays to climb the Summit of this Virtue, both by diligent Reading, and Observation of all the Writings and Actions of the Wise. In his Conversation, he ever applied himself to those who had deservedly gain'd a Fame in good Letters, or had acquir'd Wisdom by Experience; whose sage Precepts, and Admonitions, he as greedily drank in, as a thirsty Traveller doth Water from a clear Fountain. These he made the Mirrour, wherein he daily dress'd, and compos'd his Mind, which was a Paradise into which the Serpent never enter'd, but he receiv'd a sudden Repulse. Two Times especially he made choice of, to prepare and examine himself, the Morning, and the Evening. In the first he forecast what was that Day to be done, in the latter he call'd to mind what that Day he had done. To do Good was his fixed Resolution, and when he had the Power to do Harm (like the true *Son of Prudence*) he never had the Will: Whereas, the Nature of a Fool is, when he hath not the Ability, then to have the Will to do Mischief. This Virtue was diffused clean through all his Endeavours, nay through his very Habit, Gesture, and Discourse; which were neither too minical, too antick, nor too grave, but suitable to the *Modesty* required in so green an Age. *Impudence* (which Politicians prophanelly call the Gift of God) he hated so in others, that he never gave it Countenance, nor Harbour himself. In his Discourse, he warily proportion'd his Words to the Bigness of the Subject he spake of: In Imitation of a Mariner, that fits his Sails to the Smallness or Vastness of his Vessel.

He was not hasty to speak, or in Speaking, but in both *prudently observ'd a Decency*. He was very careful not only what he vented, but what he heard, that it relished not of *Immodesty*, *Levity*, or *Vice*; for he held that, whatever it was, a Villany to act, it was also a Villany to hearken to. He talked always opportunely, and appositively, never above his Knowledge. He derided those who with a great Din utter'd nothing but high profound *Nonsense*, resembling in that the Cypress-trees, which are great, and tall, but bear *no Fruit*.

His own Secrets, those of his Friends, or of the State, he neither reveal'd, nor pried into; for he was sure, he could at any Time speak what he had conceal'd, but he could not conceal what he had once spoken. Not to be tedious, I may boldly, because truly, aver, that *Prudence* was the general of his Demeanour, Speech and Actions, and gave to all of them a wise and safe Conduct.

You see, pious Reader, what Embellishment, what Ornaments his Life, like a sparkling Jewel, was set with; and I imagine you cannot believe so fair a Beginning could have a foul End. You cannot surely be at once so stupid, and uncharitable: If you can, you shall quickly be convinc'd of your Error, and shall see this Sun set, with the same Glory in which he rose. First, in his Sickness that led to his Death, he made use of his *Patience*, a Virtue which miraculously overcomes by yielding. As he would not shun his Death, so he would not hasten it, but used all lawful, and possible Means to prevent it; no otherwise than the Master of a Ship, who when the Sails are rent asunder, the Mast cut down by the Board, and a Leak sprung in the Ship, yet still labours for Life, and leaves no Way unsought to preserve it. But when he saw his inconstant Mistress, *Nature*, ready to abandon him, and that as well Necessity forced, as God call'd him hence: Then Self-love, the Life's Goaler, could no longer with-hold him from readily running into the Arms of Death, which, he knew, *would soon usher him into the Embraces of his Saviour*. He beheld Death no otherwise than a Pilot does the Winds and the Sails, that will bring him to his desired Haven. He endured the terrible Approach, and the furious Assaults of Death, with so undaunted a Resolution of a Man, and so firm unmoved a Belief of a Christian, that he became at once a pleasing, and sad Spectacle to his Friends, who believed he could not so patiently undergo such Pain and Torments, without the extraordinary Assistance of some beatifical Vision.

And now, having sent his Desires long before to cast Anchor in Heaven, he longingly expected his own Passage with a calm, patient, and contented Mind, wherein no Distemper every stay'd, but as an unwelcome Stranger. At length, when he perceived all his Senses were ready to forsake him, being innocently ambitious to retain to the last his Knowledge

Knowledge of all Things, he suddenly, by a holy Art, drew the Vastness of his Memory into a *Compendium*, and remembred God only in whom are all Things, in whose fatherly eternal Protection we confident, and submissively leave him.

N. B. At the End of this LIFE, there is an Addition of many elegant *Elegies* on the DEATH of this noble Lord, penn'd by the most acute *Wits* of those Times; of which we shall present our Readers with the following one, as a Specimen of the rest, viz.

Upon the DEATH of the most hopeful the Lord STAFFORD.

AS over-rich Men find it harder far
 To employ what they possess, than poor Men are;
 Such is the State of those who write of thee,
 Whilst in that larger Field display'd they see
 All Objects, which may help Invention in,
 They know not where to End, where to begin.
 And as into this Labyrinth they fall,
 Loth to omit the least Praise, lose them all.
 Then whilst some stile thee with the glorious Name
 Of lineal Heir to mighty Buckingham,
 And tell the Greatness of thy Line that springs
 From such as could raise up, and throw down Kings:
 I'll not look back; but with the Indians run,
 To meet, and court thee, as my rising Sun.
 My Off'rings to thy Mem'ry shall be seen
 In telling what thou wert, or would'st have been.
 Why say I, would'st? When the most jealous Eye
 Could find no Want, though in thine Infancy,
 Which some say promis'd much, this I disdain,
 For where the Gifts are, Promises are vain;
 Since in this noble Youth who did not see
 The old Man's Wisdom, young Man's Industry?
 An humble Majesty, that could tell how
 To scorn a League with Pride; yet make it bow.
 Whose Courage was not in Extreame, like ours,
 With Ebbs and Flows, caus'd by the Passions Powers;
 But was a constant, ever-grafted Love
 To blessed Goodness, and the Powers above.
 Who though he joyed in this frail mortal Life,
 As one whose Soul had felt no ingor'd Strife:
 Nor labour'd with impatient hast like some,
 To break their Prison ere the Freedom come.
 Yet when the ever seeing Power had found
 So fair a Flower planted in barren Ground;
 Whose glorious Beauties, which that Frame inspir'd,
 Were envied more than followed or admir'd:
 Resolv'd to take what he had only lent,
 As giving him Reward, us Punishment;
 Then Death was welcome, and he so resign'd,
 (Not feeling Grief to leave, nor Fear to find)
 That such his parting was as might be said,
 Whilst he staid here, he liv'd not, but obey'd
 That happy Call, which all clear Souls expect,
 Whose doubtful States are chang'd to be elect.
 Let then such Friends as mourn the sad Decay
 Of his great House, in him the only Stay,
 Lift up their wondring Eyes and for him look
 In Angels Choirs, not in a Herald's Book.

*Yet though the Root be taken hence to plant,
Where heavenly Moisture it can never want;
There yet remains a Branch shall ever shine,
Engrafted in the noble Howards Line.*

JOHN BEAUMOUNT.

*The CHARACTER of Mrs. ANNE-MARY CHILD, †
by the Revd Mr. GILES COLLIER, M. A. Minister of
Blockley in Worcestershire. **



YOU have often heard, how unworthy and dangerous I account it for Ministers in funeral Sermons, to *paint* and *perfume* the rotten Memory of Persons, whose *Spirits* and *Lives* were deformed and unfavoury. What is this, but to encourage their Neighbours and Posterity, to approve their Sayings, and imitate their Doings, though the *Word of God* hath judged them their Shame and Folly? It is not fit for *Christ's* Ministers, to number such among the Saints, or to take it for granted, that their Lot is amongst the *Children of God*, who renounced the *Way of Truth*, and shut their Eyes against the Light of Righteousness. Let their End be without Honour, whose Lives were (indeed) Madness: Who lived in *Sin*, and died without Repentance. I like not *painting* either the living or dead; and have here a Subject that needs it not.

I am called to speak of one so eminently righteous, charitable and useful, whose Works so praise her in every Gate, that if I should hold my Tongue, the Children and Babes would speak. And having had the Happiness of Acquaintance with her, and so, Opportunity frequently to observe her strange *natural Parts*, her *Ornaments of Morality*, and (which is the Diamond in the Ring) her *gracious Qualifications*; remembering her prudent, humble, and every Way exemplary Behaviour in her general and particular Calling, her Carriage towards her Husband, Children, Friends, Neighbours, Servants, and Enemies too, I profess I have so much to say, that I can say little. I wish some such skilful Hand, and curious Pensil, had the drawing of this Line, that when he had done, you might all say (who knew her) *this is the lively Portraiture of that excellent Woman, which God hath taken from us*. I want such a Tongue, and therefore will be short, limiting myself by the Rule which the Father observed in the Praise of Gordius the Martyr, *viz.* That *the Church of Christ doth not imitate the Custom of the World in praising any, commending their Pedigree, Parts, Learning, &c. But mindeth only those Things which may glorify God in his Servants, and do Good to them who are left alive*. Accordingly I shall wave the ordinary Topicks of her Family and Descent, Education, her natural Accomplishments and moral Endowments, and insist only upon two Things; she was *righteous* and *merciful*.

First, She was *righteous*, which does not only signify *just* but *religious*. Religion must be accompanied with, and evidenced by *Righteousness*; and *righteous Actions* must be done upon *religious Grounds*, for *God's Sake*, out of Love to God, and Fear of God. In this excellent Person, there was a remarkable, and lovely Conjunction of both these; as might be manifested largely; but the Time (you see) allows me only to mention some few Things of her *Piety and Mercifulness*, wherein I shall refer to God's Glory (by whose Grace she was, what she was) and to your Good, which I cannot but hope will be furthered much, by setting before you such a Pattern.

She was one that had taken God in Christ for her Portion, valuing the Light of his Countenance, and Communion with him above all the World. The high Esteem she had of Communion with God, appeared by her great, and unwearied Diligence, in the Use of Means, appointed for the Maintenance, and Increase thereof, both *publick* and *private*. The Publick Worship of God, she would by no Means neglect, but constantly waited for the Blessing of Heaven, at the Posts of Wisdom's Doors, watching daily at her Gates. She accounted the *Sacrament of the Lord's Supper*, a singular Advantage for Grace

† Wife of Tho. Child, Esq; of Northwich in the Parish of Blockley.

* From the Sermon preached at Blockley; and printed at Oxford, in 1661, in Quarto.

and Comfort; and therefore would never miss, when she could possibly come to it. One that spent a great deal of Time in Private, and secret Devotion, much in Prayer and reading good Books, the *Savoury*; sound Writings of our practical, *English* Divines; but her chief Delight was in the *Law of the Lord, her God*, wherein she meditated Day and Night; this was the *Glass* she most look'd in, as prizing that *Dress*, and those Ornaments most, that are of Price in the Sight of God. The Time that too many Ladies and Gentlewomen spend, and squander away at *Cards*, in reading *Play-books*, and *Romances*; in vain, trifling, and complemental Visits, she wisely laid out on searching after the good Knowledge of God. Nor did she pray, and read in vain: By these Means her vast, and large Parts were excellently furnished, she was a *clear, judicious, settled, and grounded Christian*, carefully practising what she had heard, and learn'd. Careful she was in observing the *Lord's-day*, professing to me, the more she look'd into that Point, the more she saw, keeping holy the *Sabbath* necessary, both as a Duty commanded of God, and as a mean of keeping Religion alive.

Towards her latter End, her Growth and Improvement was more than ordinary. And she was not willing to go to Heaven alone, but took great Care and Pains, that her Children, and Servants might know, *and serve the Lord*.

Secondly, She was *merciful*; merciful to the *Souls* and *Bodies* of the Poor: Careful to instruct, and admonish them, as well as to feed, and cloath them. One of a pitiful, tender Heart, and open Hand: taking Care of, and considering the Needy in Sicknes, and Health, enquiring after their Necessities, nay, often going to see what they wanted. She was every Year at great Cost, and Pains to provide *Medicines*, as well as Meat, for such as were not able to pay Physicians their Fees, or discharge *Apothecaries* Bills:

I remember one Passage I cannot forbear mentioning; In a dear Year, when the Necessities of our many Poor were costly to her, she told her Husband pleasantly (who was ever ready to encourage her Mercifulness) *I give a great deal away, but I will bate you a new Gown this Year, the Backs and Bellies of the Poor shall have it*; and so they had. She had rather want *Lace*, than the Poor want *Cloth*, and be without *Sauce*, than the Poor be without *Meat*. She was willing to save in other Things, that she might be able to give here.

This *Mercifulness* of hers, together with her *Prudence, Humility, Meekness, Chearfulness*, and *Sweetness of Disposition*, rendered her exceeding lovely.

And in the Time of her Sicknes, the Effect of Religion, *Righteousness*, and *Mercy*, was great Quietness to her: This was her Comfort, even the *Testimony of her Conscience*, that in godly Sincerity, she had had her Conversation in the World:

What *Evenness of Spirit* had she all the Time of her Languishing? What *clear Evidence* of the *Love of God in Christ*? With what grounded Confidence did she look Death in the Face? What *Willingness* to be at God's Disposal? How troubled that her Friends were no more willing to leave her to God's Disposal? How careful was she of the *Soul of her Husband*, and *Children and Friends* about her? What *prudent and Christian Requests* did she leave with her Husband, touching the Education of her Children? How *sweet, holy, and heavenly* were her Counsels, *Exhortations and Discourses* to all?

In short, by her *Faith and Exemplary Life*, she obtained a good Report, and, though dead, she yet speaketh by her Example.

Died in 1661; and buried in Blockley in Worcester-shire.



The CHARACTER of the R^t Rev^d Dr. EDWARD REYNOLDS, Lord Bishop of Norwich, by the Rev^d Mr. B. RIVELEY, Preacher in the said City. *



ONCERNING this our deceased and justly to be commemorated Lord and Father, I shall dare to recommend thus much as true, to succeeding Generations, viz. *That he was a Person, in whom all was generally Good allowing for humane Frailties) and many Things were excellent, and exceeding remarkable.* Of which only Materials I shall compose his following CHARACTER.

First then, *He was universally Good.* That is, proportionably fitted and qualified to all his Capacities, both as a Man, as a Christian, as a Minister, and as a Bishop.

I. *He was a good Man.* Nature had before indu'd him much in his Constitution, he was of a most sweet and obliging Temper, of great Candor, Meekness and Ingenuity; he had a comely Countenance, a gentle Disposition, a Pleasantness of Conversation; there was no Monstrosity in his Body, nor Inversion of Nature's Order in his Soul; Reason sat as Queen there, and Passion and Appetite were as Handmaids in their natural Places and Measures. There were no brutish Lusts, no unreasonable Desires, no furious Transports to be found in him; he neither eagerly sought any Dignity, nor declin'd any Capacity of doing Good. But

II. *He was a good Christian.* Revelation was a great Mistress with him, and he was a great Adorer, as well as Practiser of the Will of God. Religion sanctified his Reason, and Grace his Nature; and of all Accomplishments, he counted it his Glory to be a Disciple of Christ. The Fear of the Lord was to him the Top of his Wisdom. He put on the Lord Jesus Christ in all his integral Parts, and endeavoured that his Ways might be found perfect before God. He was careful to maintain good Works (I speak it knowingly) as the necessary Fruits of Christian Faith, and such Works as are due to Men, as well as those that have a more immediate Respect to God. To Honour his King, to speak well of his Superiors, to be obedient to Laws in Church and State, to govern his Tongue, to love his Neighbours, and to take the worst Enemies he had in the World into the Number; this was his Religion: 'Twas a Piece of his Conscience to do these Things, as well as to preach, and to pray, and to frequent the Worship of God.

III. *He was a good Minister of the Gospel.* For this he had a great Name, all his undignified Time, and when he came to the High-place, he did not make an End of Prophesying, as 'tis said Saul a did. He was a true Labourer in the Word and Doctrine. He was not only the Light, but the Salt of all the Places he came in. He did much Good in that his Office: And receiv'd the Seal of his Ministry, in the sober and grateful Acknowledgements of a great many. He was built and fram'd on Purpose (as it were) to be an Instructor and Curate of Souls, for he was sober and wise, able to solve Difficulties, to determine Cases, to quiet Consciences. He was an Interpreter, one of a Thousand. Another *Apollos, mighty in the Scripture.* He always sought to find out acceptable Words, and upright, even Words of Truth. He was of a sedate Mind, of a tender compassionate Spirit, heartily desirous of Mens Eternal Good; and not only his Industry, but his Delights ran out that Way, viz. how to bring it about.

The Throne of Grace, his Study, and the Pulpit, had the most of his Time divided among them. In all Probability, he contracted his fatal Diseases of the Stone and Strangury, with his sedentary Studies, and vast Labours in the Priestly Function: Yet to his dying Day, Preaching was his desirable Work. *Præluendo peribat*, might be his Motto, for he wore out with Use, and not with Rust.

IV. *He was a good Bishop.* And now I am come to that only Part of his Commendation, that ever was deny'd him. But if a strict Adherence to St. Paul's Canons, and the Church's Rules, may be any Argument in his Favour, the most inveterate of his Opposers, cannot (with any Justice) charge him with Deficiency therein: For what truer Indication can be had, of wise and good Government, than from its natural and proper Ef-

* From the Sermon preached in the Cathedral-Church of Norwich, in July 1676; and printed at London in 1676, in Quarto.
a 1 Sam. x. 13.

fects? And for that Matter, I dare appeal to your Observation; Whether in any other Dioceſe of the Kingdom (*cæteris paribus*) there be to be found a more ſober, regular, and loyal Clergy, a more conformable People, more decent, and well-repaired Churches; and a greater Alteration both of the Judgments and Manners of Men; ſince the late Times of Anarchy and Confuſion (which is eſpecially viſible in the Matter of the Sacrament) than in this Dioceſe.

I have oft heard him expreſs his Deſires, that the Church's Rules might be ſtrictly obſerved by himſelf, and thoſe about him; and wherein there was a wilful Failure; none of us can tell: Unleſs you will pertinaciously inſiſt on the Inciſion of the Seasons of Viſitation and Confirmation; which (yet you all know) are Offices he did diſcharge when he was able to travel, and when he was not; that ſhould (one would think) ſerve as a ſufficient Excuse unto reaſonable Men. But what need I ſay more? The Length of his Government is the only Argument againſt it. To ſit ſixteen Years in the Chair, is a great Fault; and if it was true; which one ſaid of any Long-liver, That *it was half a Miracle, if ſuch a one ſhould live without Offence*:^b How much more is it likely to be true of Men in High Places, eſpecially Churchmen, who have an inſeparable Envy attending upon them.

Paſs we now from his Goodneſs to his Excellencies, which may be thus reckoned, his *Learning, Writing, Preaching, Living*.

1. He was an excellent *Scholar*; he had a great Stock of natural Parts, and Endowments, to which he added an indefatigable Industry, and God gave a plentiful Benediction. What *Melancthon* was uſ'd to ſay, That himſelf was a *Logician*, *Pomeranius* a *Grammarians*, *Juſtin Jonas* an *Orator*, but *Luther* was all; might be in a fuller Way applied to this Perſon we are ſpeaking on. There are few Kinds of Literature, but he was a Maſter of them. His Skill in the *Greek Tongue*, got him his Fellowship in *Merton College* in *Oxford*, in *Sir Henry Savil's* Time: And what a rare *Humanist* he was, and how well verſ'd in the polite Parts of Learning; his *Juvenile Piece* upon the *Paſſions* abundantly teſtifies.

2. And indeed, he was an admirable *Writer*, for Wit, Judgment, and Fancy, of all which there ſeems to be a curious Mixture in his Books; maugre that Obſervation of a great *Virtuoſo*, that there is required a ſeveral Complexion for them.

3. Moreover, he was a great *Divine*, and in his Time, a moſt celebrated *Preacher*. For his Divinity, I need only to ſay, He was a true Continuer of the Name of *Reynolds*, in the Church of *England*; and for his Sermons, they have run the Gantlett through the Universities, Inns of Court, and City. They have met with the Approbation, both of the Prince, and his People, Scholars, Gentlemen, and Citizens: All Ranks of Men, have given their honourable Teſtimony to them;

In Sum, I may reckon him among thoſe happy Men, *Caius Plinius* ſpeaks of, *That either do Things worthy of Writing, or write Things worthy of Reading*,^c for he has done both: He was a Man of God, thoroughly furniſhed to every good Word, and Work; he had the Art of ſaving Souls, and the Skill of making Sermons, if ever any had.

4. But above all, I muſt not forget the *Virtues*, and *Graces*, wherein he did excel; for he was as good a Liver, as he was either a Preacher or a Writer. All his other good Qualities were adorned: And both his greener and riper Years, were ſeaſon'd with the Piety of a Saint; his Youth was not obſerv'd to be ſtain'd with the Vices of that Age; and when the Church brought him her Mitre, God had crown'd his Head before, according to that of *Solomon*, *The hoary Head is a Crown of Glory, if it be found in the Way of Righteouſneſs*.^d

But more particularly, his *Humility*, *Meekneſs*, *Patience*, *Charity*, are remarkable unto us.

1. He was clothed with *Humility*, as the Apoſtle *Peter*^e exhorts; yea, 'twas his upper Garment, and cover'd all the reſt of his Accompliſhments. He had mean Thoughts of himſelf, and was content that others ſhould have ſo too; and tho' his Face ſhone, yet he would not know it. There was no Leaven of Pride, or ill Humour, or Surlineſs, or Ambition in him; no Difficulty of Access, nor Affectation of Diſtance; if you had but the Face of a Gentleman, or the Habit of a Clergyman, all Ceremony muſt be laid aſide, in order to converſe. Doubtleſs, he was a great Judge of *Learning*, and yet the moſt candid Auditor of Sermons in the World. He was never heard to cenſure any body, though he himſelf has not been ſpared.

^b Miraculi inſtar vitæ iter ſi longum ſine offenſione percurrere. benda aut ſcribere legenda.

^d Prov. xvi. 31.

^c Quibus Deorum munere datum eſt aut facere ſcribenda aut ſcribere legenda.

^e 1 Pet. v. 5.

2. Neither was there wanting to him the Ornament of a meek and quiet Spirit, whereby he became a true Copy of the *grand Exemplar*, and Bishop of our Souls, *Christ Jesus*, whose Word is, *Learn of me, for I am meek and lowly.*^f 'Tis an usual Saying among some, *Such a Thing would vex a Saint*: But truly what would vex, or ruffle, or discompose this holy Man, *was a hard Matter to determine.* 'Tis scarce remembred, *that ever he was seen in a Passion.* For forty-nine Years together (wherein he and his Consort liv'd in marry'd State) not many Words worthy of the Denomination of *Angry*, have been observ'd to drop from him.

And now, *that* this might not be put *purely* upon the Account of *natural Temper*, or Voidness of Gall (as some late Inquirers into his Body did observe from that Part) it would be consider'd, *Whether he that understood the Passions of the Soul so well, as to write so learnedly on them as he did, could not also have practically thrown their Force and Vigour upon Occasion, if there had not been a superior Principle, and Sway of the Religion of Christ within him?* This I can assure you, he had his Share both of Injuries from Men, and of Afflictions from God, and he was sensible of them; but always with the Preservation of his *religious Integrity*, and the *Exercise of Meekness* towards Men, and of *Patience* towards God.

3. And now I am fallen upon that Virtue too, I may truly say, that in him *Patience* had her Work. In this he seem'd to exceed the great Pattern of my Text; g though towards the Latter-end of his Life, his Days were like *Jobs*, Days of Pain; and his Nights like his too, Nights of Weariness, yet he never was heard to say to God, *O that it would please God to destroy me, that he would let loose his Hand, and cut me off; My Soul chooseth Strangling, and Death, rather than Life.*^h He knew, that by Patience, he was as well to wait, as to endure; and that he was to Honour the Sovereign of his Life and Death, as well by tarrying his Leisure, as by bearing his Hand. His repeated Prayer to Heaven, was, *that in his utmost Extremities, he might not be provoked to speak dishonourably of God*; and when through some fierce Exacerbation of his Disease, he was constrain'd to make some Noise and Outcry, he would presently subjoin, *Though he did roar, yet he did not murmur.* Every Fit he was wont to call a Storm, and in the Intermision, he would smile and discourse, and pray, as if he were providing his Tackling against the next Assault. His Patience was of the right Stamp, not stoical, and sullen, but purely Christian, and grounded upon right Principles. By the Grace of the Gospel, his Soul was set above the Miseries his Flesh lay under, and *Moses* like, *he endured, as seeing him that is invisible.*ⁱ He knew with holy *Job*, *That God would bring him to Death* at last, and so give him a Writ of Ease; and with the same holy Man, elsewhere he knew also, *that his Redeemer lived*, and would be his exceeding great Reward.

4. Furthermore, as the Complement of all the rest, there was in this worthy Prelate, a generous and extensive Love. He was come to the Top of St. *Peter's* Climax, *Brotherly Kindness, and Charity.*^k No Man could say his Prayers with a better Spirit, for he was full of Love, and empty of Wrath and Rancour. He could give and forgive, both at the same Rate, *Toties quoties*, that is, *as oft there was need.* He was not like that Bishop I have somewhere read of, *That would Part with his Blessing, but not with his Money*: For his Pardon and his Peace pass'd from him to those that stood in Need, with equal Freedom and Chearfulness. His universal Charity, in Reference to the Persons and Souls of Men, was so conspicuous, that the World could not deny it, but was forc'd to miscall it, *Compliance.* All the Doubt may be concerning his Charity to the Poor and Needy, with Reference to their outward Estates, because the Excellency of this Virtue lies in the Secrecy of its Practice, according to the great Master's Rules, whereof (as near as he could) he was a strict Observer. He was for giving of *Alms*, but not with a *Trumpet.* He was for laying up his Treasure in Heaven, with him that sees in Secret, and Rewards openly,^l and not in the Eyes and Ears, and Tongues of Men; Chests that have neither Locks nor Keys to secure what is put into them. He was not for damming up his Waters quite, till Death should break the Bank, and cause them run down at last with a greater Noise and Torrent of Ostentation, but he was for their silent, pure, and uninterrupted Motion in a constant, though narrower Channel, into broken Pitchers, and empty Vessels. Daily and hourly, were the Emanations of his Charity, while he lived, but most of them running like Streams under-Ground, till he was dead. Many were the Gifts he scatter'd to the bringing-up of poor Children to School; to the Maintenance of poor Scholars in the University; to the Supportation and Encouragement of ancient Foun-

^f Mat. xi. 29. ^g Job xxx. 23. ^h Job vi. 9. Chap. vii. 15. ⁱ Heb. xi. 27. ^k 2 Pet. i. 7.
^l Mat. vi. 1. 2, 3, 4.

dations of Piety and Learning; to the Relief of visited Places in his Diocese, in the Time of the great Plague; to the Supply of the Wants of poor Ministers Widows; to the Augmentation of small Vicarages in his Gift, not very much less than 300 *l. per Annum*, being upon the King's Letter by him settled to that Use. And if to these you add the several Shares that *Southampton*, the Place in which he entered the World; *Merton College in Oxford*, the Place of his first Preferment; *Northampton*, the Place of his first Ministerial Employment; *Norwich*, the Place in which he departed the World: I say, if to the foregoing Accounts, you add the several Shares which these Places had of his Bounty, you cannot want a sufficient Evidence of his being rich in good Works, and abundantly charitable; nor can any hereafter doubt of it, excepting such as looked upon his Revenues with an ill Eye, and so could not look upon his Disbursements with a good one.

Thus far it appears he was an extraordinary Person in his Life, and now that he might no less appear so in his Death, we may observe that therein God was pleased to do him an extraordinary Kindness, and make that which used to be to others a part of the Punishment of their Sin, to be to him a part of his excellent Reward. The great *Augustus's* Wish was his Enjoyment, an *Εὐθανασία*, a civil and well-natur'd Death. The last Sand in the Hour-Glass falls not with less Difficulty than he expired with. There were no Noises, Groans, Convulsions, Cramps, Distortion of the Looks, staring with the Eyes, gnashing with the Teeth, in the last Scene of his Life. His passive Fortitude had been abundantly tried before, and his active Graces demonstrated, and therefore the less need of either now. His meek Soul glided from him in a fine imperceptible Vehicle, and he died much after the rate of the *Rabbins* talk concerning *Moses*, *Osculo oris Dei*, as it were with a Kiss of God's Mouth. In sum, the Description of old *Enoch's* Life and Death fits him well, *He walked with God, and he was not: for God took him.*

*Some MEMORIALS of the LIFE and CHARACTER of the Right Worshipful Sir HUGH POLLARD, Bart. with an excellent LETTER to him from the Right Honourable JAMES Earl of Marlborough.**



SIR *Hugh Pollard*, descended from Sir *Lewis Pollard*, Knt. and one of the Judges of the Common Pleas, was a Gentleman of a noble Mind, that no way degenerated from his Ancestors; being magnificently hospitable to all Persons who came to his House, either Occasionally or by Invitation. In the time of our late unhappy Wars, he adhered (according to the Obligations of Honour and Conscience) to the Interest of oppressed Royalty; and both by his Purse and Person endeavoured to support the tottering Cause of his dear Parents, his Mother the Church, and his Father the King: He was content to Hazard all for their sakes, and to stand or fall with them. Though he could not effect what his Zeal and Loyalty prompted him to covet, yet his Endeavours towards it were not wanting to the utmost of his Power.

During the late Civil Wars, he served his Majesty in the Field, and became Governour of *Dartmouth* (a Port of great Importance) in his own County, when garrisoned for the King; and afterwards, in time of Peace, served his Son King *Charles the II^d* of Gracious Memory, in the Court; being made by him, Comptroller of the Household. When the Garrison of *Dartmouth* was attacked by the Parliamentarians, this Gentleman the Governour, with many other honourable Persons of this Country then there, made at first a resolute and vigorous Defence; and at length, the Place being not tenable, surrendered upon good Articles; when most of the Commanders returned to their own Homes.

Sometime after this, when the best Cause and the best King fell by the Sins of all, and the Hands of some; Sir *Hugh Pollard*, able to yield distressed Majesty no farther Service, for the present, retired to his House at *Nimton-Regis*, where he spent the remainder of his Fortunes in Hospitality among his Friends and Neighbours.

* From the Reverend Mr *Prince's* Worthies of *Devon*.

At last, after a tedious Expectation, the happy Restoration of *King and Church*, by a Wonder of Providence, wheeling about, Sir *Hugh Pollard*, in Recompence of his Loyal Services, was invited to Court, and preferred to that honourable Office and Trust before-mentioned; at which time he was sworn also one of his Majesty King *Charles the II*d's Privy Council: In which Station he continued unto the time of his Death, *Anno Domini* 1667; of whom a certain Author hath given this good Character: a "That this Gentle-
" man was very active and venturous for his Majesty in the worst of Times; and very
" Hospitable and Noble with him, in the best. He was wont, in keeping up the *Old*
" *English* Honour of a great Table, to observe that Rule, rather occasionally to entertain
" than solemnly to invite his Guest; lest he should over-do his own Fortune, for fear of
" underdoing the Inviteds Expectation, to whom their Feast might be his ordinary
" Fare."

There was a great Acquaintance contracted between this Gentleman and a noble Peer, *James Ley*, then Earl of *Marlborough*; who, a little before his not then expected Death, b discharged the part of a faithful Friend, in minding Sir *Hugh Pollard* of the Obligations of Religion; and how nearly it concerned him, to secure the great Interests of the World to come; by a pious Letter which he sent him, a Copy whereof, for the exceeding feriousness of it, being fit to be perused by all Gentlemen and others, I shall crave Leave here to insert.

S I R,

I Believe the Goodness of your Nature, and the Friendship you have always borne me, will receive with Kindness the last Office of your Friend. I am in Health enough of Body, and through the Mercy of God in *Jesus Christ*, well disposed in Mind: This I premise, that you may be satisfied what I write proceeds not from any phantastick Error of Mind, but from a sober Resolution of what concerns my self, and an earnest desire to do you more good after my Death, than mine Example (God of his Mercy pardon the badness of it) in my Life time may do you Harm. I will not speak aught of the Vanity of the World, your own Age and Experience will save that Labour; but there is a certain thing which goeth up and down the World, called Religion, dressed and pretended Phantastically, and to purposes bad enough; which yet, by such evil Dealing, loseth not its Being: The great good God hath not left it without a Witness, more or less, sooner or later, in every Man's Bosom, to direct us in the Pursuit of it, and for the avoiding of those inextricable Disquisitions and Entanglements our own frail Reason would perplex us withal; God, in his infinite Mercy hath given us his Holy Word, in which as there are many things hard to be understood, so there is enough plain and easy to quiet our Minds, and direct us concerning our future Being. I confess to God and You, I have been a great Neglector, and, I fear, Despiser of it (God of his infinite Mercy pardon me the dreadful Fault;) But when I retired my self from the Noise and deceitful Vanity of the World, I found no Comfort in any other Resolution than what I had from thence: I commend, from the bottom of my Heart the same, to your (I hope) happy Use. Dear Sir Hugh! Let us be more generous than to believe we die as the Beasts that perish; but with a Christian, Manly, brave Resolution, look to what is Eternal. I will not trouble you farther: The only great and holy God, Father, Son, and Holy Ghost, direct you to an happy End of your Life, and send us a joyful Resurrection. So Prays

Your true Friend,

MARLBOROUGH.

P. S. I beseech you commend my Love to all my Acquaintance, particularly, I pray you that my Cousin *Glasscock* might have a sight of this Letter, and as many Friends besides as you will, or any else that desire it. I pray grant this my Request.

From the *Old-James* (a Ship of the King's so called) near the Coast of *Holland*, April 24, 1665.

Sir *Hugh Pollard* married the Countess Dowager of *Berkshire*, Sister to the Right Honourable *Henry* Earl of *Oxford*; he left surviving Issue only one Daughter.

His Baronetship descended to his younger Brother Sir *Amias*, but little, if any, of the antient Estate; the Title is now extinct.

a *Lloyd's Mem.* p. 648.

b He died in a Sea-Fight on the Coast of *Holland*, in 1665.

*The CHARACTER of the Right Honourable the Lady MARY WHARTON, † by the Reverend Mr P. WATKINSON, Rector of Edlington in the County of York. **



THE Extraction of this excellent Lady was Noble and Honourable, she being the eldest Daughter of the late Right Honourable *Henry* Earl of *Dover*, whose Grandfather was the Renowned *Henry* Lord *Hunsdon*, Cousin German, by the Mother's side, to that most excellent Queen of ever Blessed Memory, *Queen Elizabeth*. Her Mother was of the ancient and worthy Family of the *Pelhams*, of *Haland* in *Sussex*, called *Lady Judick*, Daughter of *Sir Thomas Pelham*, whose Ancestors were of great Note many hundred Years ago, meriting for Chivalry in the Service of their King and Country, an Access of Honour, which is yet borne in their Arms.

She was born *November 13, 1615*, being the third Child (after two Sons) and the eldest Daughter of her Parents; who had besides her, three Sons and three Daughters, all eminent for Piety, and all commendable for Endowments. Her Mother died, leaving them very young; yet she having the Advantage of seven Years more than the eldest of her other Sisters, supplied a Mother's Care of them in their tender Years. And what Influence her Instructions, Advice, and gracious Example in all her Comportment had upon them was very evident, in their early Proficiency in all Virtue, and gracious Imitation of so fair a Copy.

It pleased God, who had made Choice of her for himself before all time, to work her to a serious Choice of his ways in the best time: *To remember her Creator in the Days of her Youth*. For even in those frail times, which most others waste and revel out in Folly and Vanity, she received such an happy Tincture of true Piety, and the fear of God, as never lost, but ever increased it's Lustre till her last Breath. This advanced her pious Soul above all carnal Privileges of Nobility, Ancestry, and all terrene Glories derived from her eminent Progenitors, to fix upon that which was only able to make her truly Noble and Glorious. She was indeed Noble in the account of the World; but not satisfied with that, her desire was to be more Noble in the Sight of God.

Her Heaven-born Faith trampled under-foot all Conceit, or Consideration of secular Advantage. It was no great matter to her, to issue from illustrious Progenitors; her greatest Ambition was to become the Child of God by spiritual Birth. She esteemed it but a small thing to glitter with the Ensigns of a Noble Family, whose great Care was to be enrolled among the Saints, and Family of God. She forgot her self to be Rich or Honourable; regarding it only so far, that the Holiness of her Mind, might exceed the Splendor of her outward Man: For she esteemed that to be the greatest, which is the truest Nobility, *viz.* to be the Child of God, and Co-heir with Christ. Being thus perswaded, her constant Endeavour was to preserve the Honour of her Nobility, by keeping it unstained from those Vices, which are not only a Blemish to it, but leave the Offenders (how Nobly so ever extracted) under the Ignominy of Degeneracy, and in the Rank of the vilest of Men. She well knew, that no Man hath any Cause to boast of his Nobility, when his better part is enslaved; it being much more shameful to enslave the Mind than the Body. Her care therefore was to transfer all outward Advantages, to the inward adorning of the Soul; flighting all secular Pomp and Splendor, that she might with more Freedom choose *that good part*, which could *not be taken away from her*.

Having so early received into her tender Heart the Heavenly-Dew of Divine Grace; natural Corruption (that common Disease of all Mankind) was thereby even nipt in the Bud, and received it's Death-Wound before it could get that Advantage, which it ordinarily obtaineth in miserable Mortals.

How soon did she begin to perform her Baptismal Vow and Covenant, renouncing the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful

† Wife of the Honourable *Sir Thomas Wharton*, Knight of the *Bath*.
Edlington June 21, 1672; and printed at *London* in 1674, in Quarto.

* From a Sermon preached at

Lusts of the Flesh? Those Vanities which were the carnal Delights and Darlings of her Equals, were her Burthen and Grievance.

Being grown up to Years of Discretion, when her towardliness was more Conspicuous in her religious and gracious Comportment; how dear and precious was she to all such of her Acquaintance, as had devoted themselves to the fear of God? She was ever beloved and honoured by them; and they of all others were most dear to her.

It was the thirtieth Year of her Age, before she gave way to any motion of Marriage, (though she had many from very considerable Persons) but at that time it pleased God, who ordereth all the Concernments of his dear Children for their assured good, to present her with such a Motion, as could not but be acceptable to her, *viz.* Sir Thomas Wharton, Knight of the Bath, and only Brother to the Right Honourable Phillip Lord Wharton of Wharton; who being well acquainted with that Family (to which his was nearly allied) took so much notice of her Virtues and gracious Conversation (the great Attractive of his Affections to her) that gave him occasion to move her in order to Marriage. Which Motion (most happy to them both) she upon serious Consideration did embrace; yet with this Proviso (such due regard she had to filial Duty) that her Father, and her Uncle Sir Thomas Pelham's Consent, (whom she ever honoured as a Father, and he ever tenderly loved her as a Child) should first be obtained. Sir Thomas was at hand, and therefore the first Address was made to him, who readily and chearfully gave his Approbation. Her Father was then at Oxford with the King, and his whole Estate under Sequestration; nor had she any further Expectation from him of any Augmentation of that Portion, which was long before in her own Hands, and Disposal; yet would she not marry, till his assured Consent was gained to her full Satisfaction; which himself did signify to her by diverse Letters (which I have seen) written from Oxford; wherein he declared, that he was assured, that Sir Thomas would prove both honest and kind; and farther assured her, that his Blessing should accompany them in their Marriage, &c.

And now was the time, when that light of Divine Grace, long since kindled, must become more Conspicuous, shining more and more unto that perfect Day. Now that precious Seed, which had taken such firm Root in her Heart, and had already made a hopeful Progress in the Blade, shall produce the Ear, and after that the full Corn in the Ear, and yield the great Husband-man an acceptable Harvest.

To mention the particular Passages of her well spent Life, would rather be to write an History, than (what is only intended) a short Narrative. I can therefore here give only a general account of some few Passages, which yet may sufficiently evidence the sincerity of her Faith, working by Love, which is the whole of Christianity.

What is intended may be referred to these two Heads; 1. Her Qualifications. 2. Her Conversation.

I. For the former of these: She was a careful observer of the Apostles earnest Exhortation; adding to her Faith, Virtue, and to Virtue, Knowledge, &c.

The odious Aspersions of Solifidianism, or Trust in Faith alone, could not be fastened on her; though in the point of Justification, she depended only and wholly upon the righteousness of Christ imputed to the Believer, and received by Faith; in this Case not at all looking at her own inherent Righteousness. Her Faith was a lively and active Faith, manifesting its vigour and genuine Nature by its proper Fruits. It provoked those Virtues, wherewith she was plentifully furnished, to exert their force and strength (whence they are so called^a) in the Production of every good Work as she had Opportunity.

And because she was perswaded it was as necessary to do well, as to do good; which cannot be without some good competency of Knowledge to direct each vertuous Action: Therefore she gave all diligence to add to her Virtue Knowledge; not only speculative, whereby she knew what she ought to do; but practical, in doing what she knew; which produced the advantage of a further Degree, *viz.* experimental Knowledge; by which means she reaped the sweetest Comfort, which ariseth from the Conscience of well-doing. Her Knowledge was savoury, and her Judgment sound in the things that concern Salvation. She was never tainted with novel Opinions and Fancies; but well acquainted with, and tenacious of the form of sound Words contained in the Holy Scripture; and as they are taught in the Church of England, whereof she was a true and dutiful Child. So well was she grounded in the Principles and main points of Religion, that she was out of the reach of the subtlest Papist's Seduction; as she sometimes was not free from their Attempts, but ever from their Impressions.

^a Virtus, à viribus, quasi viri vis. Varro. de Ling. Lat. lib. 4.

Moreover, knowing that whilst we are in this Tabernacle, we bear in our Bosoms a Rebel to the Law of our Mind, the Flesh lusting against the Spirit, that she might subdue and mortify that Enemy, she gave all diligence to add to her Knowledge, Temperance, that promptuary of Virtue, most remarkable.

I. In her eminent and exemplary Modesty and Chastity. She never came within the reach of the most curious Suspicion of Immodesty, Virgin or Wife; being ever careful to abstain from all Appearance of evil by any wanton Word or Gesture.

II. In her moderate use of those Conveniences, which our Heavenly Father knows are needful for us, and therefore is pleased to allow us for the Comfort of our Life.

1. In her Apparel. She restrained her self from the use of those Fashions, which though in themselves they are unseemly (to say no worse) yet are too frequent and common in use amongst such as were her Equals: whereby the Practice is become incorrigible, and the contrary disdained by the exorbitant. But in such Attire would she appear before God, as she knew was best pleasing to him.

2. Nor was her Temperance less remarkable in reference to her Diet; being nothing studious or desirous of dainty or costly Fare. Her ordinary Food was good and wholesome; but plain, and such as is most accommodate for the ends for which God hath ordained it, viz. Preservation of Health, and Increase of Strength; not to please a dainty Palate, or gratify an exorbitant Appetite. But the ordering of family Provision by her appointment, was plentiful, as to ordinary House-keeping; generous and free in her Entertainments, to the great Contentment of her Friends and Equals; whose Visits were exceeding frequent and grateful.

But the Crown of all her Vertues was her Sincerity. They were not in Shew only, but in Reality and Truth; she was what she seemed; her Gold needed no Gilt. She was (as is said of the King's Daughter) glorious within, as well as without. Her hidden Man was richly furnished; though not so much exposed to the Eye of Man, as of him who seeth in Secret, and searcheth the Heart and Reins. Nevertheless, though it be most difficult to determine of any Man's Sincerity, which is only known to him that is the discernor of the Thoughts and Intentions of the Heart; yet where there are such clear Appearances and satisfactory Evidences, he must be less than a Christian, that hath not so much Charity, as to conclude that such a one as she must needs be sincere; who did so uniformly practise Godliness to the last period of her Life; never varying or abating in her godly Care and Watchfulness, but always proceeding in a constant Tenor of an holy Conversation. Her universal closing with all Good, and detestation of all Sin, abstaining from the very appearance of Evil; hating Sin both in her self and others; her fervent Zeal for God's Glory, her cordial Love, and vehement Affection too, and constant use of all his holy Ordinances; her ready Submission to his Will in all things; her fear to offend him in any thing; her Grief frequently expressed, that she was not more holy; her earnest desire of and longing for farther assurance of divine Favour; her exemplary Humility, ever having low Thoughts of her self, and of any thing she did, always acknowledging her great defects in each Duty, and her unworthiness of the least Mercy; esteeming her self the greatest of Sinners, and the least of all Saints (as *St Paul*) nothing esteeming any thing she was or did, no, not her greatest Attainments in Grace and Holiness (as to any Dependence upon them) much less her outward Privileges of Nobility, and worldly Greatness, that she might gain Christ.

II. As for her Conversation it was suitable to her Qualifications; ever studying to walk according to the rule of Holiness. Her great care was to prepare her Heart to seek the Lord; that she might in all things order her Conversation aright, both towards God and Man.

I. In respect of God, what is said in Scripture of *Enoch*, *Noah*, and other holy Persons, that they walked with God, was also verified in her.

How she did deport her self in secret Duties, was known only to God, and her own Soul. Yet if we may measure her more retired Devotions, by what was evident in Church and Family Duties, nothing could be more affectionate. Her secret Prayers, as also her Meditations, and heavenly Raptures were more immediate exchanges between her pious Soul, and him whom her Soul loved. Some part whereof could not yet be so concealed, but that such as were near her, could observe her constant Retirements, and by her Discourses take notice (at least in general) how her time was employed in her Closet.

Thus much, and much more, was known to her dear and indulgent Husband (who himself was not only an Encourager, but also an excellent Example and Pattern of private Devotions) as followeth:

I. Her diligent and careful Reading of the holy Scriptures, which being a considerable part of her Retirements, brought her to a familiar Acquaintance with the revealed Will of God. She tasked her self with reading a daily Portion; which was studiously performed. And what good use she made thereof, may be gathered from her Observations which were found among her Papers written with her own Hand, which I have seen and perused; wherein no less than three Hundred remarkable Passages were transcribed *verbatim*, to be the subject of her private Meditations, and that she might more firmly imprint them in her Memory, according to that Injunction of *Solomon*, write them upon the Table of thy Heart. But she was far from Ostentation, nor was this pious Care of hers known till after her Death.

And as she was thus diligent in reading the holy Scripture; so did she also take great Pains and Delight in reading of such Books as were written by those worthy Persons, who were of greatest Esteem among the most serious and religious Readers. For as her great design in reading was to understand the good, and acceptable, and perfect Will of God; so she rationally conceived, that none could more likely acquaint her with the Mind of God, than those who were designed to this Office, and who conversed most with him in their pious, exemplary, and constant Practice. When she would recreate her Mind with any pleasant Discourse, besides her reading of serious History, she took great delight in reading Mr *Herbert's* Verses, most of which she could repeat without Book. These were her Recreation instead of Play-books and Romances.

II. Besides her diligent and unwearied Reading (which was not only part of her Closet work, but usually her Afternoons Employment, when not hindred by Company, or not exercised in Needle-work, for she was never idle) she constantly observed her designed and stated times for secret Prayer. In which if she were at any time hindred by Entertainment of Friends, &c. yet would she redeem time even from her Sleep, rather than shorten her accustomed Devotions.

And here though no other account can be expected, than of every pious Soul, whose Care is not to be seen or heard in those Retirements by any but their heavenly Father; yet by Providence something was found among her Papers, written with her own Hand upon a special occasion, which may afford some Discovery of her godly and devout Frame of Spirit, even in that heavenly and secret Duty.

The occasion was this: That Reverend and Holy Man of God, Mr *John Hudson* (afterwards the Right Reverend Bishop of *Elphin* in *Ireland*) Preaching upon that Text, *1 Sam. i. 27. For this Child I prayed*, &c. amongst other favourable Passages observed; That Mercies and Blessings obtained by Prayer will be sweet, and that we should especially record special Mercies, which Practice would both help our Memory (we being very apt to forget Mercies, *Psal. cvi. 7.*) and also strengthen our Faith, *Psal. lxxxv. 1, 2, 3, &c. ver. 8, 9. I will hear what God the Lord will speak*, &c. *Surely his Salvation is nigh them that fear him.* Her gracious Soul made such good use of that Sermon, that she from that time resolved to keep a Record of such special Mercies, as it should please the Lord to vouchsafe her; more especially such as were given in upon Prayer. And in those Papers wherein they were found Recorded, she thus bespeaks the Lord in her Prayers.

O my God, I desire now to come before thee, humbled in my Soul for my own baseness and filthiness from Head to Foot: Every Member of my Body being ready and inclined to every Sin; every Faculty of my Soul being polluted and defiled with that foul and ugly Sin, wherein I was conceived and born. And to aggravate this; having received, and still possessing more Mercies and gracious Dispensations from thee, than (I think) ever any Creature had. But it is thy free Grace, who canst as well give me a thankful Heart, as a receiving Hand: which I beg for his sake, upon whose account only I come before thee, and have this Confidence to approach unto thee. And here, O Lord, through thine Assistance I desire to recount, as I am able, some of those innumerable Mercies that I daily receive.

Then after an Enumeration of many general Mercies, she thus proceeds.

Good God, give me thy Grace likewise, that all this thy goodness may not be in vain upon my poor Soul.——— I bless thy Name for the gracious presence of thy blessed Spirit at all times, when I set my self before thee in earnest to seek thy Face and Favour in private; and especially at a Fast I kept, and Sacrament I received, when I was left all alone at Wobourn, when I received much Comfort, &c.

Then again reckoning up many particular Mercies received at the Lord's Hand upon her Prayers to him, for her Husband and her Son; amongst which she forgets not affectionately to mention the good means of Grace and Salvation, they had lived under, and the contented, peaceable, plentiful, chearful Condition they had enjoyed ever since they came together. *But these (saith she) are but one of Thousands, that I have and do enjoy. O give me to live in some measure answerable to this Goodness of thine, &c.*

After

After this manner hath she Recorded the many special Mercies, Deliverances, Blessings, which she, her Husband, Son, and Family, hath received; noting the Day and Month of the Year. And the whole Contexture is in the same Tenour of Prayer and Praises; ever desiring of the Lord, that he would give her to live the life of Faith and Thanksgiving, which was her frequent Expression. But the particular Mercies conferred upon her self and her Relations, were not the only Subject of her thankful Praises. So great was her Affection to the Church of God, and to her dear native Country, that publick Blessings (particularly that of the Restoration of his Royal Majesty) were also found Recorded in her secret Devotions.

This may suffice to give some aim, whereby to measure her private Devotions, which could not otherwise be discovered, but by her own Papers, occasioned as is before declared. But by this it may appear, how serious she was in her Meditation of God's loving kindness to her, and her Relations in every Concernment; with which she was so exceedingly affected, that she could not forbear to speak of it in her private Discourses with her Friends. In the short time of our Acquaintance, how frequently have I heard her, with Tears of Joy express her deep Apprehensions of God's gracious Providence in their outward Prosperity beyond her Hopes; admiring his Blessings, according to his holy promise, heaped upon them she knew not how; owning his Hand, and disowning all their own Care and Endeavour, as of no Signification in reference to the Greatness of (even outward) Mercies received.

This wrought her Soul to the highest Content with that Estate which it pleased God to place her in; which had it been much meaner, would yet no doubt, have been acceptable to her thankful Heart, which ever took it's measure from the consideration of God's bountiful Providence, in administering Blessings suitable to her Condition; and not from any ambitious Emulation of others Grandeur.

Such as is said was her more private converse with God. What was more obvious to the Eyes of Men, was very exemplary; whether we consider her Deportment in the publick Congregation, or in her Family Duties.

In her publick Prayers in the Church (as also in the Family) her Posture, outward Gesture, and Voice was ever most decent, humble, and reverent with all Evidences of a broken, contrite, serious, and fervent Spirit; expressing the greatest Affection, with such diligent and undistracted attention, without the least shew of Ostentation, that whosoever observed her Deportment, could not but conclude, that her Prayers (like *Hannah's*) were more the work of the Heart, than of the Lips; or as it is said of *Moses*, that he cried to the Lord, even whilst he kept silence, *Exod. 14. 15.*

And that she might not lose the Opportunity of enjoying any part of Divine Service, she ever came to the Church before the beginning of Prayers, at the usual Hour.

Nor had she less regard to the Preaching of the Word. She would not miss one Sermon, whilst she was able to go abroad. And she constantly writ every Sermon, which every Morning she perused in the following Week; that she might both better digest in Meditation, what she had heard, and that her Memory might better guide her in the Contexture with the next Discourse upon the same Subject.

This Ordinance she ever highly prized, esteeming it one of the greatest Blessings it pleased the divine Bounty to vouchsafe her. She was one of them that trembled at his Word, which ever had an awe upon her Spirit. Having her Senses exercised by reason of use (or habit obtained by customary diligence) to discern between Good and Evil, so that she was able to try the Spirits, whether they were of God, and to prove all things, that she might hold fast that which is good; when she was satisfied concerning the soundness of the Doctrine, and Orthodoxy of the Preacher, she would receive that which was so Preached, not as the word of Man, but as it is indeed the Word of God, which had therefore an effectual Operation on her believing Heart; which (like *Lydia's*) was ever open to attend with all reverence to the things which were spoken. She considered that she was at that place and time, especially present before God, to hear what his Ambassador had in Commission to say to her; what she was about, and to what end she came thither, *viz.* to learn, not to carp at or despise what she had heard. She was so judicious, as to discern the Preacher's Weakness (if he were such) but yet had so much reverence to the Ordinance of God, and Charity to the Minister, as to pity, not despise his Weakness. Her humble Heart, like the low Valley, entertained those refreshing Streams, which were sent forth from the Fountain of Life, that could find no place of Abode in a proud and censorious Heart.

Such was her pious regard to the Preaching of the Word. Nor had she less respect to both those holy Sacraments, which our Saviour ordained in his Church, in their respective use. Therefore when any Infant was to be Baptized, she would ever attend with all Reverence to the whole Office; rejoicing to behold a new Member admitted with such Solemnity into the Church; fervently and affectionately joining with the Congregation in Prayers to God for it.

As for the Sacrament of the Lord's Supper, she so greatly hungered after that spiritual Food, that she would not lose the Opportunity of one Sacrament, when (at the Feast of *Easter*) it was more frequently administered. What care she took that she might be a fit Guest at that heavenly Feast, may appear by that Passage, which was before observed out of her Papers; humbling her self in a private solemn Fast, the Week before the Sacrament, that she might by Self-examination become more sensible of her failings and wants; whereby she might be prepared with more eager Appetite, and desire to partake of those Comforts, which are there represented, ratified, and exhibited to every true Believer. And it appears by her own careful Observation, that the Fruit was answerable; in these words, *d* *Wherein* (saith she) *I received much Comfort.*

I have never observed in any Communicant greater Evidence of Humility, Reverence, and Devotion, than in her Reception of the holy Elements; which together with her eager Desire, careful Preparation, and diligent Attendance upon that divine Ordinance, was a sure Argument of that great Comfort which she received in the use of it.

The last Sacrament which she ever received, was upon *June* the 9th, 1672, being the occasion of her coming abroad, after a long weakness, which had confined her to her House, and was indeed the last time of her being abroad. She had a longing desire to receive it in the publick Congregation (having once before received it in private, by reason of her great weakness) which was (as God was pleased to order it) to the great prejudice of her Health. That Morning, more than her Strength could bear, she rose two Hours earlier than of a long time before she had done; the Day was very rugged, and the Air unmild; so that in all Probability her coming abroad was a great cause of increasing her Distemper. But she ardently desired to eat with us this Passover before her approaching Death. Being therefore conducted by her tender Husband to the Church, after Sermon she received the Sacrament with more than ordinary Devotion; which was indeed to her a blessed *Viaticum* before her departure hence, into her heavenly Mansion (which was but the tenth Day after) where she now enjoys him immediately (without the use of Ordinances) whom her Soul loved.

Besides this conscientious Attendance on, and careful Improvement of the Ordinances, and publick means of Salvation; her earnest Desire of Holiness, and Increase of Grace was evident by the great Pleasure she took in godly Discourse and Conference; wherein that part which she usually bore was proposal of such Queries, in which she desired further Satisfaction, with some affectionate Expressions arguing Self-application, and that seldom (if ever) without contrite Tears. Her humble and broken Spirit, would ever judge her self unworthy of offered Comfort; yet would earnestly listen to it, desiring with *David*, to hear the Voice of Joy and Gladness, admiring it, and not willfully rejecting what she was urged to receive; entertaining each Argument with joyful Tears, which might give her any Assurance or Hope of divine Favour through Christ, on whose alone Merits she wholly relied, trampling under-foot all Conceit of any worth of her own Righteousness.

And when there was any occasion to speak to her by way of Advice, Exhortation, or Admonition; with what Complacency would she receive it? What ever was said on such occasion to her (with any Evidence from the Word, that it was the Will of God and declared Duty) was ever readily admitted without the least Reluctancy or Hesitancy. For the true fear of God, and his Love shed abroad in her Heart constrained her Obedience. Yea, so careful was she, that she might not in any thing offend; that she would make request (where she was confident of Faithfulness) to be reprov'd; of which I had this Experiment. Upon our first acquaintance, when I was but newly settled in the Rectory, having a fit opportunity, none being present, she thus bespoke me: *Sir*, (saith she) *God hath sent you hither to take care of our Souls; therefore I intreat you, that you would not spare faithfully to reprove whatever you shall see amiss in me.* For she esteemed faithful reproof to be a requisite and necessary Duty both of a Minister and of a Friend. Accordingly having such Encouragement, I resolved upon that ground, to deal freely with her, as I should have occasion. But I ever observed such an uniform regard of Duty, and

d Herein she imitated that gracious Queen *Anna Bullen*, who was her great Grandfather's Aunt. *Vid.* Book of Martyrs, Vol. 2. p. 371.

Care of her Deportment at all times, and towards all Persons ; that during the residue of her Life, nothing offered it self, which any ordinary Discretion could think worthy of a reproof ; so careful she was to practice the Apostle's Prescript, *That ye may be blameless, and harmless, &c.* ^c

Such was her Conversation towards God : Therefore,

II. She could not miss to order her Conversation aright towards all sorts of Men ; which indeed was most lovely and exemplary, her Light shining forth, to the Glory of her heavenly Father, and the great Refreshment of such pious Souls as had the Happiness to know her. For,

1. She was of a lovely and amiable Comportment towards all with whom she did converse ; being altogether unaccustomed to any Morosity or Disdain, even towards Inferiours, though of lowest Rank. In her Entertainments she was always chearful (which was indeed her constant Temper) and even her Mirths were not only innocent, but also grateful.

As her good Nature inclined her to love all Mankind ; Grace directed her more especially to affect those that were (in her Judgment) beloved of God. She had learned *David's* Lesson, to honour them that fear the Lord ; and also followed his Example, in placing all her Delight in the Saints that are in the Earth, whom she esteemed of all Men the most excellent. These were ever dear to her, though differing in Judgment from her in such things wherein we ought to bear with one another. For she loved Religion, not Division. When she admitted any into the number of her nearer Friends ; as she was exactly judicious to guide her Choice (wherein she was seldom, if ever, mistaken) so she was faithful, and constant, to continue her Affection without Change, or Suspicion of Change ; imitating therein her Saviour, in loving them unto the End.

2. Nor was she only courteous, but also innocent, and harmless in all her Deportment ; being of a meek, quiet, peaceable Spirit, she became an absolute Mistress of her Passions. I cannot remember, that I ever saw her discomposed by any prevalent Passion. Her constant Frame was interwoven with Chearfulness and Seriousness ; usually chearful and pleasant in human Concerns, serious in divine. But never (that upon Enquiry I could hear of) either transported with Anger, clouded with Sullenness, swallowed up with over-much Sorrow, or exorbitant in her Joys ; though she hath not wanted occasions enough, no doubt (since none can be free) to excite and provoke Passion. None could better know how to bear and digest an Injury ; nor could any be more fearful to do one. None more loth to take Offence, and none more careful of giving any. Though she could see as soon as another any indecent and provocative Misdemeanor of an Inferiour ; yet she knew how to connive, without any Malice towards the Offender ; for that Monster had no place in her calm Heart. If at any time she found herself mistaken in blaming another (though a Servant) she would be really sorry for it ; and I have heard her say, that in such Case, she would not grudge to ask them Forgiveness.

3. Her Charity and Bounty in giving, was beyond her Estate, which yet was plentiful to her own Content, and in which she found no Want, but to satisfy her eager Desire to communicate, and do more good. Though a less Estate than she had, would have pleased her thankful and humble Heart ; yet the greatest would have been little enough to have supplied her Beneficence ; being so devoted to practise that Apostolical Injunction, *viz.* to be careful to maintain good Works for necessary Uses, that she might not be unfruitful. Having been planted in the House of the Lord, by that River of the Sanctuary, whose Streams make glad the City of God, she flourished in his Courts, bringing forth her Fruit in it's due Season, yea, even in old Age still flourishing.

As to her Carriage in all things towards her Husband, and his reciprocally towards her : I have never observed in any married Pair a greater mutual Complacency, than betwixt them two. They lived together as if they had but one Heart, and one Will in all things ; that which was pleasing to either, was ever most eligible to the other. Yea, who ever observed any difference of Opinion in them, or the least Discontent, or ever heard any Contest between them ; whose only Strife was, whether of them should more please and gratify the other ?

But instead of larger Reports of her gracious and loving respects to her nearest Relations, these few Notes following may suffice to declare her Affection to them, and Care for them ; which I have transcribed out of her own Papers, prepared five Years ago (she having long laboured under an Hectick Distemper) and which she delivered with her own Hands, one to her Husband, and the other to her only Son the Day before her Death.

Some part of the Paper to her Husband being dated *February* the 20th 1667, is as followeth,

My dear Heart Sir THOMAS WHARTON,

OUR good and gracious God will be thy great Support and Comfort in all Conditions, and will make up all Relations, without whom none could have given any Contentment. We have by his Mercies lived more happy Days, than almost any; but changes must come to us, as well as to all others. Therefore let us be thankful for all our good we have enjoyed; and be willing and ready to give up what is dearest to us, when he calls, who will do nothing to hurt us, being our most loving Father in Christ, who has bought us with his precious Blood. This I believe, Lord help my unbelief, and give me to live the life of Faith and Thanksgiving, and prepare me for his Will, whether Life or Death. I am very infirm, but Heart-whole, &c.

Then making mention of her only Son.

Of whom (saith she) I need not desire your taking care, for he is yours as much as mine, and I know you love him, &c. I would fain have him much in your Company, or under your Eye. Though I know, his Youth and your Gravity will not altogether suit; yet I hope you will allow him Grains, and he yield you all obedience of Love, as well as Fear. I shall need to say nothing of his Marriage; for I think we both agree, in desiring he may meet in the first place with Piety, Virtue, and a good Extraction. And if any Wealth or Beauty attend upon these, let it come; they are not ill Servants, though unfit to be uppermost in our Desires or Esteem. If God give his Blessing, a little will be enough; if not, enough will be too little to satisfy the covetous Desire; from which God deliver him. I had rather his Education might instruct him to use that little he will have well, than to covet more, to spend ill.

The Paper to her Son followeth verbatim.

My dear PHILIP,

I Pray God to bless you; and he who has raised you from many Illnesses and Weaknesses, I raise your Heart and Life to some degree answerable to these great Mercies, and all other which I am not able to reckon up. I am at this time, I praise God, well, and have no Illness on me; but grown Old, and often infirm; which makes me desire to leave something in charge with you, which you may read, and remember your old Mother by.

In the first place, love and fear God; and press and strive every Day to increase more and more in the Love and Service of him, in whom you live, move, and have your Being. There is no Wisdom or Policy like it. And the more you converse with God's Word and his People, the more you will find it, and the better you will like it. For in his Service is perfect Freedom. Let me conjure you to let no Day go without reading the holy Scripture, and other good Books, as you have leisure; you will find them excellent Company. And do not only read, but consider what you read, to remember it. I should be very glad, you would early fit, and prepare for the Communion of the blessed Body and Blood of Christ; not rashly because others do it, but advisedly; finding the want of it, and the Preciousness of it; which may give you a true Hunger and Thirst after it, and all other Ordinances of God; upon which, I pray, attend very diligently. Next, Honour and Love your King, and look upon Rebellion as the Sin of Witchcraft. Lastly, Reverence, Honour, Obey, and Love your Father. Obey his Commands, observe his Instructions, mark his Reproofs to prevent the need of them any more. And let them not make you love his Company less, for it is his kindness. When he is angry, be you very mild, and discreet in your Replies; and do not expostulate with him, but own your Fault, which will quickly obtain Pardon; for he loves you dearly, and so would I fain have you do him. Be careful of him in Age or Sickness; love to be in his Company. And always choose the best Company, for there is no good got in ill mean Company. And avoid, as much as you can, all Debauchery, and those that follow it. Let the Fear of God first prevail with you; then the pleasing of your Father, and your dead Mother's Injunctions, when she was alive. And consider well your Vow made in Baptism, which though it were then promised by others, yet you are bound to perform now, as your Catechism teacheth you. To which end consider the Church Catechism well, and there you will find your Obligation; which I beseech God to enable you to strive to perform in resisting

resisting the World, the Flesh, and the Devil; and loving our good God, and our Neighbours. I would give you warning of two sorts of People; the Flatterer, and the Back-biter, and of being either your self. And when any flatters you to your Face, be not pleased with it, but have a more strict guard upon your Behaviour and Actions, and examine whether it belong to you or no; if it do, give God the Glory; if not, take that occasion to endeavour after being what you would be thought to be. And if you hear any speak ill of others, who do not deserve it, look to your self, for you are like to have the same, when your Back is turn'd. My dear Child, be careful of your ways, and let not these things I say, be slighted by you; for they come from one that loves you, and wisheth your Welfare, I assure you; by Name your old Mother,

Feb. 26. 1667.

MARY WHARTON.

By this it may appear, what pious and loving Regard she had to her dearest and nearest Relations; that after her Death they might have this (as her last Legacy) to put them in mind of her dear Affection to them, and of her most godly Desire of their spiritual Welfare after her Departure. She had reserved these Papers by her in her Cabinet, till she apprehended her approaching Dissolution. And then though exceedingly faint, yet with a chearful Countenance (which had ever been her ordinary Aspect, an Argument of a serene Mind) she with her own Hands transmitted them to theirs.

And since we are in Hand with Paper-evidences of her pious Virtues, it shall not be amiss in this place, to insert the Testimony of the Right Reverend Bishop of *Elphin* in *Ireland*, (formerly mentioned) who had spent much of the time with them, during the Troubles in *Ireland*, whereby he had the Opportunity of intimate Acquaintance with the Family; and therefore most able to give a good account of their Conversation. Having received Intelligence of her Death, he writes this consolatory Epistle to her sorrowful Husband, from *Elphin*.

HONOURED SIR,

ALTHOUGH the Decease of your pious Consort, and Sense of your Loss must needs work an exceeding great Grief: Yet the Consideration of her holy Life, religious End, and the hope of receiving her again, cannot but revive and comfort you. I need not tell you, that her publick Carriage was an exact Commentary upon that Description which Solomon's Mother gives of a virtuous Woman. Her gentle, discreet, well-temper'd Demeanour, all that ever knew her, or had the happiness to converse with her, will without blushing be witnessed by them. But that which sets her beyond all verbal Praises: As she was of a virtuous, so of a gracious Disposition. I speak it unfainedly: The fear of God was planted in her Heart; she had not an outward Semblance or shew of Piety, but the Power of Godliness; which she manifested in her conscionable frequenting of the publick Ministry; with Mary treasuring up the Word in her Heart, and bringing it forth into Action. What Hours were spent in her Closet, in Prayer, Reading, Meditation, which was a great means of her spiritual Progress in Knowledge and Grace, and the surest Evidence and Seal of Sincerity, is best known to your self. It pleased God by a long and lingring Sicknes, to wean her from the Delights of this World, to carry her Thoughts and Desires Heaven-ward, living fruitfully, and dying comfortably. The Lord shewed in her, that it is not in vain to serve him; and that a constant Course of a religious Life, will minister abundance of sweet Consolations at the Hour of Death, &c.

And in another Letter of a much later Date, having occasion to make mention of her, he hath these Words, *Little is nothing, and much not enough to be recorded of her Piety, Loyalty, Charity, and Devotion. Her own Works will praise her in the Gates.*

Thus much I thought good to transcribe from the Letters of that Holy and Reverend Prelate, as an unquestionable Confirmation of what I have declared in this Narrative.

Hitherto we have had a general account of some Remarks in her exemplary Life: And even as she lived so she died. Indeed a great part of her Life was but as it were a lingering Death. For many Years before her Death, she was afflicted with an Asthmatical Distemper, which caused (as I conceive) an Hectick, under which she laboured till she left this troublesome World. No means were left unassayed by her loving and careful Husband; but Nature was by degrees so far spent and weakened, that the continual use of Cordials prescribed by the most expert Physicians could not repair, much less restore it, but only a little prolong, and draw out the infirm Thread of her Daily-dying-life. She that had spent the Days of her Youth, and her more healthful Years so studiously in the Service of God,

God, must needs make the greatest Improvement of this Dispensation to the Advantage of her inward Man, which was daily renewed, as her outward Man daily decayed; whilst she lived in a continual Expectation of her Dissolution.

This gradual Decay of natural Vigour, together with her wasted Spirits, and extream shortness of Breath considered; we could not expect, that when ever it should please God to visit her with any extraordinary Distemper, threatening Death, she should speak much, though she much desired to do it. Hence it came to pass, that we want the verbal Evidences of her dying Consolations, as also the Benefit of her last Advice, and dying Admonitions to us, who are left behind to bewail our Loss of so great a Treasure. She seemed to fore-see thus much divers Years before her Death, having had so frequent Experience of her Inability, to speak after any more than usual motion of her Body, when the Humours were stirring. This might be one Cause (besides those other which we spoke of) that she prepared those Papers to her Husband and Son, to supply the want of Words, in case of such feared Inability. Accordingly (as was most probable) it came to pass: For that very Day, after she had received the Sacrament, she retired to her Chamber, which she never afterwards left, till her earthly Part was carried forth to Burial. From which time her Speech so failed her by degrees, that at last she did rather whisper than speak (and very difficultly even that) which likewise failed some short while before her Death.

With what remarkable Patience and Chearfulness did she entertain these last Assaults of her accustomed Distempers, smiling even in the Face of Death, as being confident of the Conquest, though she must die in the Conflict? What ever Pain or Faintings she endured, you should hear no Complaint, or observe any Evidence of Discontent, but of chearful and patient Submission to the Will of her heavenly Father. And as she lived in Prayer, with it she took leave of the World to go to her Saviour.

*Some MEMORIALS of the LIFE and CHARACTER of the
Right Reverend Doctor JOHN HACKET, Lord
Bishop of Litchfield and Coventry, by the Reverend
THOMAS PLUME, D. D.**



It is not my Intent to write an absolute Life of this excellent Prelate, or recollect all his Actions praise-worthy, but only for Satisfaction of some importunate Friends, to represent some few Memoirs and Passages of his Life, which I have received from his Lordship's most intimate Acquaintance, and for the most part from his own Reports. And in them am resolved to *sacrifice to Truth, and not to Affection; to the Glory of God, and not to human Fame*: a to write nothing false or fictitious, nor things true in an hyperbolical and flaunting manner, as in a Panegyrick; but only a Breviary of his most active and industrious Life, where the Truth shall be recited without false Ideas and Representations, and his Lordship made to appear what really he was, both in his divine Virtues and human Passions. And though I am likely to do all this with very small *Acumen* and Judgment, yet I hope with true Zeal, and sincere Affection to the Glory of God, and Honour of the Church of *England*.

John Hacket was born in the Parish of *St Martin's* in the *Strand*, near *Exeter-House*, upon *September* the 1st, *Anno Domini* 1592, in the happy Reign of *Queen Elizabeth*, of honest and virtuous Parents, and of good Reputation in that place, his Father being then a Senior Burgess of *Westminster*, and afterwards belonged to the Robes of *Prince Henry*; descended from an antient Family in *Scotland*, which retains the Name to this Day.

* From the Account of the LIFE and DEATH of Bishop *Hacket*, prefix'd to a Century of his Sermons upon several remarkable Subjects, published by Dr *Plume*; and printed at *London* in 1675, in Folio.

a S. Bern. in vita S. Malachiae.

In his Education and Breeding they were extream careful of him, for he was the only Son and Staff of both their Ages, in whom all their Hopes were reposed. And having received him in their old Age from God, they were resolved in his early Youth to devote him to God again; and therefore never suffered him to lose any time, but being very small and young, entered him into the King's School at *Westminster*; where from his tender Years he acquired an Habit of rising betimes, and constant Study; all the Day long he was attended with the Eye of a diligent Master, and at Night sufficiently tasked when he went Home, and never permitted to know what Idleness or Vanity was by his own Leisure or Experience.

His Master observing his great Propensity to Learning, would often foretel that there would be nothing insuperable to his good Parts, and great Diligence withal, and that with those two Wings, as *John*, Patriarch of *Constantinople*, said of *Damascen*, b the young Eagles would in time soar very high.

In this School he first became known to the incomparable Bishop *Andrews*, who, being then Dean of *Westminster*, in the necessary Absence of the Master, would sometimes come into the School and teach the Boys. There that learned and pious Bishop first took notice of this young Scholar for his great Diligence, Modesty, Pregnancy of Parts, strong Inclinations to Learning and Virtue, which he afterwards constantly cherished both at School and University to his Death: On the other side our young Scholar ever rever'd this great Person *in loco Parentum*, often retired to him for Advice in his Studies, and ever honoured him as *St Cyprian* did *Tertullian*, *Tanquam Magistrum*.

To tell how well he passed the Circuit of that School, I need say no more but what his Master *Ireland* said, at parting, to him and *George Herbert*, who went from thence to *Trinity College* in *Cambridge* by Election together, that he expected to have Credit by them two at the University, or would never hope for it afterwards by any while he lived: And added withal, that he need give them no Counsel to follow their Books, but rather to Study moderately, and use Exercise; their Parts being so good, that if they were careful not to impair their Health with too much Study, they would not fail to arrive to the top of Learning in any Art or Science.

The Courtesie of his Election he ever would acknowledge to Doctor *Nevil*, the most Magnificent Master of *Trinity College*, and Dean of *Canterbury*, to whom when his Father (though unacquainted) presumed to Address in behalf of his Son, he presently bid him spare further speaking to any one, for that Boy should go to *Cambridge*, or he would carry him upon his own Back. So he was removed to *Trinity College*, Anno 1608.

Here our young Scholar was quickly taken notice of by the Seniors for his many singular parts of Wit, Memory, Skill in Philosophy, Subtily in Disputation, excellent Knowledge in the *Greek* and *Latin* Tongues especially, great Sobriety of Life, Integrity of Manners, constant Diligence at his Book, no Day nor Hour passing without turning over some *Historian*, *Orator*, or *Poet*, so that his Tutor was forced rather to restrain than to incite him to his Study, and would advise him every Morning to walk so many turns; yet he would confess sometimes he felt the sleepy Humour upon himself; but then his constant rule was, when ever he found himself *doubtful*, *whether to Study or Loyter*, in that Indisposition to chuse the *better part*.

The first Proof he gave of his Ability in Logick, Philosophy, and Oratory, were so much above the common sort, that his Preferment was soon presaged in that Society, which he obtained by his own Merits, without the intercession of Friends to hoist or heave him up. He was chosen *Fellow* of the *College* as soon as he became capable by virtue of his first Degree, and afterwards grew into that Credit, that he had many Pupils, and of many of the best Families of Gentry in *England*.

One Month in the long Vacation, retiring with his Pupil, afterwards Lord *Byron*, into *Nottinghamshire* for fresh Air, there, in Absence from all Books, and having no other more serious Studies, he made *Loyola*, which needs no other Commendation than to remember that it was twice acted before King *James*, and what an ingenious Pen says in a Prologue,

*You must not here expect to Day
Leander, Labyrinth, or Loyola.*

b In vitâ.

After his return to the Colledge from this Diversion, he began to set himself wholly to the study of Divinity, being egregiously skilled in the preparatory learning of Logick, Physick, Metaphysicks, and Ethicks, with which he had most largely informed his Mind, and adorned his Soul; and then as *Dyers* having dipt their Silks in Colours of less Value, do afterwards give them the last Tincture of *Crimson in Grain*: So our young Scholar having given his Mind a large dip of secular Arts and Sciences, became more fit for divine Speculations; therefore though but a very young Man, his first Sermon at *St Maries*, and at the Vicarage of *Trumpington* (which he held with his Fellowship) were so singular and like himself, that (as the learned Bishop *Creighton* told me) the Eyes of the whole University were cast upon him as a Star that would be as bright as any in the Constellation beside.

He received his Holy Orders by the Hands of *John King*, Bishop of *London*, in *December, Anno 1618*. This good Bishop had a singular Affection and Kindness for him, which he expressed upon all Occasions; once by accident his Lordship passed through *St Paul's Cathedral*, where old Mr *Hacket* was walking (as the Custom then was) his Gentleman who attended him, whispered to his Lordship, that the goodly old Man, who was walking there, was young Mr *Hacket's* Father of *Trinity Colledge* in *Cambridge*. The Bishop thereupon beckoned him to come to him, and gave him Joy of his hopeful Son at *Trinity Colledge*, and bid him when he wrote commend him likewise to him, and let him know in due time he would be a means to bring them two together again. So the matchless *Andrews*, that great Rewarder of all Learning and Worth, would oftentimes send him Commendations, and Counsel, and Money to buy Books, sometimes ten Pieces at a time. But above all others he was taken notice of by that Renowned Prelate *John Williams*, Dean of *Westminster*, and Lord Keeper of the Great Seal of *England*, *Anno 1621*, a Prelate of incomparable Learning and Knowledge, not only in Divinity and the Tongues, but in all Laws, Civil, Canon, and Common, who presently, upon his receiving the Seal, sent for Mr *Hacket* of *Trinity Colledge*, and admitted him to be his Chaplain, whom of all his Chaplains he ever most loved and esteemed. And on the other side our Bishop would to his last Breath acknowledge the Bishop of *Lincoln* to be the most happy Instrument of Divine Providence that made him known to the World, and to his Death bore a most grateful Memory to his great Deserts and Dignity, notwithstanding all his Eclipses and Slanders cast upon him.

When Mr *Hacket* was now a great Tutor, and the very Darling of the Colledge, generally beloved, and so contented, as like to have long there continued, my Lord Keeper would have him to his Service, saying withal, As his Majesty King *James* had been blamed by many for making so young a Keeper; so he expected to be Censured for chusing so young a Chaplain; but his Lordship knew his Abilities very well, and would trust no Body with the choice of his Servants but himself.

Two Years he spent in the Keeper's Service before his time was come to Commence Batchelor in Divinity, but then begged leave to go down to *Cambridge*, to keep the publick Act, c *Anno 1623*.

After his return to the Keeper's Service he preferred him to the Court to be Chaplain to King *James*, before whom he Preached several times, to the great good liking of that most learned King.

Anno 24, he was preferred by the Lord Keeper to be Parson of *St Andrews Holbourn*. About twelve at Night the Keeper sent to speak with him; when he came, his Lordship told him, he was not then watching for his own Study, but for his. The Living of *St Andrews Holbourn* was fallen, and in the King's Disposal, by reason of the Minority of *Thomas Earl of Southampton*, to which upon the Mediation of the Bishop he was presented the next Morning by King *James*.

The same Year his Lordship procured for him the Parsonage of *Cheam* in *Surrey*, fallen likewise into the King's Gift by the Promotion of Dr *Senhouse* to the Bishoprick of *Carlisle*; the Keeper telling him, that he intended him *Holbourn* for Wealth, and *Cheam* for Health.

At *Holbourn* he generally resided till the end of *Trinity-Term*, and Preached in Person upon all the great Feasts of the Church, and all *Sundays* in *Term*, when the Judges and Lawyers were in Town, without admitting any supply, and then commonly retired in the long Vacation for Health and Privacy till *Michaelmas-Term*. Sometimes indeed he

c Upon the two following Questions. *Judicio Romanæ Ecclesiæ in Sanctis canonizandis non est standum, Vota Monasticæ perfectionis (quæ dicuntur) sunt illicita.*

would steal out of Town for one Month in the Spring, which he believed no Man did so much Epicurize as himself, who ever found a most luscious Sweetness in the Month of *April*, and nothing else so pleasant in this Life, as with a Book in his Hand to walk and view the Fields and Flowers, and to observe every Blossom how it grew in that delicious season of the Year.

In the last Year of King *James*, he was named by the King himself to attend an Embassador into *Germany*, at which he was very glad, being most desirous to Travel and be acquainted with learned Men abroad, saying, only low Souls loved to dwell always at Home, but more knowing and Divine (like the Heavens above) delighted in Business and Motion; yet upon second Thoughts he was dissuaded from the Journey; for having wrote *Loyola*, he was told, he would never be able to go safe though in an Embassador's Train.

And now having spent some time in his Country-solitariness at *Cheam*, where he had no Company but his Books (though formerly he never meant to have entred into a married state) he cast his Affection upon a religious and virtuous Gentlewoman, whom he made his Wife. With this secret he had never acquainted his Master the Keeper, and therefore doubted how he would take it; but upon his Lordships first hearing thereof by another Hand, he instantly took Coach and made him a Visit, and enjoind him only, as ever he had deserved well of him, to requite it unto her; by her God blessed him with several hopeful Children; but she died *Anno* 1637. And after some Years he was married a second time to a most select, wise, and religious Woman, by whom likewise he had a second Posterity, and by both lived to see thirty two Children and Grand-children before his Death.

Anno 1628. He commenced Doctor of Divinity, when he Preached the Morning Sermon upon *Herod's not giving Glory to God, and being struck by an Angel, and eaten up of Worms*; and performed all other Exercises to the Admiration of Dr *Collins*, and all other Professors, who dismissed him to *London* again with an *I Decus I Nostrum!* At his return to *Holbourn* his Fame increased exceedingly, where by indefatigable Study, constant Preaching, exemplary Conversation, and wise Government, he reduced that great Parish to a more perfect Conformity than ever they were in before. His Church was not only crowded at Sermons, but well attended on all occasions of weekly Prayer, and Sacraments celebrated Monthly, besides other times, at which, especially upon the Churches Festivals, not only the whole Body of the Church, but the Galleries would also be full of Communicants; and all things were done *in decoro sanctitatis, in the Beauty of Holiness*; few or none would break the publick Order and decent Customs of his Church, but the whole Congregation generally rose and sat, fell down or kneel'd, and were uncovered together. He liked Ceremony no where so well as in God's House, as little as you would in your own, (was his Phrase) but could by no means endure to see in this Complemental Age, Men ruder with God than with Men, bow lowly and often to one another, but never Kneel to God: He thought Superstition a less Sin than Irreverence and Profaneness, and held the want of Reverence in religious Assemblies amongst the greatest Sins of *England*, and would prove it from many Histories, that a careless and profane discharge of God's Worship, was a most sure Prognostick of God's Anger, and that Peoples Ruin.

When a Stranger Preached for him upon a *Sunday*, he would often read the Prayers himself, and with that Reverence and Devotion that was very moving to all his Auditors. And upon *Wednesdays* and *Fridays* he would frequently do the like, and thereby engaged many to resort better to them, always assuring them, God would soonest hear our Prayers in the Communion of Saints. Sometimes, when he had occasion to go into the City, and saw slender Congregations at Payer, he would much wonder at his Countrymen, that had so little love to holy Prayer; but when he heard of any that would not go to Church to Prayer, unless it were accompanied with a Sermon, he would not scruple to say, he scarce thought them Christians; and never deemed any Divine to be really famous and successful in his Preaching, who could not prevail with his People to come frequently to Sacraments and Prayers.

He was a great lover of Psalmody, and above all a great admirer of *David's Psalms*, so full of divine Praises, and of all religious Mysteries, great helps to Contemplation, apt to beget a divine Charity, being a perfect supply for all our Wants, joyful to Angels, grievous to Devils, filling the Heart with spiritual Delights, and a kind of representation of the celestial Felicity: That he constantly called upon his People to be present at them, and at all parts of the Churches Prayers; remembering them, that after our Blessed Saviour

had cast out the Sheep and Oxen, yet he still called his House, *the House of Prayer*, to shew that though those Sacrifices were at an end, yet this should never end; and therefore the Apostles themselves after his Death resorted to the Temple at the Hours of Prayer.^e

He ever took great Care to procure a grave and able Curate, a Master of Arts at least, for the Instruction of the younger sort in the Church Catechism, Visiting of the Sick, Burial of the Dead, Preaching of Funeral Sermons, Christnings and Marriages: These he generally left to the Curate for his Perquisites and better Encouragement; and would often complain, that in great Parishes there was not competent Maintenance to keep many Curates under the Parish Priest, that might be able to live at the Altar, and better discharge all private and domestick Duties of Piety, sorrowing that herein Popish Countries were better provided for, who had ten for one that wait at the Altar there more than we have among us; and therefore though he would much recommend daily visiting of the Flock from House to House, yet found it was impossible for one Minister to perform the publick and private Duties both.

Private Baptisms he would never Countenance unless in Cases of necessity, or some great Convenience, as being expressly contrary to the Constitutions of our Church, and greatly derogatory to the dignity of the Sacrament, to be dispensed in a Parlour or a Chamber, and not with that Solemnity that our Initiation into God's Church required, and therefore greatly commended the *Lutherans*, who baptized none at Home but the Sick and the Spurious.^f

Funeral Sermons, though he rarely Preached himself, yet he defended them to be no Novelty brought in with the Reformation; for *John Fisher*, Bishop of *Rocheſter*, hath one in Print for *Henry* the VIIth; and in *Edward* the VIth his time, an Herse was set up in *St Paul's Church* for King *Francis* the Ist of *France*, and a Funeral Sermon likewise Preached for him by Dr *Ridly*, Bishop of *Rocheſter*.^g

While he lived in this Parish, he would give God thanks, he got a good Temporal Estate; Parishioners of all sorts were very kind and free to him; divers Lords and Gentlemen, several Judges and Lawyers of eminent Quality, were his constant Auditors, whom he found like *Zenas*, *honest Lawyers*,^h conscientious to God, and lovers of the Church of *England*, and very friendly and bountiful to their Minister. Sir *Julius Cæſar* never heard him Preach but he would send him a broad Piece; and he did the like to others; and he would often send a Dean or a Bishop a pair of Gloves, because he would not hear God's Word *gratis*. Judge *Jones* never went to the Bench at the beginning of a Term but he fasted and prayed the Day before, and oftentimes got Dr *Hacket* to come and pray with him: This strict Judge condemned one for stealing a Common Prayer-Book out of his Church, whom he could not save, the Judge would by no means forgive him, because of the Sacredness of the Place, but accepted well of his Intercession, and said he should prevail in another matter; and when the Doctor saw he could not succeed, he thanked the Judge for his severity.

Anno 1631, the Bishop of *Lincoln* made him Arch-deacon of *Bedford*, whither he ever after went once a Year commonly the Week after *Easter*, and made the Clergy a Speech upon some Controversial Head, seasonable to those Times, exhorting them to keep strictly to the Orders of the Church, to all regular conformity to the Doctrine and Discipline by Law established.

But while he officiated in his Parish, I must not forget two things more, *First*, his Charity to the Poor, of whom he held himself bound by his Calling to have an especial Care, and be no less than a continual Overseer: Besides his spiritual Alms and Counsel upon all occasions freely administred, he gave freely also out of his own Estate upon all Holy-days, and Prayer-days, and would often engage the Parish Officers so to distribute their Collections as might best bring the Poor to Prayers, to Catechising, and to reap other Benefit to their Soul at the same time that they received a Boon for the Body.

In all publick Meetings (which were many in that great Parish) this worthy Man would never so much as Eat and Drink (as the Custom had been) upon the Parish Stock, but always bore his own Expences, though he met upon the Parish Account, so that by his Prudence and Industry, and Frugality for them, the Revenues of the Poor were in his time very much increased above what they were formerly.

But his main Concern for that place is yet behind, (Church and Poor commonly go together, and he had an equal Care of both) the Church Edifice was fallen into great

e Acts 3.

f Brochman Cas. Consc.

g Heylyn. Hist. of Reform. p. 40.

h Tit. 3. 13.

decay; the Church-yard too small to bury their Dead, and the Church it self too little to contain the Living, so that a great desire he had to build them a new Church from the Ground, for which purpose he had obtained the promise of the Patron the most Religious and Noble Earl of *Southampton*, to confer all the Timber for the Roof, and very large Subscriptions he had procured from the Nobility and Gentry, and from many other well-affected Parishioners for the finishing of the rest; for these he had been Soli-citing from the time of his first coming; scarce any of Quality dying, but according to antient Piety, at his Request left a Legacy to that purpose, which was laid up in the Church Chest. The good Doctor often telling them, how mournful a sight it was to him to see any Place excel the Church in Beauty and Magnificence, and that it was not the Fashion in the best times of Religion for any Man to dwell better than God, and that the Fabrick of Churches ought not only to be suited to the bare Convention of People, but likewise to the Riches and Wealth of the Parish or Nation, from which God expected a suitable Proportion to the setting forth of his Glory.

By his Perswasions many gave very liberally; in particular, I remember the pleasantness of Sir *Henry Martin*, who at his first speaking bid his Man pay him thirty Pounds; when he received it, because he gave him humble Thanks, he bid his Man count him five Pounds more for his humble Thanks.

About *Anno* 39, having many Thousands in Stock and in Subscription, he went to my Lord's Grace of *Canterbury*, to ask his Lordship's leave, that what Workmen were willing might indifferently be entertained by him, without being thought Prejudicial to the repair of *St Paul's*; but our Troubles came on, and the Long Parliament seized the Money gathered for the Repair of both Churches, to carry on their War both against King and Church. Thus was he defeated in his pious Intention here, yet God made him happy in Accomplishing the like hereafter, as you shall hear elsewhere.

And now we come to the most afflicted part of his Life, and our never to be forgotten Calamities, in the late Days of Darkness and Gloominess. He had often protested, that a long time before, he foresaw our Troubles gathering in the Clouds of discontents. And no wonder, that he who was known to be so Zealous both in and out of his Pulpit in the King's and Church's Cause, could not be long permitted to Officiate in the City of *London*; one *Sunday* while he was reading the Common Prayer in his Church, a Souldier of the Earl of *Effex* came, and clapt a Pistol to his Breast, and commanded him to read no further, the Doctor smiling at his Insolency in that sacred Place, and not at all terrified, said he would do what became a Divine, and he might do what became a Souldier, so the Tumult for that time was quieted, and the Doctor permitted to proceed.

Upon the Advice of his Friend Mr *Selden*, he then retired to *Cheam*, but thither also the Storm followed him, for the Earl of *Effex's* Army being upon their March against the King, took him Prisoner away with them, till after some time he was brought before *Effex* himself, and others, who knew him, and had often heard him Preach at *Whitehall*, who made him great proffers, if he would turn to their side, which he disdained to accept: They kept on their March, and, as he would say, at length *the Princes of the People let him go free*.

From that time he lay hid in his little *Villa*, as *Gregory* the Great in his little *Saximus*, which he would pleasantly call, *Senectutis suæ nidulum*. There he constantly Preached every *Sunday* Morning, expounded the Church Catechism every Afternoon, read the Common Prayer all *Sundays* and *Holy-days*, continued his wonted Charity to all poor People, that resorted to it upon the Week Days in Money, besides other Relief out of his Kitchen, till the Committee of *Surrey* enjoined him to forbear the use of it by Order of Parliament at any time, and his Catechising out of it upon *Sunday* in the Afternoon. Yet after this Order he ever still kept up the use of it in most parts, never omitting the Creed, Lord's Prayer, and Ten Commandments, Confession, and Absolution, and many other particular Collects, and always as soon as the Church Service was done, absolved the rest at Home, with most earnest Prayers for the good Success of his Majesty's Armies, of which he was ever in great Hope, till the Tidings came of the most unfortunate Battle at *Nazby*. He was that Morning at an especial Friends House ready to sit down to Dinner, but when the News came, he desired leave to retire, went to his Chamber, and would not Dine, but fasted and prayed all that Day, and then was afraid, that excellent King and Cause was lost; using to say of *Cromwel*, as the Historian of *Marius*, *He lead the Army, and Ambition lead him*,ⁱ and therefore lookt for nothing but the Ruin that came.

ⁱ Livy.

He was naturally of a very pleasant and chearful Temper, but sad News made his Soul retire a great way further into him, and quite of another Humour. Indeed no Man was more troubled and anguished in Mind for the Miseries and Distresses of this Church and Kingdom; I have often heard his deep Sighs, and his great Complaints, when he did profess, he did only Breathe, but not Live. I have seen the heaviness of his Eyes, when he spake nothing, his grave and ripe Wisdom made him apprehend Fears more deeply than other People did. But when his Majesty's Sufferings in Person came, no Man could conjecture the Load of Sorrow that was upon him, he would say he felt his old Heart wither within him, and could not but sigh away his Spirit; he would often repent he had done no more by Preaching and Writing to prevent it; and after the King's Death, frequently desired nothing else but to depart from this World of Sin and Suffering, crying out, *Satur sum omnium quæ video aut audio.*

But next to the Death of his Royal Majesty he would bewail the cutting up the pleasant Vine of the Church of *England*, and alienating the Churches Patrimony, together with those of the King, Queen, Loyal Nobility, and Gentry, whereby the whole Kingdom of *England* was then in the Hands of unjust Possessors.

For the City's abetting this bloody War, he was now grown to a strong Aversion toward *London*, the place where he was Born, Baptized, Bred, and nothing could ever move him to go thither more, until the Earls of *Holland* and *Norwich* both requested his Assistance at their expected Deaths.

The Earl of *Holland* was very Penitent, for that he had deserted so good a Master in the beginning of the Wars. *Norwich* was very Chearful in the Comforts of a good Conscience. He would much admire, how God sometimes gives secret Admonition of things contrary to all human Expectations, for the Earl of *Holland* had many Messengers came, and told him they had Votes enough, and to spare, for his Life, yet nothing would persuade him but he should die within a few Days, and so he did; the Earl of *Norwich*, that knew of no Friends yet would not believe but he should escape, and so he did.

After this he returned to his rural Retirement, to end his old Age in continual Prayer and Study, omitting all Exercise of Body, whereupon he fell into a great Fit of Sickness; and upon his Recovery, the famous Dr *Harvy* enjoined him two things, to renew his chearful Conversation, and take moderate walks for Exercise, assuring him, that in his practise of Physick since these times he observed more People died of Grief of Mind than of any other Disease, and that his studious and sedentary Life would contract him frequent Sickness, unless he used seasonable Exercise. Whereupon afterwards, for his Health sake, he would every Morning, before he settled to his Study, take large Walks very early to make him expectorate Phlegm, and other cloudy and fuliginous Vapours, whereby he afterwards continued Vegetate and Healthful to the last.

At this time he did much good in the Country, by keeping many Gentlemen firm to the Protestant Religion, who were much assaulted by lurking Priests, who sought to persuade them that it was then necessary to join with the *Roman* Church, or else they could be of none, for they saw (as the others said) the *Protestant* Church quite destroyed. But the good Doctor advised them better, that the Church of *England* was still in Being, and not destroyed, rather refined by her Sufferings. God then tried us as Silver is tried in the hot Fire of Persecution, which purifies but wastes not. Then especially our Church resembled the Primitive, which grew up in Persecutions, and as the Earth is said to be the Lord's in all it's Fullness, ^k so the Church of *England* was the Lord's in all it's Penury and Emptiness.

And in these lowest of times he was full of Faith and Courage, that himself should still live to see a better World one Day, and would greatly blame any of the King's Friends who despaired of seeing the time of the Restitution of all things; and therefore when any would say, there was but little Hope, he would answer *Tum votorum locus est, cum nullus est spei*; ^l they ought to pray the more, and Prayer was a good reserve at the last cast.

Accordingly he would acknowledge that his many Cares for the Welfare of the King and Church of *England* did often send him to his Prayers, but gave God thanks, that his Prayers did always expel his Cares. After a Day spent in Prayer, he would tell an especial Friend, he found in himself a marvellous Illumination and Chearfulness in the Evening, and that as usually thick Clouds in Winter cause dark Weather, till they were dissolved in Rain or Snow; but then the Sun would shew himself, and the Air grow

^k Psal. 24. 1.

^l Seneca.

pleasant again: So Sorrows and Cares cloud the Mind and Soul, till we are able to dissolve them into Devotion and holy Prayers, and then *post nubila Phæbus*; and professed, nothing more contributed to his divine Joys than his often Reading and Meditation upon *David's* Psalms, which he conceived they had done very wisely, who set them in the midst of the Bible, as the fourth Commandment for Religious Assemblies was by God himself in the midst of the Decalogue.

But not long after happened the Death of *Oliver*; and accordingly in a very short time we saw all things incline to work about the happy Revolution, towards the Accomplishment whereof no Man was more active in stirring up the Nobility, Gentry, Clergy, and People to desire a free Parliament, and Petition General *Monk* to that purpose. He preached before the Commissioners at *Croydon*, and first read the Common Prayer himself to them, at that great meeting for the Peace of the Country. And afterward when his Royal Majesty was restored, he laid aside his long Antipathy, and came up to *London*, where one going to Congratulate his coming thither, so (he answered) he did his own, for he hoped in God he did not appear as a Porpoise, only once in twenty Years before a great Storm, but as an Halcyon for a sign of fair Weather; and when he was restored to his antient Parish and Church again, being one Day visited by many sequestered and banished Friends, returned again with himself, whom he pleasantly called his *Charonitæ*, a By-name which the *Romans* gave to them who were restored to their Possessions and Country after they had been proscribed by *Sylla*.

At the same time he gave to God great Thanks for the Opportunity of meeting them again in that place, and prayed God that they might all take notice, *first*, of the real Faults that brought down the late sad Judgments, and be sure to repent of them; and then also *secondly*, take into Consideration the supposed Faults or Scandals that seemed to do it, and as far as was meet take care likewise to prevent them for the time to come.

He had been installed one of the Residentiaries of *St Paul's* Church, a little before the beginning of the Civil War, to which he was now restored, whereby he was frequently called to Preach there, where he would not spare to tell his Countrymen sometimes of their Faults, that however his Majesty's most gracious Act of Oblivion had delivered them from all human Penalties, yet unless they abhorred those Sins so easily forgiven by the most merciful and most courteous King in the World, yet the Anger of God would find them out; and though his Majesty had obliged the Royal Party to forget their Sufferings, yet the Presbyterians were ever bound to remember their doings. But his Deserts were too eminent and well known to be long in any Orb less than the highest in our Church, therefore my Lord Chancellor sent to offer him the Bishoprick of *Glocester*, which he begged his Majesty's and his Lordship's leave to refuse, answering (as *Cato*) He had rather future Times should ask why *Dr Hacket* had not a Bishoprick than why he had one.

Afterward it pleased his Majesty to confer upon him the Bishoprick of *Litchfield*, and recommend that most ruined Cathedral, City, and Diocese to his prudent Circumspection and Government; he first thought that now in his old Age the Charge was too great for him, but because *Cæsar* had commanded it, he would resign up himself to his Majesty's Commands, and willingly put his Neck to the Burden of the Chair, and to his best Abilities not be wanting in his Duty to God and the King. But he found in himself a great Reluctancy to leave his old People in City and Country, he had so long lived there, that now the Place was grown natural, and stuck to him like the Bark to the Tree; but again would sometimes say, *Holbourn* was not the same Parish he left it, a new Generation for the most part rose up in twenty Years that knew not *Joseph*, nor the Piety and Conformity of ancient times, and that probably young Men might suit better with young Men, and therefore would accept his Sovereign's Gracious Offer, and yet always retain a paternal Affection and Care for them too.

He received his Consecration *December* 1661, upon the same Day that he had forty three Years before received his first Orders, and the Spring following he took his Journey to reside upon his Charge, with great Congratulations of the loyal Gentry, and most dutiful Salutations of the Orthodox Clergy, and unconceivable Joy and Satisfaction of all People. When his Lordship came to *Coventry* he was entertained with a *Latin* Speech, made by Sir *Thomas Norton* Baronet, and in Holy Orders; and again upon his first Entrance into *Staffordshire*, by Mr *Powel* School-master of *Stafford* with another; to which his Lordship presently in the same Language gave an elegant Reply to every particular.

The whole Clergy upon this first Meeting were of Opinion that his Majesty had still the old Apostolical Spirit of discerning, having sent to them a Prelate so wise and learned,

^as they could scarce have wished one altogether so fit for themselves, and 'tis not to have been doubted, if the sole Election had been in themselves, but that the Diocess would have chosen him as unanimously as the People of *Constantinople* did *Nectarius*, to whom no Man dissented, insomuch that some say the Place wherein they held the Election was ever after called Concord from the universal Approbation of the Fact. m

The City of *Litchfield* has it's Name from the old Saxon *Lice* or *Carcase*, because of the great Multitudes of Christians thereabouts slain in the Persecution of *Dioclesian*, which are in the Arms of the City to this Day. Therein before the Wars had been a most beautiful and comely Cathedral Church, which the Bishop at his first coming found most desolate, and ruined almost to the Ground, the Roof of Stone, the Timber, Lead, and Iron, Glasse, Stalls, Organs, Utenfils of rich Value all were embezell'd, two Hundred Shot of great Ordnance, and a Hundred and fifty Granadoes discharged against it, which had quite battered down the Spire, and most of the Fabrick, so that the old Man took not so much Comfort in his new Promotion, as he found Sorrow and Pity in himself to see his Cathedral Church thus lying in the Dust; so that the very next Morning after his Lordship's arrival, he set his own Coach-horses on work, together with other Teams, to carry away the Rubbish; which being cleared, he procured Artisans of all sorts to begin the new Pile, and before his Death set up a compleat Church again, better than ever it was before, the whole Roof from one end to the other, of a vast length, all repaired with Stone, all laid with goodly Timber of our *Royal Sovereign's* Gift, all leaded from one end to the other, to the cost of above 20000 *l.* which yet this zealous and laborious Bishop accomplished a great part out of his own Bounty, with 1000 *l.* help of the Dean and Chapter, and the rest procured by him from worthy Benefactors, by incessant Importunity, the Gentry of *Staffordshire*, *Derbyshire*, *Warwickshire*, contributing like Gentlemen, whose Names are entred into the Registry of the Cathedral.

This rare Building was finished in eight Years, to the Admiration of all the Country, the same Hands which laid the Foundation laying the Top-stone also; all which owes it self to his great Fidelity, incredible Prudence in contriving, bargaining with Workmen, unspeakable Diligence in soliciting for Money, paying it and over-seeing all; *Nebemiah's* Eye was ever upon the Building of the *Temple*, and therefore Work proceeded with incredible Expedition. The Cathedral being so well finished, upon *Christmas Eve Anno 1669*, his Lordship Dedicated it to Christ's Honour and Service, with all fitting Solemnity that he could pick out of antient Rituals.

And in a very stately Gallery which the Bishop erected in the House where he lived, his Lordship as soon as the Solemnity of Dedication was over, kept a Feast for three Days.

First to Feast all that belonged to the Choir and the Church, together with the Proctors and other Officers of the Ecclesiastical Courts.

On a second Day, to remember God's great goodnes in the Restauration and Reconciliation of the Church, he feasted the Bailiffs, Sheriff, and all the Aldermen of the City of *Lichfield*.

On a third Day, to the same purpose, in the same Place, he feasted all the Gentry Male and Female of the Close and City.

He would often afterwards give God thanks, who had accepted him as an unworthy Instrument to build him an House, that what he could not accomplish at *Holbourn* in his younger Years, when he was more able to take Pains, yet he had now enabled him to do in his old Age, and far worse times; when he found by Experience, the Wars had exhausted not only the Wealth but Piety of the Nation, and that it was far easier under *Charles* the Ist his Reign to raise an hundred Pounds to pious Uses than now ten Pounds.

Two things the Bishop used greatly to bewail in his Diocess: *First*, the great Loss and Spoil of the Antient Demeans of the Bishoprick, having had many Mannors torn from it in the time of *Edward VI*, besides an antient Episcopal House in *London* to entertain the Bishops when they came up to Parliament, pulled down, with others by the Duke of *Somerſet*, to make room for the Building of his new Houſe in the *Strand*; and his Palace at *Lichfield*, and Castle of *Eccleſhal* likewise were quite demolished by the late Wars; so that the good Bishop was forced to lye in a Prebendal House, upon which he laid out a 1000 *l.* to make it fitting for his Residence, and thought to have procured an Act of Parliament to have annexed it to the See for ever; but till he had finished God's House he less regarded his own.

m Theod. l. 5. c. 9. Baron. Ann. T. 4. Damasc. de Imag. l. 3.

Secondly, Far more than this Loss to his own See he would bewail the Sacrilege committed upon very many poor Vicarages under his Jurisdiction in that Diocese, some great Persons to whom God hath given many Lordships, yet would not allow their poor Vicars a competency of Glebe and Tythes to reside upon, and watch over their Tenants Souls in the Country, nor wherewithal to buy Books and become learned Men, nor indeed tolerable Preachers: Till better Provision was made in this kind, he never hoped to see Christian Religion flourish in the remote Parts of his Diocese, and therefore desired that future Parliaments would take this greatest Grievance into their Christian Consideration, and cause the joyful Jubilee to be proclaimed, when these Revenues should return to their right Owners, or at least in this flourishing Kingdom, where all others possess great Inheritance, Country Divines alone might not have a scanty Patrimony, and till that were done he had just cause to fear that Sacrilege was the Sin of the Reformed Churches, and as the Papacy was much too blame to endure no Reformation in the Church because of their Covetousness, so many Protestants were more too blame who reformed, not out of Conscience, but Covetousness; whereby all Church means were of more uncertain Tenure now a Days than any other private Estate; for whereas every Mechanick could leave an Inheritance secure to his own Children, only the publick Charities bequeathed to pious Uses were in danger of being taken away.

No Bishop ever more desired to have his Clergy pious and learned, that they who were sent to reprove the Faults of others might be without Offence themselves; but he despaired of such as long as the Vicarages of his Diocese were so exceeding low, where Wit and Poverty often meeting together, did not always make honest Men; yet for his own part he was very careful in all his Ordinations to allow none without sufficient Testimony, and to examine all himself, in *Latin* or in *English*, as they liked best, that he might better know the State of his Clergy, where he would not spare to reprove whatsoever he found amiss in any sort.

When ever he found a learned modest Scholar presented to him, he would bid him Welcome; yet after long Wars where the Universities could not be attended, and Church Means commonly were seized upon, he would not refuse any tolerable competency of Learning, if he found it accompanied with Discretion and Gravity. He never cared to have any presented to him very young, till the Heats which boil in the Blood of Youth were well scum'd off, if not quite boiled away; affirming that a scandalous Minister had confiscated his own Authority of reprehending that in others which he was Guilty of himself, and that the Doctrine and Discipline of our Church could never have been so contemptible, but for their sakes, who with their ill Lives and Manners made all the Threatnings of holy Scripture, which they preached, and all the Censures of the Church, which they passed, or denounced, ridiculous and insignificant; yet withal his Lordship ever gave the People warning *not to despise the chastening of their Mother*; for no Man can lightly esteem the power of the Keys upon Earth, and yet be well prepared in Heart, to receive the judgment of God in the World to come.

For better amendment of whatsoever was amiss his Lordship would like St *Austin* and other antient Bishops frequently sit Judge in his Ecclesiastical Courts, and hasten the dispatch of all Affairs, and especially if there were any thing that concerned his Clergy, would always be present at the hearing of those Causes, that neither his Clergy, nor any by them might be wronged; when he went not in Person to the Court, he gave ready Access at his own House to all who came to complain, even the meanest People, who were grieved with long and tedious Suits, and after hearing what they could say, would sometimes send for the Chancellor and Proctors on both sides, and what he could not redress at Home, he would oftentimes go to Court and end there, throwing out many Causes, that had been long depending for trivial matters, and would not suffer any Causes to be entred for defamatory words or trifles without his own Knowledge first, to the end they might be composed without much Vexation to the Parties; by this means his Lordship created to himself much trouble, which he valued not, for the great good he did by it; and though less Profit came to the Officers of the Court, yet were they also contented, believing God would better bless them for taking only those Fees which so conscientious a Judge was willing to allow.

After Ordination he seldom dismissed any whom he ordained without rare Counsel, to remember they were Ordained to Cures, not to Sine-Cures, the Cure of Souls, the greatest of all others, and wished them every Day to think of the invaluable Dignity and seriousness thereof, and therefore in all their Preachings to avoid lightness, n *Quia Nugæ in*

ore Sacerdotum sunt Blasphemiae ; as likewise all ridiculous Gestures, and loud Vociferations, empty affectation of Words and Phrases without weighty and ponderous Sense and Significancy, accounting that elegant Words without solid Matter were but perfumed Nonsense, and that there was infinite difference between Plainness and Rudeness : They had a Duty to discharge both to the Wise and Unwise, and therefore must take care, that the learned Auditor might still learn somewhat, and the unlearned Auditor might understand, not only some, but all. Visitation of Churches he would maintain was no *Filia noctis*, started up in a Night of Darkness and Popery, but an Apostolical Institution, and practised afterwards by all the Primitive Fathers and Bishops. Herein his Lordship would oftentimes be the Preacher himself, so that in his first Visitation *Anno* 1665, in his Progress in *Shropshire*, and at *Stafford*, from the last of *May* to the fifteenth of *June*, he Preached eight times in the compass of those few Days, at *Bridgenorth*, *Salop*, *Elsmere*, *Wen*, *Whitchurch*, *Drayton*, *Hodnet*, and *Stafford* ; and Confirmed above five thousand Persons, whom he required not to be Tumultuously presented, but with the pre-examination of their several Ministers, and was in all Places most joyfully received.

So that when he put on his Episcopal Robes, he put not off his Ministerial Labours ; no Man had reason to say, his Majesty by making him Bishop had spoiled a good Preacher, as it was said of Frier *Giles*, that the Pope had marr'd a painful Clerk by making him a powerful Cardinal ; nor was he like *Julius* the III^d, of whom the Historian o complains, that he had been formerly a diligent Man, but when he came to the Popedom never minded his Study, or the Affairs of the Church more : Our Bishop on the other side professed he found as many Cares in his Bishops Rochet, as he believed *Antigonus* did in his Royal Purple ; and if it were not for the Glory of God, and good of his Church, had rather throw it away than hang it about his Shoulders.

St *Paul* p very well understood his Office when he called it a good Work, not to be discharged without painful Study, often Preaching, Daily hearing and determining Cases of Conscience, judging in Causes Ecclesiastical, repairing or building of Churches. These and so many other things beside he found to do at Home, that all absence seemed tedious and intolerable to him Abroad, so that he never slept out of his Bishoprick in many Years, nor was willingly absent from his Flock but upon extraordinary Occasions, as in Parliament, &c. and then would often request my Lord Chamberlain to beg the King's leave to let him go Home before the end of the Session, sometimes in frosty Winter weather, to be like the good Pastor among his Sheep, where they might hear his Voice at *Christmas* and the other good Feasts. Three Sundays at least every Month he would Preach up and down his Diocese, and not only in his chief City of *Lichfield*, or near to his own Cathedral, but like to a benign Star would irradiate all Places within his Orb ; he would often take Coach and go more than seven Miles, sometimes nine or ten upon *Sunday* Morning, and yet be at Church before most of the Parish, and go Home again to Dinner, and yet always have the full Service of the Church before Sermon, and many times afterwards rectify disorders in Churches, and sometimes differences about Seats or Pews. This Custom he continued till he died, often mentioning the Words of Bishop *Andrews*, who was wont to Institute all his Ministers *in curam meam & tuam*, and therefore thought he must no more hide his Talent in a Rochet, than they might theirs under a Cassock.

Thus was his Diligence equal to any of the Ancients, and his Success answerable, reducing Multitudes in all places to Piety and Conformity with the Church of *England*, almost like another *Gregorius Thaumaturgus* Bishop of *Neocæsarea*, a great and populous City, who when he came thither found but seventeen Christians, and when he died gave God thanks he left but seventeen Pagans. q

This great Success did owe it self not only to his frequent Preaching and diligent Study but to his eximious Piety and perpetual Prayer. Formerly he had taken great Pains in the Study of Antiquity, and for Ecclesiastical History especially he was inferior to very few ; no Man could give a better account of the Travels of the Apostles after the Day of Pentecost, and the Conversion of the World by the Primitive Christians ; and for the History of the Reformation after the second Pentecost, no Man I think could give the like Narrative, how miraculously in all Places it was effected : In our own Church there was nothing whereof he was ignorant, all the Councils and Passages of the Reformation from the first beginning or Matrix thereof he perfectly understood. But of late Years he would say his Studies were not to be more wise and learned, but more holy and good, and

o Onuphrius in vita.

p 1 Tim. 3. 7.

q Baron 2.

therefore laid aside Polemical Divinity wholly, and his principal Study were Cases of Conscience, Canon Law, and the Liturgy of the antient Church, in which he was very skilful.

In a Morning he would rarely permit any to visit or disturb him, but held that time was made for God, rather than for Men. Therefore the first thing after his Sleep was his private Devotion, with reading of the Holy Bible, Psalms and Chapters, then gently walking for Health, then Study, then publick Prayer, then private Prayers again before Dinner; presently after Dinner to his private Prayers again, and then to his Study, unless Ecclesiastical Affairs or suitable Company prevented him for an Hour or so; and of all sorts of Prayer, he would especially abound in Thanksgiving, using St Paul's Words often, *In every thing Thanks for this is the Will of God*,^r and wish that our Common Prayer had more Forms to that purpose, and would sometimes wonder, that when the World had been so cloyed with Religious Orders, Predicants, Humiliats, Oratorians, Mendicants, and many other Titles, yet there was never any called *Eucharistici*, a Congregation appointed to give God Thanks for all the good Things wherewith this World is replenished. In the Evening of every Day, *Recount thy own Actions, and the divine Preservations*, was his Rule to others, and Customary to himself; and to pray for the Pardon of the one, and praise God for the receipt of the other: And in all his Prayers Day and Night he was a continual Sollicitor for the Peace of the Catholick Church: All his Counsels, like Melanchton's, were ever moderate, and he often wished such a Form of Prayer were composed that all Christians might join in, being a great Enemy to sharpness and violence in the matters of Religion, and would often use Erasmus his Words, *Mihi adeo est invisa discordia, ut veritas displiceat seditiosa*.

Indeed he was a Prelate of venerable Strictness and Purity, who would much bewail the unruly and horrid Licentiousness of our times, which he conceived grew great by the lessening of Ecclesiastical Jurisdiction; the Sword of Excommunication was locked up in the Sheath, and the Church had not the Key of it; but Men of vicious and lewd Lives, who formerly would have been thrust out for seven Years, were admitted without Censure to the Comfort of the Sacraments; and so instead of godly Sorrow too many exult in their Sins, jest and droll upon them in all Companies, chant their Crimes to Musick, and sing them sometimes in the high Places of the Streets.

Our holy Bishop had a very chaste Ear, and would never permit the lascivious Discourse or Tongue-fornications of any, but would presently reprove them wheresoever he was; and he was once at a publick Table, where he could not presently allay that prophane Merriment, so that he put back his Chair, and resolved like Cato, *to be gone*, till the Company became sorry, and promised to preserve his Episcopal Reverence and Gravity.

At a Table no Man more chearful and pleasant, yet ever wisely and inoffensively facet, and would often call upon the Company as the Divine Philosopher Plato to the rough Xenocrates, ^f to sacrifice to the Graces to obtain Hilarity. But according to his own Motto, *Inserui Deo & lætare, Serve God and be Chearful*. His Salt was ever candid and white, not bitter and biting, without all Sarcasms or Ironies, saying, Mirth was too good a Creature to be abused with any affrontive Jest, scurrility, or bawdry. He loved *innocuos sine dente sales*,^s so as to make every Body smile, and no Body blush: Impudence and drolling upon divine Things he would not allow to be Wit, but want of Wit; on the other side, God Almighty never forbad lawful Pleasures, and they are not more Religious and Spiritual who are more austere and morose than others. Christ Jesus refused not chearful Meetings, but condemned the sad Countenances and Sullenness of the Pharisees; and Melancholy of all Humours he held was fit to make a Bath for the Devil.

Chearfulness and innocent Pleasure preserves our Mind from rust, and the Body from putrifying with dulness and Distempers; and therefore would sometimes chearfully say, he did not love to look upon a fowre Man at Dinner, and if his Guests were pleased and merry within, would bid them hang out the white Flag in their Countenance.

In his Entertainments he was ever very Hospitable, and held where Divines wanted a competency of Means, besides necessary Provision for a Family, to be hospitable to

^r 1 Thes. 5. 8.

^f Diog. Laer. in vitâ.

^s Mart.

others, it was the fault of the State; but where Divines had good Livings, and did not keep Hospitality, the Governors of the Church were in fault if they did not exact it of them: Yet if he found in his Visitation an evil Churchman that spent vainly and riotously upon himself, he would tell him he was guilty of Sacrilege, and bound to make Restitution to the Poor.

But in all his own Entertainments his Lordship was as free and communicative of his Discourse as of his Chear; the Mind had the principal share there, for he gave ever such excellent Sawce with his Meat, so many witty Apophthegms and other ingenious fallies of Wit, as made every Body eat with a better Appetite. He loved to be a rational Feeder, not as at a Manger, but a Table, not much caring what his Provender was, for such was all kind of Food without talk, *Prandium Boum & Asinorum*; and his Discourse was not only chearful and pleasant, but most learned and profitable, full of recondite and polite learning, that whoever heard presently became all Ear, and was not only better the next Day, but for ever. I have heard many affirm, that they never heard more Learning from any Man than from him, sometimes at the close of a Dinner, at a Table, or in his Arbour afterwards; and though he was very splendid in the Entertainments of his Friends, yet very sparing in the Entertainment of himself; for himself he chose rather to have a Table replenished from an Orchard or a Dairy, than from the Butchers Shambles. To eat Flesh he thought lawful from the beginning of the World, but never used by *Seth's* Posterity (the Line of the Church) before the Flood, and still recommended to all Scholars a plain Diet, to which, as *Socrates* said, *Hunger and Thirst was the best Sawce*; and for his own part whenever he Dined with any other Haugoust, he lost the Afternoon, and therefore drank so little Wine, as to be almost abstemious, and always of a very small sort, and diluted with Water for fear of Fumes, that hindred his Studies and Prayers, saying withal, that whoever Eats and Drinks temperately sacrifices to his own bodily Health, and good temper of Mind; but whoever Eats and Drinks otherwise, must needs have a gross Body and a foggy Brain.

After he was made Bishop, it made no change of his former Sweetness and Affability, still he knew us, and we knew him, like a Star in the Firmament, *quo altior eo minor*, he rather seemed less to himself for being raised higher: Who ever once discovered Insolency in him, or that he bore himself with a big Carriage to any Man? Humility with Honour, and Urbanity with high Dignity were never more really conjoined, he would still instantly condescend to speak with any Scholar, though never so poor or young. Once when he lay in *Channel-Row* during his Attendance upon Parliament, he rose at Midnight and baptized a dying Child at a Neighbour's House, when the Curate of the Parish could not be found; and ever deemed Humility was the infallible Cognizance or Mark to distinguish Apostolical Bishops from others, according to the old Story of *Austin* the Monk, † who came into *England* in the time of King *Ethelred*, six Hundred Years after Christ, and prest the *West Britains* of this Island to receive him as their Master and Governour, because he was sent by the Bishop of *Rome*. A learned Abbot of *Bangor* having no Fancy to his Message, consulted with an Hermit what they should think of this Man, and his Message from *Rome*; hearken (says the Hermit) the next time you and your Brethren meet to attend this *Austin* in Synod, observe if he shew any Reverence or carry himself humbly when he comes before you; but if he salute not, and bear himself disdainfully, receive him not, for he is no Apostle of Christ. At the next Synod the jolly Prelate entred among the Monks, with a braving Courage, never stooped nor vail'd his Head, but usurped the highest Place in the Congregation, as the *Roman* Legate; at this the *Britains* disliked his Arrogancy, and would not receive his Message.

Yet our good Bishop's Humility appeared not only in his outward Demeanour, and verbal Salutation, which he knew were often forced, and more than was required, and that Rivers were not deepest where they overflow but in their own Channels; but in paying all due Respect to the Deserts of others without reflecting upon his own Perfections; therefore it was not his Fashion to undervalue other Mens learning, or magnify his own. Upon frequent occasions he would confess his want of *Eastern* Languages, but in such Studies wherein he was Conversant, would by private Letters give great help to many Writers of Books, who have confessed in their returns to him that the Books were not theirs, but his, and thereupon would have had him to have own'd them, or at least to have suffered an honourable mention of himself in those Books which he would in no

† Bede Hist.

Sort permit, that as *Camerarius* said of *Melanchton*, ^u *he was like a Nightingale, that with his singing sweetly affected all others, but would not endure to hear of it himself.*

Notwithstanding this great Civility and Sweetness of Temper towards all People generally, we must acknowledge a Vanity and Defect in all humane Accomplishments and Perfections; it being not possible, that almost eighty Years should be spent in this Age of humane Infirmary, and that any Man's Actions should be all fine Flour, without Mixture of coarser Meal and Bran; to say so, were not to commend, but to flatter, not truly to represent, but to dawb; our Bishop would often severely Censure himself (and said, *he best knew his own Heart*) to be of Sinners the Chief, most unthankful to God for many divine Talents conferr'd upon him, and most wanting especially in many Grains of Meekness and Forbearance to his Neighbours. Indeed, he was by Nature (as most great Wits are) irritable and subject to great Eruptions of Anger oftentimes, especially if he had met with bold and arrogant, but slow Parts. St. *Hierom* ^v acknowledges the like harsh Disposition in himself, and compares himself to an angry horn'd Beast, and says, that all the strict Discipline of Bethlehem, and Watchings of Arabia, could not mortify this indecent Passion in him. God Almighty permitting these most holy and learned Men sometimes to betray themselves in such palpable Weaknesses, doth sufficiently convince us, that humane Infirmary cleaves to humane Nature, and absolute Perfection belongs only to the Divine. ^w

Yet I will add, that as he was very irritable and apt to be offended, so he was exceeding placable and ready to be appeased; too generous he was to be vindictive, and therefore, though he would chide earnestly, yet he ever censur'd mildly; like the Apostles who had fiery Tongues, but gentle Hands; besides, it was his Judgment, that if any Man asked unreasonable Things, it was much better to chide him away from his House, for his Fault, than give him good Words, and afterwards not do it: And would always advise other People, if any Thing troubled them, to speak it out, and never to retain a dry Discontent, and for the most Part, made his Passion subservient to virtuous Ends; by his great natural Inclination to Anger, becoming far more active and zealous in the carrying on his great Projects for Piety and Charity.

For any other Censures of being illiberal and covetous, which are so frequently and unduly cast upon Divines, examine his Life, and few Men will appear more incontaminat and free. In bad Times, when he had lost his best Incomes, and like the Widow of *Sarepta*, had but an Handful of Meal, and a Cruise of Oil left for himself and his Family, yet he then thought *Elias* was worthy of one Cake out of it, and accordingly has given a distressed Friend twenty Pounds at a Time, and would always argue, that Times of Persecution were the most proper Seasons of Charity, and that Charity was oftentimes the happy Means to preserve us from suffering; for Tyrants more commonly oppress the Rich than their inopious Enemies; as the *Historian* observed in the Days of *Nero*, *Alium Thermae, alium Horti trucidarunt*, many Men might have fared better, but for delicious Gardens and sweet Baths; no Man was safe that had a sumptuous Building, or an envied Possession; and therefore he believed it a prudent, as well as a religious Act in the primitive Church at *Jerusalem*, to surrender their Estates to the holy Apostles for pious Uses, rather than to leave them to a violent Extension of prophane Persons in a short Time afterwards.

When he was made a Bishop, no Man was less covetous of Gain, he desired to hold nothing in *Commendam*, he renewed all his Leases for Years, and not for Lives, and upon very moderate Fines, and spent a very considerable Share thereof upon the Repairs of his Cathedral; while he lived, besides his constant Charity to the Poor of *Litchfield* City, he enquired out distressed Cavaliers in his Diocese, and lent them Fifty or an Hundred Pounds for a Year or two upon their own Bill or Bond, and afterwards frequently gave it to them: And thus he did sometimes to Persons of a differing Religion, with whom he held no Christian Communion but in this one Thing of giving, and never looking to receive again. He reckoned that charitable Expences left to the Power and Management of Executors, were more theirs than the Founders, and therefore was resolved to dispense his own in his Life-time, and not be like the Whale, that affords no Oyl 'till she die and must disgorge it.

To several Colledges in *Cambridge* he gave liberal Sums of Money, to *Clare-Hall* Fifty Pounds, to *St. John's* Fifty Pounds, to *Trinity* Colledge he added a peculiar Building call'd *Bishop's Hostel*, which cost him 1200 *l.* and appointed, that with the yearly Rents of those Chambers, Books should be bought into the Colledge Library; and to the University Library he bequeath'd by Will all his own Books, which cost him about 1500 *l.*

^u Hist. Vitæ p. 80.

^v Apol. 1. adv. Ruff.

^w Dall. de usu patr.

It was his Judgment that a Bishop was bound by antient *Canons* to dispend his Episcopal Revenues in Acts of Charity, and therefore no Year passed without some eminent Actions of that Kind, which were never written in any Book upon Earth, the more certain that they are in Heaven. To the several Prisons in *London* he sent oftentimes good Relief by a Friend, whom he ever straitly charged to conceal from whence it came. When the Plague was in *London* he collected from his poor Diocese 351 *l.* by *November Anno 65.* for the City in that woful Time, besides what he sent particularly and bountifully to his old Parish of *Holbourn* from himself: And all this he did without being burthensome to his *Clergy*, ever giving them quick Dispatch when they repaired to him for Institution, and gave in Charge to dismiss them with very small Fees: Whenever he gave any of them Preferment, he was as clear from *Simony* as from Witchcraft, which he detested above all Sins, and ever accounted it among the fatal Prognosticks of a dying Church. When *Jason* outbid *Onias*, and *Menelaus* outbid *Jason* 300 Talents, it is set down as a prodigious Token of the Destruction of *Jerusalem*, and joyn'd with the fiery Horsemen that appeared in the next Chapter ^x to the same affrighting Purpose. Truth is, in his poor Church he had but few Preferments to give, otherwise he would say, he would never suffer good Scholars to sit close in their Studies unpreferred, while others who less deserved sharkt them away. To give the best Preferments to the worst Men, was in his Opinion, to set the Goats on the right hand and the Sheep on the left, which would certainly hasten the Divine Judgment, which would decree Righteousness. I will only add further upon this Head, that wherever any Object commendable and deserving was represented to him, there needed not much speaking, his Charity was *Distillatio Favi*, like the Dropping of an Honeycomb, you need not press it, it would of itself, without straining: But for such as were *Validi mendicantes*, Vagabonds and sturdy Beggars, who had both Health and Limbs, and yet sought to eat their Bread by the Sweat of others, our Bishop never would encourage them; for by long Acquaintance with Judges, he had heard they were generally Atheists, Libertines living in promiscuous Lust, Pilferers, evil Servants to God, unprofitable to the King and Commonwealth, dishonourers of the Christian Name, and therefore sometimes was of the Mind to go from the Church to the Quarter-Sessions, and complain there that God's heavy Judgments would fall upon that Kingdom were these were permitted.

There never was a greater Enemy to Idleness than this diligent and painful Bishop, who would seldom spare an Afternoon; but nothing could divert him from his Morning Study to his last, and say, he was then like a *Frenchman*, *primo impetu acerrimus*, best in a Morning, and that *Aurora* was the Mother of Honey-dews and Pearls, which dropt from Scholars Pens upon their Papers, and ever reckoned that he had great Advantages of some great Divines, Dr. *Holdsworth* and *Jeffries*, his dear Friends, whom for their late Watchings he called *Noctuae Londinenses*. But by a constant Study, he had searcht into all Kinds of Learning; he had been a great Enquirer into the Knowledge of Nature, and made many peculiar Observations of very many Creatures, especially *Bees*, *Spiders*, *Snails*, and of all Sorts of Husbandry, and would often merrily say, since Husbandry was turned over to *Swains* and mean Persons, the Earth disdain'd to give so luxuriant a Crop, as when it was turned up *laureato vomere & triumphali aratro*, y by a laureat Plowman, and one that had triumph'd in the *Capitol*, and that it was much easier to be great and rich, than wise and learned; and if it were not below his Profession, he would undertake to grow Rich by *Hops*, having strange Skill in the Weather, and in the Nature of the *Plant*, so that he had an extraordinary Foresight when they were likely to take or not: As *Aristotle* ^z reports of *Thales* the Wiseman, that one Year he bought up all the Oil beforehand, when he foresaw the Scarcity of the next; but the Bishop intended nothing but Philosophy, and therein the Contemplation of the Creator of all Things; asserting, that the least Creature beneath us was worthy the Contemplation of our whole Life, and yet would not be thoroughly understood, and that *David* worthily made a Choir of all Creatures to praise God from the greatest Angel in the Host of Heaven to the smallest Flake of Snow.

He was of bodily Stature small and slender, in all Parts clean and well shapen, of a very serene and comely Countenance, vivid Eyes, with a rare Alacrity and Suavity of Aspect, representing the inward Candour and Serenity of his Mind: The Temper of his Body was rather delicate than strong, yet through Temperance and Custom, grown patient of long Sitting and hard Study: His Voice was ever wonderful sweet and clear, so that Dr. *Collins* would say, *he had the finest Bell in the University*, and in one of his Spee-

^x 2 Mac. Chap. 4. 5.

y Pliny.

z Arist. pol. l. 7. Diog. Laert. in Vita.

ches term'd him *ἡμέτερον τέλει*, i. e. *Canora Cicada*: a His Behaviour was most gentle and civil, no Courtier carried a better Mien, nor better understood the Art of Behaviour, which though fortuitous and contingent to him, yet much became him in all Company. His Apparel was ever plain, not morose or careless, but would never endure to be costly upon himself, either in Habit or Diet.

When he was young, he had a most lively and acute Wit, which rendred him acceptable to all Companies, but ever temper'd with Wisdom and Learning, that rendred him more acceptable to the Best; and with it he had a prodigious and immortal Memory; whereby he ever bore about him a constant Chronicle of all Occurrences, that he was able to give a present Account of whatsoever he had at any Time read, heard, or seen; even all remarkable Alterations and Changes of Weather that had been in his Time, were as present to his Memory, as if he had seen them written in the Air before his Eyes; yet all these no Man valued less than he in Comparison of his higher Accomplishments. He abounded not barely with great Learning, acute Wit, excellent Judgment and Memory, but with an incomparable Integrity, Prudence, Justice, Piety, Charity, Constancy to God and to his Friend in Adversity, and in his Friendship was most industrious and painful to fulfil it with good Offices, and withal so ready and able upon all Occasions to give good Counsel, that he to whomsoever God gave that Favour of his Lordship had a Blessing scarce valuable.

Yet notwithstanding all these Endowments, King *Solomon's* Words are true in Regard of the Body, *There is one Event to the Righteous, and to the Wicked, b and Wisemen must also die as well as the Ignorant and Foolish; c* and the Time was now come that this wise good Bishop must die. He had finished both Church and Choir, which he beautified with most comely Stalls of exquisite Workmanship, and had likewise set up an excellent Organ, the whole Appartments about it, Pipes, Gilding, Wainscot-Case, &c. cost above six hundred Pounds, being a great Lover of Church-Musick, and would much bewail the Peoples Ignorance and Fierceness, who loved Guns more than *Organs*; or else their Lasciviousness, that would pull them out of Churches, and set them up in Taverns, and chuse rather to sing in *Babylon* than in *Zion*. And the last of his Lordship's Cares for that Church was for the Bells; he had contracted with able Founders for six Bells fitting for a Cathedral, which his Executor set up, though three only were cast before his Death, and only one (*viz.*) the Tenor hanged up, which had not been hung so soon, but that his Lordship called upon the Workmen to do it. The first Time it was rung, his Lordship was very weak, yet he went out of his own Bedchamber into the next Room to hear it, and seem'd very well pleased with the Sound, and blessed God that had favour'd him with Life to hear it, but withal concluded, it would be his own passing Bell, and so retired to his Chamber, and never came out till he was carried to his Grave.

He had done his Work, and he must depart to the Church triumphant. He often said by a kind of Prefage many Years before his Death, that some odd *October* would part us; he felt his Body more weak at that autumnal Season than any other, and could not have held out so long, but that he was forced to fly to Physick and Diet to corroborate, or rather keep him from sinking every Spring and Fall. Accordingly he sickned upon St. *Luke's* Day *October* 18, and died upon St. *Simon* and *Jude's* Day following, d aged 78 Years, the just Time of *Athanasius* and St. *Hierom* of old, according to *Baronius*.

Within a Fortnight before his Death, he remitted nothing of his former Studies; when he was first taken Sick, he did not conceive it to be mortal, and therefore sent the Week before he died to a Friend in *London* to send him down the new Books from Abroad or at Home: But being ever upon his Watch-Tower, when he perceived God beckoned him to come away, then he laid aside his Books, and all Communion or Thoughts concerning any temporal Matter; his Heart was fixed, and not to be removed from the great Object of eternal Life. He would say to his Visitants, he was a decaying old Man, and desire them to avoid the Room; where in Confession of his Sins he was ever most humble, in godly Sorrow most contrite, in Prayer most assiduous, in Faith most stedfast, in suffering his Sicknes most patient, in desiring to be uncloath'd of the Body most joyful and content: He shewed no Fear of Death; but rather rejoiced that the Day of the Lord was come; which he had so often desired; and soon after departed with as gentle a Transmigration to Happiness, as I think was ever heard of.

His Funerals being performed by the Reverend and learned Dr. *Scattergood*, he was interred in his Cathedral Church, under a fair Tomb, erected by the Piety of the most accomplished Sir *Andrew Hacket*, his eldest Son and Heir, both of his Estate and Virtues.

a *Hesiod* in *Scut. Herc.* & in *diebus*.b *Ecc.* ix. 2.c *Psa.* xlix. 10.

d Anno 1670.

He was attended thither by Multitudes of the loyal Gentry, and sorrowful Clergy of his Diocese, all desirous to pay the utmost Dues and Rights they were able to his Memory, thinking no Flowers too sweet for his Herse, and no Box of Ointment too costly for his Burial, all admiring his past Diligence, sage Government, admirable Ministrations, and bewailing the great and universal Loss by his Death.

*The CHARACTER of Sir JOHN BUCKWORTH,
by the Rev^d JOHN SCOTT, D. D. Rector of St. Peter's
le Poor, London. **



HIS excellent Person Sir *John Buckworth*, was as eminently known, as ever any Merchant that trod the Exchange of *London*. And indeed, considering the great Share he had of intellectual Endowments, he was a Gentleman that seemed to have been mark'd out by Providence, to make a considerable Figure among Men. For first, Nature had enrich'd him with a clear bright Mind, with a quick Apprehension, a prompt Memory, a steady and a piercing Judgment, together with a natural Presence of Mind, and Fluency and Readiness of Speech, which enabled him upon all Occasions, easily to express his own Conceptions of Things, in very clear and apt Language. All which natural Endowments, he had vastly improved and cultivated, by a long and curious Observation and Experience. For as Nature had fitted him for an active Life, so Providence soon introduced him upon the Stage of Action. For as he was born a Gentleman, so he was educated a Merchant; which perhaps is one of the most advantageous Academies in the World, to instruct the Mind in the Knowledge of Men, and the Management of humane Affairs. His Education furnished him with a fair Opportunity of seeing the World, as well Abroad, as at Home; and of prying into the Intrigues of Commerce, and into the Manners and Interests of Men; whence he drew so many wise and useful Observations, as rendred him a Prince among Merchants, and an Oracle of Trade; insomuch, that he was thought worthy to be chosen Deputy-Governor of that wise and great Company of the *Turky* Merchants; and was perhaps as much consulted by his Superiors, about the Interest of the *English* Trade, and the Mysteries of Commerce, as any one Merchant of this City or Nation. Thus for his Intellectuals.

As for his Morals, I believe that all that knew him, will allow him this CHARACTER, That he was a Gentleman of great Integrity and Fidelity to his Trust, of exact Justice and Righteousness in his Commerce and Dealings: That he was a studious and successful Peacemaker: And great Part of his Time, before he was called up by his Prince, into a more busy and active Station, being spent in arbitrating Differences between Man and Man: In which he was so expert, so impartial and prosperous; that I am apt to think, he cemented as many broken Friendships, reconciled as many Quarrels, and adjusted as many Differences (which otherwise might have flamed out into destructive Breaches) as most of those blessed Peacemakers that are gone before him.

Consider him in his respective Relations, and there all that knew him, I am sure, will allow him to have been a *faithful, a loyal and useful Subject to his Prince, a kind and obliging Husband to his Lady, a tender and a wise Father to his Children, a prudent, careful and benevolent Master to his Servants*; and, in a Word, *a wise Counsellor, a faithful Friend, and a just and diligent Correspondent*.

As for his Religion, he was a hearty Protestant of the Church of England, which upon mature Judgment, and upon thorow Information, he preferred for the Loyalty of its Principles, the Simplicity of its Doctrines, and the primitive Purity of its Worship and Discipline, before all the Churches in the World; and what his Judgment was of our Church, he visibly express'd by his constant Attendance upon the publick Offices of our Religion upon the *Lord's-Day*, from which he never absented, but when he was either detained by Sickness, or some very urgent and unavoidable Occasion; and in which he always demeaned him with all the profound Reverence and Devotion that outwardly expresses a Mind inspired with a pious Sense of its Duty, and of the awful Presence of the great Majesty of Heaven.

* From the Sermon preached at St. Peter's le Poor, December 29, 1687; and printed at London 1688, in Quarto.

Thus he lived, and as for his Death, though it was accompanied with all the Circumstances that could render a Man fond of Life; though he had a plentiful Estate, a loving and beloved Wife, dutiful and hopeful Children, and these all of them happily disposed of and settled in the World to his own Heart's Content: To leave all which at once, seems a very hard Chapter to a Mind not well resolv'd; yet all these together had no such Effect upon him. Indeed not long before his Death, though then in perfect Health, he seemed to have an Aboding of his approaching Fate; for having to his Heart's Desire, disposed of his only Son in Marriage (who was the last of his Children undisposed) he hath been often heard to say, *That now he thanked God, his Business in this World was finished, and that it was high Time for him to think of his Departure into the other: And when soon after he was seized with his last Sickness, he bore it with an invincible Courage and Constancy*; and though the last Part of it was extremely painful to him, he underwent it without Complaint or Murmuring, with a Mind that seemed entirely resigned to the sovereign Disposer of all Events: And when he perceived the Approaches of Death, and found that he was going off this Stage of Mortals, he never shew'd the least Sign of Regret or Reluctancy, but took a solemn Leave of his Friends; and which was much harder, of his dearest Relatives, who stood lamenting and weeping about him; and this with a Mind very serious indeed, but in all Appearance very calm and composed. And finally he gave up the Ghost like a brave Man and a good Christian, with a firm and undaunted Mind, and as one that had placed his main Hope on the other Side the Grave, and did expect to exchange an uneasy mortal Life, for an immortal One of Pleasure. And therefore though I make no Doubt after all, *but that as a Man, he had his Faults (and he that hath none let him cast the first Stone) yet I am sure he had his Virtues, and those very eminent ones too*: And therefore it will highly become us who survive, in Charity to cast a Veil over the one, and in Piety imitate and transcribe the other.

*The CHARACTER of the Rt Hon^{ble} the LADY CUTTS, by FRANCIS ATTERBURY, Chaplain in Ordinary to His Majesty, and afterwards Lord Bishop of Rochester.**



ALL that I have to do on this Occasion, is, to fall in with your pious Grief already rais'd, and to bear a Part in it, by dwelling together with you a while on the CHARACTER of that *incomparable Lady*, whose Death we lament; by uniting, as well as I am able, the scatter'd Parts of it, and recalling to your Thoughts at once the several Excellencies and Perfections of which it was compos'd: Which made her belov'd and reverenc'd by you while Living, and will make her Memory ever dear and desirable to you, now she is Dead; and which rais'd her above the greatest Part of her Sex, much more than any outward Marks of Rank and Distinction.

'Tis now, after her Decease, a fit Time to speak of her in those Terms of Respect which she deserv'd: For in her Life-time she would not bear it, and took Pains to avoid it; hiding as many of her Virtues as she could from publick Observation, and so behaving herself in the Practise of those she could not hide, as shew'd she had no Mind to be told 'em: Discountenancing, as far as lay in her Power, that odious and designing Flattery, which Custom has now made a kind of Debt from Persons of one Sex to those of the other, and almost a necessary Part of good Breeding.

But the Dead may be prais'd with Decency, tho' the Living hardly can; especially such of the Dead, as have not probably a greater Indifference and Unconcern for what

* From the Sermon preached in 1698, in *Quarto*; with a Dedication to the Right Honourable *John Lord Cutts*, Baron of *Gowran*, &c. from whence the following Paragraph is extracted.

"Your Lordship has chosen to express some Part of your Grief this Way, by giving the World an Opportunity of grieving with you; which it will certainly do, wherever my *Lady Cutts's CHARACTER* is truly known; and I have endeavour'd to make it known in the following Pages, with all the *Sincerity* that becomes my *Profession*: A Quality, which I must own to your Lordship, I would not forfeit upon any Account; no, not tho' I were sure of doing the greatest Good by it. Some Part of what is there written I *know*, and the rest I do in my Conscience *believe, to be true, &c.*"

Your Lordship's most Obedient and most humble Servant,

FRANCIS ATTERBURY.

we say to their Advantage now they are Dead, than they had heretofore while they were Living.

There is a publick Homage due to Desert, if we take a proper Season of paying it; and the Ministers of the Gospel, who are entrusted with so many Methods of promoting Piety in the World, are entrusted with This also among the rest, the *giving Honour where Honour is due*; and the provoking the Imitation of Men, by setting before 'em shining Patterns of Virtue, as well as the inculcating good Rules and Precepts of Life: 'Tis their immediate and particular Employment to praise God; and it does, no doubt, in some Measure also belong to 'em, to praise those that are like him.

And now how shall I enter upon this fruitful Argument? What Particular of her comprehensive CHARACTER shall I first choose to insist on? Let us determine ourselves to begin there, where she always began, at her Devotions. In these she was very punctual and regular: Morning and Evening came not up more constantly in their Course, than her stated Hours of private Prayer; which she observ'd not formally, as a Task, but return'd to 'em always with Desire, Delight, and Eagerness. She would on no Occasion dispense with herself from paying this Duty; no Business, no Accident could divert her from it: She esteem'd it her great Honour and Happiness, to attend upon God; and she resolv'd to find Leisure for that, for whatever else she might want it.

How she behav'd herself in these secret Transactions between God and her own Soul, is known to him alone whom she worshipp'd: But if we may guess at her Privacies, by what we saw of her in Publick, we may be *sure she was all Humility, Devotion, and Fervency*; for so she remarkably was always, during the Time of divine Service. Her Behaviour was then the most devout and solemn, and yet the most decent, and natural, and unaffected that could be; there was nothing in it either negligent and loose, or extravagant and strain'd: But all was full of Attention and Composedness; it was throughout such as declar'd itself not to be the Work of the Passions, but to flow from the Understanding, and from a thorough Knowledge of the true Grounds and Principles of that her reasonable Service.

This Knowledge she attain'd by early Instructions, by much Reading, and Meditation (to which she appear'd from her Infancy to be very particularly addicted) and, give me Leave to add, by a very diligent and exact Attendance on the Lessons of Piety which were utter'd from the Pulpit; which no one practis'd better, because no one delighted in, listen'd to, or consider'd more. For at these Performances she was *all Attention, all Ear*; *she kept her Heart fix'd and bent to its holy Work, by keeping her Eye from wandering*.

It was her Misfortune indeed, *that the Exemplariness of her Behaviour call'd off the Eyes of several to observe it*; but more her and their Misfortune, *that when they had seen it, and satisfied their Curiosity, they did not go on also to imitate it*. She often expressed her Dissatisfaction at that Indecency of Carriage which universally prevails in our Churches; and wonder'd that they should be most Careless of their Behaviour towards God, who are most scrupulously nice in exacting and paying all the little Decencies that are in Use among Men.

When the Bread of Life was distributed, she was sure to be there, a devout and never-failing Communicant; and *the Strictness of her Attention, and the Reverence of her Behaviour, were, if it were possible, rais'd and improv'd on those Occasions*: The lively Image of a crucify'd Saviour, then exhibited, could not but make very moving Impressions on a Mind of so much pious Warmth and Tendernefs.

Books she took Pleasure in, and made good Use of; chiefly Books of Divinity, and Devotion; which she studied and relish'd above all others. History too had very often a Share in her Reflections; and sometimes she look'd into Pieces of pure Diversion and Amusement; whenever she found 'em written in such a Way, as to be innocent as well as entertaining. I need not tell you, to how narrow a Choice she was, by this Means, confin'd.

But of all Books, the Book of God was that, in which she was most delighted and employ'd; and which was never, for any considerable Time, out of her Hands. No doubt she knew and felt the great Use and sweet Influence of it in calming her Mind, and regulating her Desires, and lifting up her Thoughts towards Heaven; in feeding and fanning that holy Flame, which the Love of God had kindled in her Heart, and which she took Care, by this Means, to keep perpetually burning.

When she met with any Thing in her Reading, there or elsewhere, which would be of remarkable Use to her in the Conduct of her Life and Affairs, she trusted not her Memory with it, not even that excellent Memory, which she safely trusted with every Thing besides; but immediately committed it to Writing. *Many Observations of this kind*

kind she has left, drawn from good Authors, but chiefly from those sacred Pages; and in collecting which, whether her Judgment or her Piety had the largest Share, it is not easy to say.

The Passages of holy Writ which she took Notice of were indeed commonly such as related either to the Concerns of her spiritual Estate, or to Matters of Prudence: But it appears also, that she spent some Time in meditating on those Places where the sublimest Points of Christian Doctrine are contain'd, and in possessing herself with a deep Sense of the wonderful Love of God towards us, manifested in the mysterious Work of our Redemption: For she had something more than what in the Language of this loose Age is call'd, a *Lady's Religion*. She endeavour'd to understand the great Articles of our holy Faith, as well as to practise the good Rules of it; and she sensibly found, that the best Way to excite herself to the Practise of the one, was to endeavour to understand the other.

And this Book of God she was more particularly conversant in, on God's Day; a Day ever sacred to her, and which therefore wore always in her Family a Face of Devotion suitable to the Dignity of it. It was truly a Day of Rest to all under her Roof: Her Servants were then dismiss'd from a good Part of their Attendance upon her, that they might be at Liberty to attend on their great Lord and Master, whom both she and they were equally bound to obey. There was such a Silence and Solemnity at that Time observ'd by all about her, as might have become the *House of Mourning*, and yet so much Ease and Serenity visible in their Looks (at least in her Looks there was) as shew'd, that they who were in the *House of Feasting*, were not better satisfied. Thus did she prepare and dispose herself for the Enjoyment of that perfect Rest, the Celebration of that endless Sabbath, which she is now enter'd upon; thus did she practise beforehand upon Earth the Duties, the Devotions, the Customs, and Manners of Heaven.

To secure her Proficiency in Virtue, she kept an exact Journal of her Life, in which was contain'd the History of all her Spiritual Affairs, and of the several Turns that happen'd in her Soul: *A true naked History!* And yet (which seldom happens in true ones) such an one, where the Person written of is not charg'd with many Blemishes and Failings. *Alas for us, that the Thread of it was no longer continu'd!*

In this Glass she every Day dress'd her Mind, to this faithful Monitor she repair'd for Advice and Direction, compar'd the past with the present, judg'd of what would be by what had been, observ'd nicely the several successive Degrees of Holiness she got, and of humane Infirmary she shook off; and trac'd every single Step she took onward in her Way towards Heaven.

One would have imagin'd, that so much Exactness and Severity in private should have affected a little her publick Actions and Discourses, and have slid insensibly into her Carriage; and yet nothing could be more free, simple, and natural. She had the Reality, without the Outside and Shew of Strictness: All her Rules, all her Performances fate so well and gracefully upon her, that they appear'd to be as much her Pleasure as her Duty: she was, in the midst of 'em, perfectly easy to herself, and a Delight to all that were round her: Ever chearful in her Behaviour, but withal too ever calm and even; her Satisfaction ran deep, and, *like the deepest Streams, made but little Noise in the running.*

However, chearful and agreeable as she was, yet she never carried her good Humour so far, as to smile at a prophane, an ill-natur'd, or an unmannerly Jest: On the contrary, in her highest Mirth, it made her remarkably grave and serious. She had an extraordinary Nicety of Temper, as to all the least Approaches that Way, and shew'd a very quick and sensible Concern at any Thing, which she thought it did not become either her to hear, or others to say.

True Piety, which in great Measure consists in an Humility and Submission of Mind towards God, is attended always with Humility and Goodness also towards his Creatures: And so it was in this excellent Lady. Never was there a more deep, and unfeign'd, and artless Lowliness of Mind seen in her Rank and Station: As far as she was plac'd above the most of the World, yet she convers'd as it were upon the Level with all of 'em, and yet when she stoop'd the lowest towards them, she took Care even at that Time to preserve the Respect that was due to her from them. She had so much true Merit, that she was not afraid of being look'd into, and therefore durst be familiar: And the worst Effect of that Familiarity was, that she was better known by it, and by Consequence more lov'd and valu'd. Not only no one of her Inferiors ever came uneasy from her (as has been said of some great Ones) but so assur'd were all beforehand of her Sweetness of Temper, and obliging Reception, that no one ever went uneasy to her: When she open'd her Lips, gracious Words always proceeded from thence, and in her Tongue was the Law of Kindness. Her Reservedness and Love of Privacy might possibly be misinterpreted sometimes,
for

for an Overvalue of herself, by those who did not know her; but the least Degree of Acquaintance made all those Suspicions vanish. For tho' her Perfections both of Body and Mind were very extraordinary, yet she was the only Person in the World that seem'd, without any Endeavour to seem, insensible of 'em. She was, 'tis true, in as much Danger of being Vain, as great Beauty, and a good natural Wit could make her: But she had such an Over-balance of Discretion, that she was never in Pain to have the one seen, or the other heard. Indeed this was particular to her, and a very distinguishing Part of her CHARACTER, that she never studied Appearances, nor made any Advances towards the Opinion of the World; being contented to *be* whatever was good or deserving, without endeavouring in the least to be *thought* so: And this, not out of any affected Disregard to publick Esteem; but meerly from a Modesty and Easiness of Nature, which made her give Way to others, who were more willing to be observ'd. And yet she had also her Hours of Openness and Freedom, when her Soul eas'd itself to Familiars and Friends; and then *out of the good Treasure of her Heart*, what *good Things* did she *bring forth*? Her Mouth was at such Times, in the Comparison of Solomon, a *Well of Life*, which ever sent forth such pure and sweet Streams, as pleas'd the Senses, and refresh'd the Hearts, of all that drank at 'em. So that a Doubt it is, which was most to be admir'd in her, what she did, or what she did not say. It was wonderful that one, who, when she pleas'd, could discourse so fitly and so freely, should yet choose to be silent on so many Occasions; it was as wonderful, that she, who was so often silent, should, whenever she spake, charm all that heard her.

We may be sure, that she, who had such a Command over her Tongue, kept no less strict and watchful a Guard upon her Passions; those especially of the rough and troublesome Kind, with which she was scarce ever seen to be disquieted. She knew not what the Disorders of Anger were, even on Occasions that might seem to justify, and to require it: As much as she hated Vice, she chose rather to look it out of Countenance, than to be severe against it; and to win the bad over to the Side of Virtue by her Example, than by her Rebukes.

Her sweet Deportment toward those who had the Happiness to be with her, could be outdone by nothing but her Tenderness in Relation to the Absent; whom she was sure to think and speak as well of as was possible: And when their CHARACTER was plainly such, as could have no good Colours put upon it, yet she would shew her Dislike of it no otherwise than by saying nothing of 'em. Neither her Good-nature, nor her Religion, her Civility, nor her Prudence, would suffer her to censure any one: She thought she had enough to do at Home, in that Way, without looking much Abroad; and therefore turn'd the Edge of all her Reflections upon herself. Indeed she spar'd others as much as if she had been afraid of 'em, and herself as little, as if she had had many Faults that wanted mending: And yet, 'twas because she knew no great Harm of herself, that she could scarce be brought to suspect any in others.

Her Conversation might, for this Reason, seem to want somewhat of that Salt and Smartness, which the ill-natur'd Part of the World are so fond of; a Want, that she could easily have supply'd, would her Principles have given her Leave: But her settled Opinion was, *that the good Name of any one was too nice and serious a Thing to be play'd with; and that it was a foolish Kind of Mirth, which, in order to divert some, hurt others.* She could never bring herself to think, that the only Thing which gave Life and Spirit to Discourse, was, to have some-body's Faults the Subject of it; or, that the Pleasure of a Visit lay, in giving up the Company to one-another's Sport and Malice, by Turns. And if these are the chief Marks of Wit and Good-breeding, it must be confess'd that she had neither.

With all this Goodness, Gentleness, and Meekness of Nature, she had at the same Time a Degree of Spirit and Firmness, unusual in her Sex; and was particularly observ'd to have a wonderful Presence of Mind in any Accident of Danger: To shew, *that Innocence and Courage are nearly ally'd, and that even in the softest Tempers, where the one of these is in Perfection, there will and must be a good Degree of the other.*

Shall I say any Thing of that innate Modesty of Temper, and Spotless Purity of Heart, which shone throughout her whole Life and Conversation? A Quality, so strictly requir'd of her Sex, and so generally, I hope, enjoy'd by it, that it may be thought, not so properly commendable in any of 'em to have it, as infamous to want it. However, in the most common and ordinary Graces, there are uncommon Heighths and Degrees; and it was the particular Happiness of this *wondrous good Lady*, remarkably to excel in every Virtue that belong'd to her; even in those which almost every body excels.

Shall I say, that from this Love of Purity it was, that she banish'd herself from those publick Diversions of the Town, which it was scarce possible to be present at, without hearing something that wounded chaste Ears; and for which she thought no amends could be made to Virtue, by all the Wit and Humour that might go along with it? These good Qualities, she knew, serv'd only to recommend the Poison, and make it palatable; and thought it therefore a Piece of Service to other People (who might perhaps be influenc'd by her Example) to stand off; tho' she herself were secur'd from the Infection. This questionless was one Reason of her allowing herself in those dangerous Entertainments so sparingly; but it was but one of many: She had really neither Relish, nor Leisure for 'em; nor for a thousand other Things, which the World miscalls Pleasures. Not that she wanted naturally a Taste for any Thing of this kind, for her Apprehension was fine, and her Wit very good, and very ready at Command, whenever she pleas'd to exercise it; but she had turn'd her Thoughts so much on Things of Use and Importance, that Matters of meer Pleasure grew flat and indifferent to her: She was so taken up with the Care of improving her Understanding, and bettering her Life, in the Discharge of the Offices necessary to her Rank, in the Duties of her Closet, and the Concerns of her Family, that she found, at the Foot of the Account, but little Time, and less Mind, to give in to those vain Amusements.

She did not think it (as, I fear, it is too often thought) the peculiar Happiness and Privilege of the Great, to have nothing to do; but took Care to fill every vacant Minute of her Life with some useful or innocent Employment. Indeed none were vacant: For the several Hours of the Day had their peculiar Business allotted to them (whether it were Conversation, or Work, Reading, or domestick Affairs) each of which came up orderly in its Turn; and was, as the Wiseman speaks (to be sure under her Management it was) *beautiful in its Season*.

And this Regularity of hers was free and natural, without Formality or Constraint; it was neither troublesome to her, nor to those that were with her: When therefore any Accident interven'd, it was left off with as much Ease as it was practis'd: For amongst all her discretionary Rules, the chief was, to seem to have none; and to make Matters of Form give way always to Circumstances and Occasions.

She wrought with her own Hands often, when she could more profitably and pleasantly have employ'd her Time, in Meditation, or Books; but she was willing to set an Example to those, who could not; and she took Care therefore, that that Example should be well follow'd by all that were about her, and whom she had any immediate Influence over: For she knew very well, that the Description of a good Wife and a perfect Woman in the *Proverbs* (a Description which she much delighted in, and often read) was chiefly taken up in commending that Diligence by which *she looketh well to the Ways of her Household, and eateth not the Bread of Idleness*: And she knew also, that she, whose Words these are said to be, was no less a Woman, than the Mother of King *Lemuel*.

Diligence, and Frugality are Sisters: And she therefore, we may be sure, who was so well acquainted with the one, was no stranger to the other. She was strictly careful of her Expences; and yet knew how to be generous and to abound, when the Occasion requir'd it. But of all Ways of good Management, she lik'd that the worst which shuts our Hands to the Poor; to whom she was ever very compassionate and charitable. To the other Delights, with which an high Fortune furnish'd her, she was insensible almost; but on this Account she valu'd it, that it gave her an Opportunity of pursuing the several Pleasures of Beneficence, and of Tasting all the Sweets of Well-doing.

In the Exercise of this, and of all other Virtues, she was wonderfully Secret; endeavouring to rise up, as near as she could, to the Rule of *not letting her Right-hand know what her Left-hand did*. And this Secrecy of hers she manag'd so well, that some of the most remarkable Instances of her Goodness were not known, till after her Death; no, not by him who was Partaker of all her Joys and Sorrows.

Retirement and Privacy she always lov'd, and therefore chose it, when, after the Death of a near Relation (an excellent Person, a under whose Care she had been bred) she was at Liberty to have liv'd otherwise. From that Time to her Marriage, which was more than three Years, she hid herself in the Country; having an early and settled Aversion to the Noise and Inconveniencies of a Town-life; and too little an Opinion of herself, to think, that it was so much the Interest of Virtue and Religion, as it really was, to have her known and distinguish'd.

When afterwards she went to Court (as it was necessary for her sometimes to do) she did it with an Air, which plainly shew'd, that she went to pay her Duty there, and not to delight herself in the Pomp and Glitter of that Place.

Soon after her Marriage, she declar'd to several Friends her Thoughts, that every Woman, especially Women of Quality, ought to do as much Good as they could in the World; and that the shortest, and surest Way of doing this, was, to endeavour by all Means to be as good a Christian, and as good a Wife, and as good a Friend, as was possible. She endeavour'd, and she effected it; for she fill'd all CHARACTERS that she fell into, and rose up well nigh to all the Obligations that she lay under.

And yet all this Goodness, and all this Excellence was bounded within the Compass of eighteen Years, and as many Days: For no longer was she allow'd to live among us. She was snatch'd out of the World as soon almost as she had made her Appearance in it; like a Jewel of high Price, just shewn a little, and then put up again; and we were depriv'd of her by that Time we had learnt to value her. But,

Short as her Life was, she had Time enough in it to adorn the several States of Virginitie and Marriage; and to experience the Sadness of a kind of Widowhood too: For such she accounted it, when her Lord was long absent from her; mourn'd as much, and refus'd as much to be comforted, till his Return.

As her Life was short, so her Death was sudden; she was call'd away in Haste, and without any Warning. One Day she droop'd, and the next she dy'd; nor was there many Hours distance between her being very easy in this World, and very happy in another.

However, tho' she was seiz'd thus suddenly by Death, yet was she not surpriz'd; for she was ever in Preparation for it; *her Loins girt* (as the Scripture speaks) *and her Lamp ready trimm'd, and burning.* The Moment almost that she was taken ill, she was just risen from her Knees, and had made an End of her Morning Devotions. And to such an one a sudden Death could be no Misfortune.

In Truth, she could not be call'd away more hastily, than she was willing to go. She had been us'd so much to have *her Conversation in Heaven*, and her Soul had been so often upon the Wing thither, that it readily left its earthly Station upon the least beckn from Above; and took the very first Opportunity of quitting her Body, without lingring, or expecting a second Summons. She stay'd no longer after she was call'd, than to assure her Lord of her entire Resignation to the Divine Will; and of her having no Manner of Uneasiness upon her Mind; and to take her Leave of him, with all the Expressions of Tenderness. When this was over, she had nothing more to do with her Senses, and therefore sunk immediately under her Illness, and, after a short unquiet Slumber, slept in Peace.

*Some MEMORIALS of the LIFE, WRITINGS, and CHARACTER of the Rev'd Mr. RICHARD HOOKER, from Mr. ISAAC WALTON, and Others. **



RICHARD Hooker, Master of the Temple, born whether at Exeter, or Heavytree near adjoining, is yet a Question: His Birth happened about the Year of our Saviour's Incarnation 1553; whose Parents were not so remarkable for their Riches, as Virtue, though some of his Ancestors had place in the highest Seat of Authority in that antient and honourable City; Robert Hooker his Grandfather was Mayor thereof, 1529; and John Hooker his Great-Grandfather, 1490.

He being put to School, there was observed in him, even in his tender Years, such a Propensity to Learning, mix'd with Meekness and Modesty of Conversation, that his Schoolmaster perswaded his Parents (who intended him for an Apprentice) to continue him at his Book; and for their better Encouragement, the good Man told them (pity it is his Name should be buried in Oblivion) *That he would double his Diligence in instructing him, and would neither expect nor receive any other Reward, than the Content of so hopeful and happy an Employment.* All Parties were so pleased with this Proposal, that it was resolved so it should be.

* Viz. Wood's *Athenae Oxonienses*, Isaac's *Memorials of Exon*, &c.

The Youth's Pregnancy, and the good Master's Diligence, thus concurring, it was not long ere he was ripe for the University: Whereupon, his Schoolmaster was very solicitous with his Uncle *John Hooker*, then Chamberlain of the City of *Exeter*, to take this his Nephew into his Care, and maintain him for one Year at *Oxford*; withal assuring him, that his Charge would not continue long, for that the Lad's Learning and Manners were both so remarkable, that they must of Necessity be taken Notice of, and speedily procure him some more able Patron. His Uncle, moved with the affectionate Rhetorick of this good Schoolmaster, promised that he would take him into his Care; and he did so accordingly, for having contracted a Friendship (upon his coming down Commissioner into those Western Parts) with the famous Bishop *Jewel*, he so effectually recommended his Nephew to that pious and learned Prelate, that he appointed the Boy and his Schoolmaster to attend him at *Salisbury* the *Easter* following; and so they did: Where, after some Questions and Observations of the Boy's Learning and Gravity, the Bishop gave the Schoolmaster a Reward, and promised to take Care of the Youth's Preferment; which was also performed.

Hereupon, about the fifteenth Year of his Age, and the Year of our Lord 1567, he was (by the Bishop) appointed to remove to *Oxford*, and there to attend Dr. *Cole*, then President of *Corpus Christi* College; who presently provided him an excellent Tutor, our famous and learned Countryman Dr. *John Rainolds*, and a Clerk's Place in that College: Which tho' it were not a full Maintenance, yet with the Contribution of his Uncle, and the continued Pension of his Patron the good Bishop, gave him a comfortable Subsistence. In this Condition he continued unto the eighteenth Year of his Age; still encreasing in Learning and Prudence, and so much in Humility and Piety, that he seemed, like *John Baptist*, to be sanctified from his Mother's Womb.

About this Time of his Age he fell into a dangerous Sickness, which lasted two Months, all which Time, his Mother having Notice of it, did in her hourly Prayers as earnestly beg his Life of God, as the Mother of St. *Austin* did, *That he might become a true Christian*; and they were both heard: Which Mr. *Hooker* would often mention with much Joy, and as often pray, that he might never live to occasion any Sorrow to so good a Mother; whom he loved so dearly, that he would often say, *He would endeavour to be good as much for hers as his own Sake.*

Being recovered of this Sickness, he took a Journey from *Oxford* to *Exeter*, to satisfy and see his good Mother, accompanied with a Countryman and Companion of his own College, and both on Foot; which was then either more in Fashion, or want of Money, or their Humility, made it so. They took *Salisbury* in their Way, purposely to see the good Bishop; who made Mr. *Hooker* and his Companion dine with him at his own Table: Which he boasted of to his Mother and Friends, with no little Joy and Gratitude.

At parting, the Bishop gave him good Counsel and his Benediction; but forgot to give him Money; which when he had considered, he sent a Servant in all Haste to call him back again; to whom he said, *Richard, I sent for you back to lend you a Horse, which hath carried me many a Mile, and (I thank God) with much ease*; and presently delivered into his Hands a walking Staff, with which he professed he had travelled through many Parts of *Germany*: And he said, *Richard, I do not give, but lend you my Horse, be sure you be Honest, and bring it back to me at your Return this Way to Oxford*; and then giving him Money to discharge his Journey to *Exeter*, as likewise a Token and a Bishop's Benediction to his Mother, with his Blessing on himself, he thus dismissed him.

This we may believe was accordingly performed; but alas! The next News that follow'd *Richard* to *Oxford*, was, that his learned and charitable Patron, the Bishop of *Salisbury*, had changed this Life for a better. Now Mr. *Hooker* became a Man of Sorrow and Fear; of Sorrow, for the Loss of so dear and comfortable a Patron; and of Fear, for his future Subsistence: But Dr. *Cole* raised his Spirits, bidding him go chearfully to his Studies, assuring him he should not Want, and that he would become his Patron. And so he was, for about nine Months, and no longer; and that upon no Failure of the Doctors, but upon this following Occasion: Bishop *Jewel*, a little before his Death, being in Discourse with Dr. *Edwin Sandys*, then Bishop of *London* (afterwards Archbishop of *York*) took Occasion to speak of this *Richard Hooker*, and gave such a CHARACTER of his Learning and Manners, that though the Bishop was educated in *Cambridge*, where he had obliged and had many Friends, yet his Resolution was, that his Son *Edwin* should be sent to *Corpus Christi* College in *Oxford*, and by all Means be a Pupil to Mr. *Hooker*; though his Son *Edwin* was not then much younger in Years: For, said the Bishop, *I will have a Tutor for my Son, that shall teach him Learning by Instruction, and Virtue by Example*; and he did so, in about twelve Months after this Resolution. And doubtless, as

to these two, a better Choice could not be made; for Mr. *Hooker* was now in the nineteenth Year of his Age, had spent five in the University, and had, by a constant unwearyed Diligence, attained unto a Perfection in all the learned Languages; by the Help of which, an excellent Tutor, and his unintermitted Study, he had made the Subtilty of all the Arts easy and familiar to him: So that he did not only know more of Causes and Effects, but what he knew, he knew better than other Men. And with this Knowledge, he had a most clear Method of demonstrating what he knew, to the great Advantage of all his Pupils, which in Time were many, but especially to his two first, his dear *Edwin Sandys*, and his as dear *George Cranmer*, eldest Son of *Thomas*, Son of *Edmund Cranmer*, Archdeacon of *Canterbury*, Brother to the Archbishop and Martyr of that Name, a Gentleman of singular Hopes and Worth.

In this nineteenth Year of his Age, he was, Dec. 24, 1573, as a *Devonshire* Man, admitted one of the Foundation-Scholars of his College; and Feb. 23, 1576, his Grace was granted him for Inceptor in Arts; and the Act following, he was compleat Master; and the same Year admitted Fellow. Being now a Tutor, there was contracted betwixt the two forementioned Pupils and himself, a sacred Friendship, a Friendship made up of religious Principles, which encreased daily by a Similitude of Inclinations, to the same Recreations and Studies. In this sweet, this blessed, this spiritual Amity, they went on for many Years; until a Desire to know the Affairs, Manners, Laws, and Learning of other Nations, that they might thereby become the more Serviceable unto their own, made those two Gentleman put off their Gowns, and leave the College and their Tutor to their Studies. In which he was daily more assiduous still, enriching his quiet and capacious Soul with the useful Learning of the Philosophers, Casuists and Schoolmen; and with them the Foundation and Reason of all Laws, both sacred and civil; and with such other Learning as lay most remote from the Track of common Studies: And as he was diligent in these, so he was restless in searching the Scope and Intention of God's Spirit, revealed to Mankind in the sacred Scripture; for the Understanding of which, he seemed to be assisted by the same Spirit, with which they were written: *He that regardeth Truth in the inward Parts, making him to understand Wisdom secretly.* And the good Man would often say, *That the Scripture was not written to beget Disputations and Pride, and Opposition to Government; but Charity and Humility, Moderation and Obedience to Authority, Love and Peace to Mankind; of which Virtues no Man did ever repent himself at his Death.* Nor was this excellent Man a Stranger to the more light and airy Parts of Learning, as Musick and Poetry, all which he had digested and made useful.

In the Year 1579, the Chancellor of the University being given to understand, That the publick *Hebrew* Lecture (by Reason of a Distemper that had seized the Brain of Mr. *Kingsmil*, the then Lecturer) was not read according to the Statutes, he writ to his Vice-Chancellor and the University, *That he had heard such Commendations of the excellent Knowledge of Mr. Richard Hooker in that Tongue, that he desired he might be procured to read it:* And he did, and continued to do so till he left *Oxford*; within three Months after which his Undertaking, he was, with Dr. *Rainolds* and others, expelled the College. This Expulsion was by Dr. *John Barfoote*, Chaplain to *Ambrose* Earl of *Warwick*, and Vice-President of the College, tho' by what Authority, or for what Reason, is not mentioned; however, they were all restored the same Month.

About three Years after this, Mr. *Hooker* entered into sacred Orders; and not long after was appointed to preach at *Paul's-Cross*: In order to which Sermon, to *London* he came, and immediately to the *Shunamite's* House; so called for that, besides the Stipend paid the Preacher, there was Provision made also for his Lodging and Dyet, two Days before and one Day after his Sermon. To this House Mr. *Hooker* came, so wet, so weary and Weather beaten, that he was never known to express more Passion, than against a Friend that dissuaded him from Footing it to *London*, and for finding him no easier an Horse: At which Time also such a Faintness and Fear possess'd him, that he would not be perswaded two Days Quietness, or any other Means, could make him able to preach his *Sunday's* Sermon; but a warm Bed, Rest, and Drink fit for a Cold, given him by Mrs. *Churchman*, the Woman of the House, and her diligent Attendance added to it, enabled him to perform the Office of the Day, which was in or about the Year 1581.

This Officiousness of Mrs. *Churchman* in curing him of his Cold, was so gratefully apprehended by Mr. *Hooker*, that he thought himself bound in Conscience to believe all that she said; so that the good Man came to be perswaded by her, That he was a Man of a tender Constitution, and that 'twas best for him to have a Wife that might prove a Nurse to him; and in the End proposes her Daughter *Joan*, who brought him neither Beauty nor Portion, and for her Conditions, they were too like that Wife's which is by

Solomon

Solomon compared to a *dripping House*: She was the Daughter of *John Churchman*, sometime a *Draper* of good Note in *Watling-street*, *London*, upon whom Poverty had broken in like an armed Man, and brought him into a necessitous Condition.

By this Means Mr. *Hooker* was drawn from the Tranquility of his College, from that Garden of Piety, of Pleasure, of Peace; into the thorny Wilderness of a busy World, into those corroding Cares that attend a married Priest and a Country Parsonage, which was *Draiton-Beauchamp* in *Buckinghamshire*, not far from *Aylsbury*, in the Diocese of *Lincoln*, to which he was presented by *John Cheney*, Esq; then Patron of it, Dec. 9, 1584: Where he behaved himself, as became a Minister of God, in much Patience, in Afflictions, &c. yet troubling no Man with his Discontents and Wants. In this Condition he continued about a Year, when his two Pupils, *Edwin Sandys* and *George Cranmer*, took a Journey to see him; where they found him (like humble *Abel*) tending, with a Book in his Hand, his small Alotment of Sheep in a common Field; which he did, he said, for that his Servant was gone Home to dine and assist his Wife in some household Affairs. When his Servant returned and released him, his two Pupils attended him to his House, where their best Entertainment was his quiet Company; which was presently denied them, for *Richard* was called to rock the Cradle; the rest of their Welcome was so like this, that they staid but till the next Morning, which was Time enough to discover and pity their Tutor's Condition, and then took their Leave.

At their Return to *London*, *Edwin Sandys* acquaints his Father, then Bishop of *London*, with his Tutor's sad Condition, and solicits for his Removal to some Benefice, which might give him a more comfortable Subsistence. Not long after this, *sc. A. 1585*, Mr. *Alvey*, Master of the *Temple*, dying, Dr. *Sandys*, then Archbishop of *York*, being at the next *Temple-Reading*, at Dinner with the Judges, the Reader, and Benchers of that Society, had a fair Occasion to recommend Mr. *Hooker* to the Place; and he did it with so effectual an Earnestness, that Mr. *Hooker* was sent for to *London*; where the Mastership of the *Temple* was proposed to him, and which at Length he unwillingly accepted: So that he was, by Patent for Life, made Master of the *Temple*, Mar. 17, 1585, being then in the 34th Year of his Age. And even here was this good Man's Life rendered uncomfortable to him, by the Opposition and Contradiction he met with from *Walter Travers*, Lecturer there for the Evening Sermon; who having taken Orders by the Presbytery in *Antwerp*, he became transported with an extream Desire to set up the Presbyterian Government in this Nation: Infomuch, that Pulpit became a Cockpit; and as one pleasantly expressed it, *the forenoon Sermon spake Canterbury, and the afternoon Geneva*. In which Sermons tho' there was but little Bitterness, yet the Oppositions became so visible, and the Consequences so dangerous, that the prudent Archbishop *Whitgift* put a Stop to Mr. *Travers's* Preaching by a positive Prohibition: Against which Mr. *Travers* appealed, and petitioned her Majesty's Privy-Council to have it recalled; but not prevailing (intending the Archbishop's and Mr. *Hooker's* Disgrace) he procured the Appeal to be privately printed, and scattered Abroad; giving out, *it could never be answered*. Mr. *Hooker* was then forced to appear publickly in his own just Defence, which he dedicated to the Archbishop; and it proved so full an Answer, writ with so much Meekness and Majesty of stile, that the Archbishop began to wonder at the Man, to rejoice that he had appeared in his Cause, and disdained not to beg even a more familiar Friendship with one of so much quiet Learning and Humility.

Now though by this Answer Mr. *Hooker* grew daily into greater Repute with the most learned and wise Men of the Nation, and the chief Benchers of the House gave him Reverence and Encouragement; yet he there met with many Neglects and Oppositions, by those of Mr. *Travers's* Judgment: Whereupon, that he might unbeguile and win them, he designed to write a deliberate sober Treatise, *Of the Church's Power to make Canons for the Use of Ceremonies*; and by Law to impose an Obedience to them, as upon her Children; and this he proposed to do in eight Books, of the *Laws of Ecclesiastical Polity*. The Foundation of these Books was laid in the *Temple*; but he found that no fit Place to finish what he had there designed, not only on the Account of the Multiplicity of his Affairs, which did there more than ordinarily press him, but for that the Malice of his Enemies of the new Stamp proceeded so far as to attempt to blast his Reputation; and that in no less Signal a Scandal than the Discovery of it was remarkable; the short whereof was thus:

A certain leud Woman came to his Chamber, and solicited his Charity under this cogent Argument, *That if he should deny her, she would lay base Attempts to his Charge*: And by this Means at several Times she had gotten Money from him; until at last, Providence was pleased to concern itself for the righting wronged Innocence; it so fell out, that this

Woman came to him when his two dear Friends, Mr. *Sandys* and Mr. *Cranmer*, were with him; wondering to see such a Person come with so much Confidence, enquired of their Tutor the Occasion of it? Who in a little while tells them the Truth of the whole Abuse. Upon which they contrive a Way to be present in his Chamber, where they might hear the whole Discourse at her next Coming: An Opportunity soon offered; and the leud Woman persisting in her Threats of laying ill Things to his Charge if she was denied (what she came for) Money, his two Friends step'd forth from behind the Curtains, to her Confusion and the Shame of those who had employed her in so vile an Action; for his Slanders were punished for their vile Attempt, who at their Suffering shewed a penitent Behaviour, and made an open Confession.

The Noise and Hurry of the *Temple* then being no fit Place to finish the Work he had designed, he solicited the Archbishop for a Remove. About this Time the Parsonage of *Boscum*, in the Diocese of *Sarum*, and six Miles from that City, became void; and by a Lapse, it fell into the Hands of the Archbishop of *Canterbury*, who presented Mr. *Hooker* to it, *A.* 1591; in which Year he was also instituted a *Minor Prebend* of *Salisbury* (the Corps to it being *Netherhaven* in *Dorsetshire*) which, though of no great Value, was intended chiefly, to make him capable of a better Preferment in that Church. In this Place he continued till he had finished four of his eight proposed Books of *Ecclesiastical Polity*, which was done in the Year 1592; though not published until the Year 1594, being then in the 39th Year of his Age.

Having continued here about four Years, he left *Boscum*, 1595 (upon what Reason is not mentioned) and the Parsonage of *Bishopstorn* in *Kent*, three Miles from *Canterbury*, being void, by the Preferment of Dr. *Redman* to the Bishoprick of *Norwich*, and the Advowson, *pro hac vice*, falling into the Hands of Queen *Elizabeth*, she presented Mr. *Hooker*, whom she loved well, unto this good Living; in which he continued unto the Time of his Death, without any Addition of Dignity or Profit, which was about the Space of five or six Years.

We are now come to the last Scene of this learned and pious Person's Life: About the Year of our Lord 1600, and of his Age 46, Mr. *Hooker* fell into a long and sharp Sickness, occasioned by a Cold taken in his Passage betwixt *London* and *Gravesend*; from the Malignity of which he never recovered, for till his Death he was not free from thoughtful Days and restless Nights; and yet all this Time he was solicitous in his Study, and said often to Dr. *Saravia*, a famous *German* Divine, then *Prebend* of *Canterbury* (between whom, as engaged in the same Controversy, there was contracted a mutual dear Friendship) who saw him daily, *That he did not beg a long Life of God for any other Reason, but to live to finish his three remaining Books of Polity; and then, Lord let thy Servant depart in Peace.* And God heard his Prayers, though he denied the Church the Benefit of them, as compleated by himself; and 'tis thought he hastened his own Death, by hastening to give Life to those Books.

About a Month before his Death, this good Man began to lose his Appetite, and to have an Averseness to all Food; insomuch he seemed to live, some intermitted Weeks, by the Smell of Meat only, and yet still studied and writ. In the Time of his Sickness, and not many Days before his Death, his House was robbed; of which he having Notice, his Question was, *Are my Books and written Papers safe?* And being answered, *That they were;* his Reply was, *Then it Matters not, for no other Loss can trouble me.* About one Day before his Death, the before-mentioned Dr. *Saravia* (who knew the Secrets of his Soul) came to him, and having given him the Benefit of the Church's *Absolution*, and the comfortable *Viaticum* of the Lord's Supper, left him, with a Promise to return the next Morning; which accordingly he did; when with great Submission of himself to the Divine Will, and in great Tranquility of Mind, after a short Conflict betwixt Nature and Death, a quiet Sigh put a Period to his last Breath, and he fell asleep, *Nov. 2. A. Aetat. 46. A. D. 1600.*

Having thus brought this good Man to his Grave, I shall only give a brief Account of his *Person*, his *Piety*, his *Works*, his *Family*, and his *Interment*; and then I shall draw his Curtain and take my Leave.

I. For his *Person*: His Complexion was sanguine, with a Mixture of Choler; yet his Motion was slow, even in his Youth, and so was his Speech, never expressing an Earnestness in either of them, but a Gravity suitable to the aged. He was an obscure harmless Man, a Man in poor Cloaths, his Loins usually girt in a coarse Gown or canonical Coat; of a mean Stature, and stooping, and yet more lowly in the Thoughts of his Soul; his Body worn out, not with Age, but with Study and holy Mortifications; his Face full of Heat-pimples, begot by his Unactivity and sedentary Life; and of so bashful a Disposition

was

was he, that in his younger Days his Pupils might easily look him out of Countenance, nor in his Elder did he ever willingly look any Man in the Face: And he was of so mild and humble a Nature, that his poor Parish-Clerk and he did never talk but with both their Hats on, or both off, at the same Time. To which may be added, that tho' he was not purblind, yet he was short or weak-sighted; and where he fixed his Eyes at the Beginning of the Sermon, there they continued until it was ended; notwithstanding which, for the Fame of his Books, and the Innocency and Sanctity of his Life, many Persons of Note and Quality, Scholars especially, were wont to turn out of the Road (his Parsonage lying between *Canterbury* and *Dover*) purposely to see the Man, whose Life and Learning were so much admired.

II. As to his *Piety*; That was so conspicuous, that he seemed to be filled with the Holy Ghost, whereof this Testimony remains upon Record, *That for four Years Time he was but twice absent from the Chapel-Prayers in the College*: And his Behaviour there was such, as shewed an awful Reverence of that God, which he then worshipped and prayed to, giving all outward Demonstration, that his Affections were set on heavenly Things. He gave a holy Valediction to all the Pleasures and the Allurements of the Earth, possessing his Soul in a virtuous Quietness, which he maintained by constant Study, Prayers and Meditations. He bestowed much of his Time in Fasting and Prayer; and never failed, the *Sunday* before *Emberweek*, to give Notice of it to his Parishioners, persuading them to Fast, and double their Devotions, for a learned and pious Clergy: And he would usually every *Emberweek*, take from the Parish-Clerk the Key of the Church-Door, into which he retired every Day, and locked himself up for many Hours; and he did the like most *Fridays*, and other Days of Fasting. His Use was to preach once every *Sunday*, and he or his Curate to catechize after the second Lesson in the Evening-Prayer. His Sermons were neither long nor earnest, but uttered with a grave Zeal and an humble Voice: He never laboured by hard Words and needless Distinctions to amuse his Hearers, and get Glory to himself; but by apt Illustrations and familiar Examples to inform and teach them, that by their Edification he might bring the greater Glory to God. He was diligent to enquire, who of his Parish were Sick, or any Ways distressed, and would often visit them unsent for; as knowing his Advice and Counsel, in such a Time, would produce the best Effect, and leave the deepest Impression upon their Souls. To which may be added, his great Care and Zeal to promote Love and Charity in his Parish: being very diligent to prevent Law-Suits, and urgent with his Parishioners to bear with each others Infirmities, and to live in Love, *Because*, as St. John says, *he that liveth in Love, liveth in God, for God is Love*: Insomuch he may be said, *with Enoch to have walked with God, in all Holiness, Humility and Charity, making each Day a Step towards a blessed Eternity*.

In short, His whole Life seemed a Lecture of Piety, and a deep Veneration of the Majesty of God, *Whom*, he said, *by his Grace, he loved in his Youth, and feared him in his Age*; and laboured alway to have a Conscience void of Offence both to Him and to Men: Whereby we need not question, but a Man of such a Life met with a joyful and blessed Death. Hence, when he came to die, *He felt*, he said, *that inward Joy which this World could neither give nor take away*.

III. Proceed we to his *Works*: And,

First, Of that immortal one, *The Laws of Ecclesiastical Polity*, in eight Books; the first four were published 1594, *Fol.* To which Mr. Hooker added a fifth Book, larger than the four first, published 1597, *Fol.* The other three Books, according to his Intention, he had compleated before his Death, which, with the Consent of his unlucky Widow, were seized on in his Study, soon after his Decease, by *William Clark*, a noted Puritan, and another Minister that lived near *Canterbury*; who making the silly Woman believe they were not fit to be seen, did either burn them in the Place, or convey them away secretly: So that the foul Copy being only remaining, with many Interlinings, Dr. *Spenser* (the Author's special Friend) got it into his Hands; who with the Assistance of *Henry Jackson* of the same College, did compleat it as much as could be: And yet, after all, Dr. *Spenser* left this Testimony, *That they have no Favour, no Grace, not the Shadow of themselves remaining in them.*^a And even those imperfect Copies, upon the Decollation of Archbishop *Laud*, fell into such Hands (his Grace's Library being given to *Hugh Peters*) as were not wanting in their Endeavours to corrupt and make them speak that Language, for which the Faction then fought, to subject the Sovereign Power to the People: However, Bishop *Gawden* published these three Books, with the other five, in one

^a In the Epist. before the five Books subscribed J. S. i. e. John Spenser.

Volume, as true and genuine; with an Account of the Author's holy Life and happy Death, in *Fol. A.* 1662. Though with the Peace of that pious Prelate, whether he derived them from any Manuscript of Mr. Hooker's own Hand-writing, is by learned Men made a Question, and so I leave the Matter.

As for the Worth and Excellency of the five first Books, we have the highest Attestation that has been given of any of this Kind. Some Part of the four first being read by Dr. Thomas Stapleton, in *Latin*, to Pope Clement the 8th, the Pope in Conclusion said thus, *There is no Learning that this Man hath not searched into, nothing too hard for his Understanding; this Man indeed deserves the Name of an Author: His Books will get Reverence by Age, for there are in them such Seeds of Eternity, that if the rest be like this, they shall last till the last Fire consume all Learning.* King James the First also, who did never mention him but with the Epithet of *Learned*, or *Judicious*, or *Reverend*, or *Venerable* Mr. Hooker, did put an high Esteem upon those Books, and usually said, *They were the Picture of a divine Soul in every Page of Truth and Reason.* King Charles the Martyr read them over several Times, and commended them to be read by the Prince (our late gracious Sovereign King Charles the Second) and his other Children, next the Bible. The learned Usher, Primate of Ireland, Dr. Moreton, Bishop of Durham, Mr. Hales of Eaton, and generally all other learned Men, except those who were prejudiced against the Cause they vindicate, had always the same high Opinion of the Author and his Works.

As for his *Answer to Mr. Travers's Supplication*, before-mention'd; his *Causes of Contention concerning Church-Government*; and his *Sermons*; as they are added at the End of the eight Books of *Ecclesiastical Polity*, no further Notice need here be taken of them; except a *Sermon found in the Study of Bishop Andrews*, and publish'd by Izaak Walton, at the End of *Bishop Sanderson's Life*.

IV. To his *domestical Concerns*. By his Wife, the Daughter of Mr. Churchman afore-said, a decayed London Mercer, he left at his Death four Daughters, to each of whom he gave an hundred Pounds: His eldest Daughter was married to one Mr. Chalonor, a Schoolmaster in Chichester; Margaret, his youngest Daughter, was married unto Ezekiel Charke, Batchelor in Divinity, Rector of St. Nicholas Harbledown, near Canterbury; his other two Daughters died before they were marriageable. He left his Wife Joan, his sole Executrix; the Inventory of his Estate (the greater Part being in Books) came to 1092 *l.* 9 *s.* 2 *d.* which was much more than he thought himself Worth: Which was not got by his Care, much less by the good Housewifery of his Wife; but saved by his trusty Servant Thomas Lane, who was wiser than his Master in getting Money for him, and more frugal than his Mistress in keeping it.

As for his Wife, she staid not a comely Time to bewail her Widowhood, nor lived long enough to repent her second Marriage; for which doubtless she would have had Cause, if there had been four Months betwixt Mr. Hooker's Death and hers: For being sent for to London by the Archbishop, and questioned about her Husband's Manuscripts, in her Lodging in Kingstreet, Westminster, she was the next Morning found dead in her Bed; and her new Husband suspected and questioned, but declared innocent of her Death.

Lastly, I shall speak briefly of the *Interment* of this holy, reverend and learned Divine, and conclude. Being thus fallen asleep in the Lord, Nov. 2, 1600, as appears from a marginal Note in Archbishop Laud's *Hooker's Ecclesiastical Polity*, and not Anno 1603, as by Mistake he is said to have done in the Inscription on his Monument; he was buried in the Chancel of his Church at *Bishopborn* afore-said; over whose Grave, thirty-five Years after, a Monument was erected to him by the Piety of Sir William Cooper (who acknowledges him to have been his spiritual Father) with the Statue or Bust of the De-funct, in the Habit of a grave Divine, to the middle Part of his Body; with a suitable Epitaph. ^b

^b See the APPENDIX.



Some MEMORIALS of the LIFE and CHARACTER
of THOMAS SUTTON, Esq; by the Revd Mr.
ANDREW TOOKE, Head-Schoolmaster of the Charter-
house.



THOMAS SUTTON, Esq; Founder of King James's Hospital in the Charter-house, was born at *Knaith* in *Lincolnshire*, in the Year of our Lord 1531, which was the 24th Year of *Henry VIII*.

Tho' he was born, rather to give Honour to his Family, than to borrow any from it; yet his Blood was convey'd to him thro' many noble Saxon Veins, in *Cheshire*, *Lancashire*, and *Worcestershire*: For, notwithstanding the *Danish* and the *Norman* Conquests, yet in the Time of the latter, we find one of this Family Sheriff in those Parts, a Person of a fair and honourable Esteem in the World: And this Advantage a Man well descended has above all others, unless he degenerate, that the great Actions of his Ancestors will not let him sleep until he has outdone the Original.

The Course of this antient Family (like the River *Alpheus*) a while ran silently under Ground, while at last it sprang up in *Lincolnshire*, in the Time of *Henry VII*. under *Dudley*, as notorious for Cruelty and Exactions, as our Founder is for Mercy and Compassion.

His Father was *Edward Sutton*, Son of *Thomas Sutton*, Servant to *Edward IV*. His Mother was *Jane Stapleton*, the Daughter of *Robert Stapleton*, Esq; of the most generous and worthy Family of the *Stapletons* in *Yorkshire*. Ancestors, not so low, that his Descent should be a Shame to his Virtues; nor yet so great, but that his Virtue might be an Ornament to his Birth.

Mr. *Cox* (afterwards Dr. *Cox*, Almoner to King *Edward VI*. and Bishop of *Ely* under Queen *Elizabeth*) brought him up three Years at *Eaton*, four Years in *Magdalen* and *Jesus* Colleges in *Cambridge*; to each of whose Children, surviving at his Death, Mr. *Sutton* gave 10*l*. for a Legacy: And as a thankful Acknowledgment of the Benefits he received from those Places of good Learning, he nobly bequeathed 500 Marks to *Jesus* College.

Soon after he was placed in *Lincoln's Inn* as a Student, that he might want no Part of Learning becoming a Gentleman. Not long after, almost tired with a sedentary Life, Desire of Travel increasing with his Knowledge, he went to visit foreign Nations, and obtained the Perfection of several Languages.

Half of a Year he tarries in *Spain*, two in *Italy*, one in *France*, and then he passes into *Holland*, and the *Low-Countries*; from whence, after a Year or two spent in the *Italian Wars* ^a (for he was at the Sacking of *Rome*, under the Duke of *Bourbon*) he returned, accomplish'd with Experience and Observation: Then he was admitted to the Earl of *Warwick* and the Earl of *Leicester's* Service. To the former he was a Steward, to the latter a Secretary; and to both he approved himself so able and faithful, that they declared him fit for more publick Employments; as after appear'd by their helping him to farm the *Northern* Coal-mines, and that upon no other Security than his own Word.

He was quickly spy'd out by his wise and noble Sovereign Queen *Elizabeth* (one, who knew where to bestow her Favours, and who deserved her Bounty) by her he was made Master of the Ordnance at *Berwick*, which Office he enjoyed fourteen Years; in Token whereof there are two Pieces of Ordnance carved in Stone, and set upon the Chimney-Piece, in the great Hall in the *Charter-house*.

Then he was chosen Paymaster to the *Northern* Army; and afterwards one of the Commissioners for the Sequestration of the Lands of the *Northern* Rebels; in Opposition to whom, he shewed himself a wise Man in disposing so advantageously of the *Berwick* Forces: And a valiant Man in his Actions and Conduct.

^a This is a Mistake, for the Sacking of *Rome* was in the Year 1527, which was four Years before the Founder's Birth, who, as is said before, was born in 1531. See *Thuanus in libro primo*, where he says, *Eodem tempore* (sc. 1527.) *Columnii a Cesare instigati Romam occupant, & Clementem in Mausoleo Hadriani obsident; nec multo post totis viribus Romam itum est duce Borbonio, & urbs impetu capta & direpta.*

Some Years after he became Victualler to the Navy, and some Garrisons in the *Low-Countries*; one of which was *Ostend*, which, by the Help of some Fishermen, he relieved very strangely, and to his own great Advantage: To which Town he left in his Will *one hundred Pounds*.

Lastly, he was a Commissioner for Prizes, under the Earl of *Nottingham*, Lord High-Admiral of *England*, who gave him Letters of Mart against the *Spaniards*, from whom he took a Ship richly laden, worth 20000 *l*.

Having by these profitable Employments laid a Foundation of a good Estate, upon some Misunderstanding between him and the *Northern Nobility*, he retires to *London*, to enjoy and improve it; where his Riches increased, and came upon him like a Tide, by the just Arts and Methods which he used.

He brought with him to *London* the Reputation of a mighty monied Man, insomuch that it was reported that his Purse returned from the *North* fuller than Queen *Elizabeth's* Exchequer: (here he was made a Freeman, Citizen and Girdler of *London*.)

His Payments were thought as sure as her Pensions; the Readiness of his Money, and the Fairness of his Dealing, laid the Grounds of a mighty Reputation; for now he is look'd upon by all Men, he has the first Refusal of the best Bargains, of Sales, and Mortgages, which were more frequent in a dead Time of Money, as that was. Here possibly he got acquainted with several Lords Servants, whom he remembers in *his last Will*, and piously relieves them.

He was also resorted to by Citizens for Money; and indeed Mr. *Sutton* became the Banker of *London*: Being called upon so much, that he was persuaded to help others too, in the putting out of their Money. Once he thought of setting up a Bank in *London*, like that in *Amsterdam*; where People might take up Money, at so moderate an Interest, as should not eat out their Labour, nor waste the Heart and Life of Trade, by making the Care, Pains, and Ingenuity of the Borrower, sweat and toil for the sole Benefit of the Lender: Therefore he lodged 100 *l*. in some honest Mens Hands to lend to poor People weekly or monthly, by small Sums upon good Pawns, while he lived; and when he died, he left 1000 *l*. to the Chamber of *London*, to be yearly lent to ten young Tradesmen without Use. Besides, he order'd his Executors to abate half a Year's Interest to all his Debtors, when they call'd in his Money.

Thus did this great Man wax rich and known, which made him to some evil-minded Persons, the Object of Envy: And he finds not the Shadow of that Charity in the World, which he shew'd in Substance and Reality.

Some urge that he served himself too much upon the Hopes many had entertained of being his Heirs: By receiving those Gifts, which some covetous Friends, *miserunt in hamo*, by easily purchasing those Lands which they expected should return with Interest. I do not understand the unreasonable Presumption of Men, to name and adopt themselves their Neighbours Heirs, and, if they confirm it not, they shall be branded with Injustice: The Wisdom of the Serpent is as well required, as the Innocency of the Dove. He that strives to out-reach his Friend, is justly caught in his own Snares.

Others strongly believe he was the Subject of *Ben. Johnson's* Mirth: Which (if it were true) is no real Scandal to this good Man, when all Things just and honourable, sacred and of good Report, are shamefully exposed to the lewd Affronts of a bold and licentious Stage. Besides, 'tis probable the Poet never intended what they think. For in that Age several other Men were pointed at, and who was the true Person, was then a Matter of Doubt. If the Poet design'd to injure the Fame of *Sutton*, he was first of all an ungrateful Wretch, to abuse those Hands which afforded him Bread, for he allowed him a constant Pension: And secondly, he disowned his very Hand-writing, which he sent to our Founder, in Vindication of himself in this Matter.

In the late unhappy Times, another Sort of Enemy appears, and will hardly suffer this pious Benefactor to lie quiet in his Grave: The Revenue made a great Noise, and prov'd something melodious to the Ears of the commanding Party; therefore they endeavour to find out a Way to subvert the House, Foundation and all. No better Plea than the old popular Argument (used before against his sacred Majesty *Charles I.* of ever blessed Memory) *Popery, Popery*: 'Tis presently whisper'd about, *That Sutton died a Papist; that the House was built upon naughty Popish Ground; that all the Walls were full of Tapers and Crosses; that it was designed to jesuitical Ends and Purposes; that there was a great Vault underneath, which reach'd almost to Islington, and (for ought they knew) it might be full of Powder and Malignants, Plots and Superstition, all conspiring against the Good Old Cause.*

At this Time *Edward Cresset*, Master of the Hospital, by his Interest in that Party, interposed, and laid that Storm, for which he received publick Thanks from the Lords the Governors, *Anno 1660.*

This Freak hardly deserves Consideration, especially proceeding from that Sort of Men. Mr. Sutton was too well known for this Project to take Effect: He was an honest and religious *Protestant*, constant and exemplary upon all Occasions at the publick Service of God, regular and strict in Family Duties, accustomed to Prayer, reading the Scriptures, and very solicitous in his Choice of a holy and learned Chaplain: His Thoughts were usually Heavenward; in his Ejaculations frequently desiring God, *That as he had bountifully blessed him with a plentiful Estate, so he would be pleased to direct him in the Disposal of it.* This he has been often over-heard to say, walking in his Garden. His Thoughts were not only divine, but his usual Company were Ministers of God's Word; for there is no Writing scarce of his, to which there is not the Hand of a Divine or two: Or else he visited the Fatherless and Widows, the Impotent and Indigent, and in a great Measure kept himself unspotted from the World.

Now that which seems most wonderful is this, that Men professing the Protestant Religion, should endeavour to pull down one of the greatest Monuments of the reformed Religion, it being the common Argument whereby we used to prevent the *Papists* extravagant Relations of good Works.

Had he been a Red-letter Man, Mr. Knot the Jesuit (in his Answer to Dr. Potter's Book, called *Charity mistaken*) would never have vented this following Reproach: *But he must be crucified between these two:*

Do your Hospitals deserve so much as to be named? Have you any Thing of that Kind, in Effect, of particular Note? Saving the few mean Nurseries of idle Beggars, and debauched People; except Sutton's Hospital, which (as I have been informed) was to receive no Profit till his Death: Who also died without Children, Brother, Sister, or known Kindred; so that peradventure, it was escheated to the King, &c. At length he says, *He could tell us of the Annunciata at Naples, which spends 300,000 Crowns, viz. above 8000 l. per Annum, feeds and cures 1000 sick Persons, nurses and entertains 3000 sucking Children, &c.* Then he gives a Hint of another famous Hospital at Rome, called *Sancto Spirito*. To both which Instances Mr. Fuller does as reproachfully reply, by saying, *That the infamous Disease of Naples might well cause the Erection of so mighty a Structure; and as for that at Rome, the wonderful Plenty of unlawful Issues, Children basely born, did require so great a Receptacle.*

I question not but both are to blame, for wherever we find any Sparks of Goodness and Piety, though they lodge in the Breast of a Turk or Jew, *Papist* or *Protestant*, yet it is but common Justice to afford every Man his due Praise.

'Tis easy also to discover the Jesuit's Mistakes: For first, Mr. Sutton intended to reside upon his Benefaction, as Master of it; though it pleas'd God sooner to take him to himself, to admit him into the *Land of Promise*.

Then his Kindred were known far and near, for *Simon Baxter*, Son of his Sister *Dorothy*, endeavoured to overthrow the Settlement of the Estate, as being next Heir in Law.

Let the forward World endeavour to defame and calumniate, to besmear all that is good and laudable; yet certainly, we ought to rise up in the Vindication of him, who taught us to speak, to proclaim his Charity by which we live; to commend that Temperance which affords us Affluence and Plenty; to admire his Self-denial, who was to do little less than a *Miracle*, to feed a Multitude.

There are few such Usurers who design to receive their Interest in Heaven; few such *Benefactors*, whose comprehensive Bounty embraces all Mankind, from the Cradle almost, to the greyest Head; from the tender and helpless Youth, to the most impotent and infirm old Age.

Had our Founder gained that by unlawful Usury, which he disposed to pious Uses, (which is a Sin almost to suppose, unless we had Evidence) yet Restitution is the best Sign, and the greatest Testimonial of sincere Repentance; and where particular Restitution cannot be made to the Parties wronged, God requires it should be given to relieve the Poor.

Thus *Zaccheus*, *Luke xix. 8.* upon his Repentance and Conversion, made an Overture of Restoration to all that he had wronged, nay fourfold, and gave half of his Estate to Souls that were in want; this is recorded for our Example.

But this Accusation can lay no Hold on Mr. Sutton; for his Estate was gotten by Trade and Offices, and never lain out for Interest until his Years admonished him to quit his Business, and leave it for younger and more active People, who could not undertake it unless he lent them Money: And what Injury did he to any Man to let him have that at

6l. *per Cent.* which he was able to improve to 30 or 40 *per Cent.* Besides in his latter Time his Money was chiefly laid out upon Annuities.

It was observed, that when he lent Money, he would enquire how it was spent, and if he found that it was laid out for Necessaries, Food, and Raiment, he never could be persuaded to take any Use. No doubt but he rose by the Steps of Thrift and Frugality, by being diligent in a lawfull Calling; nor was he prodigal because he intended to be magnificent.

Observe this Story which is told of his Parsimony: Whilst he was busied in foreign Trade and Commerce with other Nations, he contracted a familiar Acquaintance with a Merchant, his Companion in Travel; who, tho' he did equal *Sutton* in Trade, yet had not so well learned the Elements of Thrift: For when on a Journey he called for a Pint of Wine, *Sutton* called for a Gill: And for every other Liquor doubled the Quality. At length this Merchant dies, and by Computation leaves an Estate of 50,000*l.* which Report coming to *Sutton's* Ears, he said, *Alas! I have always pitied him, I thought he would die no rich Man.*

This was, in the Person of his Friend, to correct the Surfiets and Extravagancies of a profuse Age: For a rich Man is no happier than another Man, but that he has more Opportunities ministred unto him of doing more Good than his Neighbours. Therefore *Diogenes* ask'd of the thrifty Man but a Half-penny, of the Prodigal a Pound; the former, he said, might give often, but the latter would shortly have nothing to give. *Good Husbandry* is the Fuel of Liberality. He chose rather to deny himself in his Superfluities, to retrench vain Expences, that he might be able to refresh others in their Day of Sorrow; not to rake from others Wants, that he might riot, and rejoice in their Miseries.

The Fame and Credit of our generous *Founder*, brought him to share in many Offices at the Court, and at the Custom-house, where they had Occasion for his Money: For when an industrious Man has once rais'd his Fortunes to a considerable Pitch, he there grows rich apace, by sharing in the constant Labours of many of the under Sort of Men.

He was a Sharer in several publick Farms, a Partner in Foreign Adventures, especially in *Muscovy* and *Hamburg*; insomuch that he had no less than thirty Agents abroad.

Thus he toil'd and wrought, as if he coveted all; and gave away, as if he desired nothing: He looked upon himself as the *Steward of the Great God*, thriving, as all should, not for himself but others: Unwilling to lavish what he could spare from his own Occasions, on Pride or Ambition, the Luxury and Vanity of a trifling World, when God appointed it to be the Portion of his Fellow-Creatures.

Mr. *Sutton*, according to the Methods of wise Men who mean to be wealthy, appointed his ordinary Expences to be but half of his Incomes, when they were at the lowest; and when they increased he ordered a third Part, and at the highest, he determined to be charitable to an eighth Part, or thereabouts, while living: When his Estate was 2000*l. per Ann.* he designed 1000 for himself and Family, in House-keeping and Board-wages; 2 or 300*l.* for Charity; 400*l.* for Law and Physick, and many other Necessaries; the rest for extraordinary Emergencies, not thinking it any Way dishonourable, to have a personal Inspection over his own Affairs.

He was happy in a Wife, as well as Estate, which was advanced by her near 20,000*l.* She was the Lady *Popham*, and so enjoyed the Wealth of great rich *Popham*. He had no Issue by his beloved Wife, for God Almighty had designed him a numerous Train of Children, to be adopted into his Family, and nursed up tenderly, as if they came from his own Loins.

His Addresses were manly and taking, his Discourse clear and full of Eloquence: He did not interrupt his Resolutions with Fearfulness and too much Caution, nor deprive himself of the great *Instrument* of Action, *Trust*, or *Belief*. These good Qualifications, with the glad Circumstances of a large Fortune, and a long Age, near 80 Years, in a *peaceable* and *flourishing* Reign (after the troublesome Days of *Queen Mary*, and before the late unhappy Rebellion) could not but conspire to make him considerable.

The Benefices that were in his Patronage, he dearly bought, that he might bestow them upon Men fit to be *burning* and *shining* Lights in the Church of God; one of which Divines was Dr. *Fish* of *Hallingbury* in *Essex*; who has often testified Mr. *Sutton's* Integrity in this Point: He received his Presentation of him, *Ann. Dom.* 1610. and heard him say, *That he never desired any thing of a Minister of God's Word; but his Prayers, and the due Performance of his Office.*

He was a good Parishioner where he had Land and no Living; as well as a good Patron where he had both: Encouraging all People by his early Presence at Church; doing good

good Offices; as repairing Churches, and decently adorning those holy Places, *where God has said his Name shall dwell.*

He was remarkable for the Compassion and Relief he bestowed on the Widows and Children of good Ministers: And this more particularly incited to by the excellent Examples he had seen of Charity of this Nature in the *Low-Countries.*

He was very temperate, moderating his natural Appetite by Abstinence; he was sober and vigilant, and moderate in all his Recreations: The outward Ornaments of his Body were clean and becoming, neither starch'd or curious, neither careless or nice. These were not so properly the Comforts of his Soul, as the Sweetness of his Life; hence proceeded Health of Body, clean Strength, a good Complexion, and a gracefull and treatable Disposition.

As a Master, he was carefull and diligent to enquire how his Servants performed their Labours; for the Dust of the Master's Shoes, is the Compost to improve the Soil: And his Love appeared to his Servants by making a comfortable Provision for them; for at this Day many of the Tenants to the House, are descended from those who were Servants to the *Founder*; and the common Reason they give of their good Bargains, is, *That they hold them as Rewards of their Ancestors Service.* Yet it lies in the Power of the Governors to advance the Rent, which in some Places has been done, tho' with great Moderation; and this the rather to quicken than dishearten the Tenants.

It is not intended by this Character of Mr. Sutton, that he should be free from all Blemish; that he should be another *Bonaventure*, in whom, some affirm, *Adam did not sin.* All Things have a Mixture of Corruption here below, nay, it is rivited in our very Nature: The fairest Figure must have some Flaws, and the most beautifull Image some unhappy Strokes; therefore he, as all other Men, was subject to the like Passions: Whatever were his Failings, common Charity should endeavour to hide his Infirmities, who was content to spread his Garments over so great a Multitude.

After a numerous Train of worthy and religious Actions, in a good old Age, within one of 80 Years, he died at *Hackney*, in the County of *Middlesex*, Dec. 12. A. D. 1611. He had for some Time laboured under a feverish Distemper, which wasted him away, and brought him into a lingring Consumption; this, attended with frequent and sharp Fits of the Stone, and violent Assaults of the Cholick, made him surrender up his Soul to that God, on whose Power the Life of all depends.

From *Hackney* he was removed Dec. 16. to Dr. *Law's* House (one of his Executors mentioned in his Will) in *Pater-Noster-Row*, and from thence was conveyed to his Grave with all the Pomp and Solemnity, which might become the *Funeral* of so great a Man: Six Thousand People attended his Corpse thro' the City, whose Passage lasted six Hours; until they came to *Christ-Church*, where his Body lay 'till his Foundation at the *Charter-House* was finished (which was about three Years) A. D. 1614 from whence he was in a decent Manner removed, Dec. 12. in the aforesaid Year: Upon which Day is duly kept an anniversary Commemoration, and a Sermon is appointed with a Gratuity to the Preacher. The first who preach'd on that Occasion was Mr. *Percival Burrell*, Minister of the House, upon *Luke vii. 5.* *He hath built us a Synagogue:* The Sermon was printed 1629.

After Sermon the Auditors repair to the publick Hall, where the Bounty and Magnificence of our noble *Founder* is gracefully set forth in a *Latin* Oration, by a Youth of the Foundation, whom *Sutton* has taught to speak.

Thus have we brought our *Founder* to his Place of Rest; where, in the *Chapel*, on the North Side, is a noble *Monument*, erected by his Overseers, with an *Inscription* on a fair marble Stone, in *Golden Letters.* ^b

^b See the APPENDIX.

Mention being made in the foregoing Account of Mr. Sutton of a Sermon preach'd at the Charter-house, by the Rev. Mr. Percival Burrell, then Minister of that House, which bears the following Title, viz. Sutton's Synagogue; or the English Centurion: Shewing the unparrallell'd Bounty of Protestant Piety. By Perci. Burrell, Preacher at King James's Hospital in the Charter-house. Printed at London, by T. C. for Ralph Mabb; Ann. 1629, in Quarto; and having since accidentally met with the said Sermon, we thought it would not be unacceptable to our Readers, to transcribe so much of it, as concerns the Memory of this Magnificent Founder.

THANKFULLY to commend unto Posterity, the famous Acts of deceased Worthies, is an Office of as true Gratitude, as great and venerable Antiquity: Come therefore now, and let us triumph over those common Enemies of eminent Goodness,

Ignorance and *Envy*: Were it a Point of the same Facility, to bury in Oblivion, as to lock up in Silence the ineffable Magnificence of our *Sutton*, the Auditor or Reader should have had no Subject of his Criticks from my Tongue or Pen; but to forget *Sutton* totally, is as impossible as to express him fully; you shall therefore censure me, so you will honour him: My never yet practised Panegyricall Vein, is more poor in relation to his Worth, than my eleemosinary State in Comparison to his Wealth. *Tacitus* shall be my Pleader in his Prologue to *Agricola*, *Commend and admire others, Pardon me*, while I endeavour to awake our blessed Founder, and lead him through the five Rooms of my Text; first you shall discover, Who and what our Founder is.

He.] The Builder of the Synagogue a Centurion, our Founder more, a Master of the Ordnance, a Gentleman of ancient Descent, of liberal Education, a Man rich in Arts, and famous in Arms; for the former, he was so advanced in good Letters, that he appeared the most compleat Man of his Times, for discharging the Office of a learned, wise, and able Secretary to the most honourable Peers of this Nation; and what Ability he had sucked from the University in Speculation, he did with credit practice under famous *Warwick*, and great *Leicester*. These were the first Paths that lead to *Sutton's* Greatness, and our Happiness: For his other Honours from Arms, if you observe the Time of our Centurion's Employment in the Field, you may know, there was a Time when foreign Religion was the Patroness of domestick Rebellion; when two Northern and superstitious Earls durst display the *Romish* Ensign against invincible *Elizabeth*: Then, then was this famous Son of *Pallas* advanced to the Command of the Ordnance, and gave a happy *Probatum* of his Loyalty, Valour and Wisdom; here I suppose he learned to Honour, and resolved to cherish military Men; but you will enquire from what Mine his infinite Treasures did arise: I can inform you, from prosperous Merchandizing, from the great Farm of all the Mines about *Newcastle*, and from the Wisdom of his virtuous Frugality: Of his Person I will conclude, in the Encomium of *Pammachius* framed by St. *Jerom*: *c Sutton* was gentle by Birth, high by Humility, and which is greatest Honour, Rich by charitable Bounty. Now to his Building:

He built.] He was a great and good Builder, not so much for his own private, as for the Publick; his Treasures were not lavished in raising a Tower to his own Name, or erecting stately Pallaces for his own Pomp and Pleasure: The sustaining of living Temples, the endowing of Colleges, the enriching of Corporations, the building Causeways, and repairing of Highways; above all, the Foundation of King *James* his Hospital at his sole and proper Charge, were the happy Monuments of his Architecture, surely this was to be a *Megarensis* in the best Sense, that is, *to build for ever*. He did fulfil the Letter of the Apostle in building *Gold, Silver, and pretious Stones*; for he commanded Plate and Jewels to be sold, and converted into Money, for the expediting of our Hospital.

I shall not mention Thousands conferred upon Friends, and Servants; but these Legacies ensuing, merit a lasting Memory: In the University of *Cambridge*, to *Jesus College*, 500 Marks, to *Magdalen*, 500*l.* for the Redemption of Prisoners in *London*, 200*l.* for the Encouragement of Merchants, 1000*l.* to be lent *Gratis*, unto ten Beginners; nor was his Charity confined within these Seas, but that Western *Troy*, stout *Ostend*, shall receive 100*l.* for the Relief of the Poor from his Fountain; in all these his Piety was very laudable, for in many of these Acts of Bounty, his prime Repose was in the conscionable Integrity of the Priest, in those Places where he sowed his Benefits; surely this was to build as high as Heaven: Now observe his Expedition:

He hath built.] Expedition is commendable in laudable Enterprizes, and even in this our Founder had his Honour: While his Wife lived, his House was an open Hospital, and when she expired, he was frugal in his own Family, that he might prove the more magnificent to many. *Origen* perswadeth that our Saviour's Advice, *to leave all*, had not so full an Aim at the Effect, as the Affection; and herein our Founder merited ample Honour, for if any questioned him, where he would employ his great Estate, his divine and constant Reply was, *That his Bread must be cast upon the Waters, i. e.* upon the watry Cheeks of the neglected Poor: Moreover, he procured an Act of Parliament for a *Mortmain*, for the establishing of an intended Hospital in *Hallingbury* in the County of *Essex*; but a more noble Spirit prompting him to restore that *Charterhouse* to true Religion, which was formerly sacrificed to Superstition, he became an humble Suitor to King *James* of blessed Memory, to vouchsafe to be the Royal God-father of this Royal Foundation; whereunto that learned, Letters and Scholar-loving King, did graciously condescend, and confirmed our Founders Bounty upon us, by his Letters Patent, and the Broad Seal: This

being done, memorable *Sutton* chargeth, nay adjureth his Executors and Overseers, as they shall answer it before the Tribunal of *Jesus Christ*, that they employ their best Endeavours, in hastening, and reducing into Act, his intended Charity; and moreover I have it from honourable Authority, that if the Thread of our Founders Life had been continued somewhat longer, his Vote and Purpose was, to have been the good Master of our great Society. So much for Expedition: Now view the *Synagogue*:

Our Foundation may be esteemed rather a glorious Temple than a Synagogue, and rather a City than a Temple; but I will not step beyond my Bounds. In a Synagogue we found formerly, *Instruction*, and *Devotion*: For Devotion, those reverend Heirs of our Founder's Magnificence twice every Day visit our Synagogue, and ascend in Soul to Heaven by zealous Prayers, and unfeigned Thanksgivings; such is our strict Observance of the daily Service, that we may seem nearer unto the Cathedral, than the parochial Congregation; on the Lord's-Day, *Jesus* is faithfully, though plainly preached in our Synagogue. For Instruction, here ingenuous Children do daily sit at the Feet of their learned Teachers; but of these hereafter: We find in the sacred Oracles a frequent mention of Masters of Synagogues.

The great Master of our Synagogue is fixed upon the most honoured Grandees of our State, and the most reverend Prelates of our Church, they who sit at the Helm of our Kingdom, are graciously pleased to steer and guide the goodly Ship of renowned *Sutton's* Charity; and here we may note the Wisdom of our Founder, who made choice of such honourable and powerful Governors, who were able and ready to maintain his Bequest, and Honour his Foundation: It is the Glory of our noble Governors, and the Happiness of our Society, that no cunning Advocate, no greedy Lord, could undermine our Foundation; and what was nobly begun, is honourably continued by them; for fatherly, and merciful Justice, let no Court, no State compare with our Government. All, all deserve our Thanks to them, and our hearty Prayers for them, the poor Shepherd shall, and the religious Flock must importune God for a Blessing upon them, by whose Wisdom and Goodness, many Blessings are conveyed unto us: The Vicegerent of this grand Master, is the right worshipful Sir R. D. Knight, whose Providence has adorned our Chapel with Organs, and beautified the Walks and several Rooms of our ample Foundation: Now observe the Members of this Synagogue:

For Us.] Our Body hath one Master, several Officers, as Preacher, &c. of whose Institution you may read at large, in *Sutton's* Case, published by one of our Governors, Sir *Edward Cooke*.

Several cohabiting Members.] Aged Men, who have hazarded their Blood, or impaired their State by Wars, or suffered Loss by Sea, Fourscore. Hopeful Children, carefully instructed in the learned Tongues, and humane Arts, decently clothed, plentifully dieted, and conveniently lodged, Forty.

Besides these, the faithful Providence of Sir *Richard Sutton*, Knight, hath purchased Lands from whence twenty-four Academians receive annual Pensions in both our renowned Universities.

Briefly, very nigh two hundred feed upon our *Sutton's* Bounty.

I shall conclude with the Charge of *Darius*,^d Day by Day we have our Portion without fail, that we may offer Sacrifices of sweet Savour unto the God of Heaven, and pray for the Life of our religious Prince and Patron King *Charles*.

^d Ezra vi. 9.



The CHARACTER of the LADY LUCY JERVOICE, †
*by JOHN BROCKETT, Minister of Elsfield. **



WE are here assembled by the good Providence of Almighty God, to celebrate the Funeral of the right worshipful and most religious Lady, the Lady *Lucy Jervoice*. A Duty which Affection, Reason and Religion, do impose upon us. These three Heralds do enjoin us, *justa persolvere*, so to give the Dead their Due, that the Memorial of the Just may be blessed, and their Names may be had in everlasting Remembrance.

Now to the right Performance of Christian Funerals, two Things have ever been thought requisite.

1. That the Bodies of the Saints be decently laid up in the dark Chamber of the Grave, *ut molliter ossa cubent*, there to sleep in Peace with their Fathers, and to rest in Hope of a joyful, and glorious Resurrection at the last Day.

2. That we tender to the deceased such Honour, as the Quality of their Persons deserved. For the Graces, and Virtues of the Saints, must not be raked up with their Bodies in Dust and Ashes; but receive their deserved Commendation to the due Praise of the Grace of God; then especially when the Lives of the deceased may be set forth as Examples, and Patterns of Virtue to the Living.

And such I am sure, was the Life and Death of this most gracious Lady. She lived like a Saint, and she died like a Saint. Her Life was full of Grace, her latter End was full of Peace.

We find in Scripture many Women much commended for some special Virtues wherein they excelled. *Sarah* is commended for Obedience. *Abigail* for Wisdom. *Mary* for Faith. *Martha* for Hospitality. *Anna* for Devotion. *Dorcas* for Charity. *Eunice* for the pious Education of her Son *Timothy*: But of this Lady, whose dead Body lieth here before us, I may say without Falshood, or Flattery, in the Words of *Lemuel's* Mother. *Many Daughters have done virtuously, but thou excellest them all.* ^a

Her Virtues were many, more by many than I am able to relate to you. If I could, the whole Time allotted for this Exercise would fail me. And therefore like a Man in haste, I will run over the Garden of her Life, and here, and there, crop a Flower to make a Garland of Praise to set upon her Hearse, and a spiritual Posy for every one of you. And when you have it, part not with it, carry it away in your Bosoms with you, and it will perfume your Words and Actions, and make you, as she was, *a sweet smelling Sacrifice to God*.

1. Observe and imitate her *Piety*, which shined forth amongst us in the constant Practice of a godly Life. It may be said of Men, as *St. Paul* doth of the Creatures for Meat, *they are sanctified by the Word and Prayer*.

These are the principal Means the Lord hath sanctified, to sanctify us. And to both these, this most pious Lady did give diligent Attendance, both privately, and publickly.

For her *private Devotion*, she was a rare and most singular Pattern for our Imitation. For it was her constant Course, both Winter and Summer, to rise very early; from her Bed immediately she repaired to her Closet; and there, for a Time, she gave herself to devout Prayer, and divine Meditation: Having offered up this Sacrifice to God, then, like *Solomon's* virtuous Woman, *she gave Meat to her Household, and a Portion to her Maidens*.

Having ordered the Affairs of her Family, then she returned to her Closet again, where for the most Part she spent divers Hours in Praying, and reading the Scriptures, and other good Books, tending to godly Instruction. Having thus trimmed up her Soul, then she dressed her Body, which done, she addressed herself to Prayer again with her whole Family before Dinner. And, if Occasions did permit, she spent much of the Afternoon in Prayer, Study and Meditation; never neglecting to pray with her Family in the Evening; and, before she lay down to take her Rest, her Manner was in private Prayer to recommend herself, and all belonging to her, to God's gracious Protection. Thus this pious

† Sometime Wife to the Right Worshipful Sir *Thomas Jervoice* of *Herriot*. *Herriot*, August 26, 1641; and printed at *London*, in 1642, in *Quarto*.

* From the Sermon preached at a Prov. xxxi. 39.

Lady did dress up her Soul, like the Lamp in the Tabernacle, every Morning, and every Evening with the sweet Oil Olive of pure Devotion.

Now touching her *publick Devotion*, in this she was most exemplary. With *David*, she rejoiced to go to the House of the Lord. With *Mary*, she delighted to sit at the Feet of *Christ* to hear him preaching to her in the Ministry of the Word. Her Behaviour in God's House was so decent, so comely, and so full of humble Reverence; her *Amen* to the Prayers of the Church, and all her Answers appointed by the Liturgy, were utter'd so orderly, so audibly, so affectionately, and so zealously, that I must confess, I never observed in any, more Reverence, Attention, and Zeal, in the publick Service and Worship of God.

Another Instance of her *Piety*, was her Love to the Ministers of God. She respected all for their Calling's sake; but did highly esteem such as she observed to be faithful in the Work of the Lord. An evident Sign, that she took much Comfort, and tasted much Sweetness, in the Water of Life, who so loved, and respected that Pipe, through which the Lord did convey the same unto her.

Many other Evidences of her *Piety*, I might instance in. As her Readiness to offer, and entertain holy Conference. Her Delight in such as did excell in Virtue. Her encouraging, and rewarding Virtue in those that did belong to her. Her Hatred of Vice in her self, in those that were near, and dear to her, and in all that did attend upon her. She opposed nothing so much as Sin. She desired, and endeavoured nothing so much, as to serve God with her whole Household. Now from these Premises, we must needs infer this Conclusion: That she was a most Pious Lady.

2. Observe, and imitate her *Wisdom*. She was a Lady of excellent Understanding. In Housewifry, in Surgery, in Physick, &c. But principally in Matters of Religion, which concerned God's Worship, and Man's Salvation. She was wise to Salvation. By continual Study and Meditation, the Word of God became so familiar to her, dwelt so plentifully in her, that she was able (as Occasion offered) to rehearse pertinent Places of Scripture, and much of her ordinary Language was in Scripture Phrase.

3. Observe, and imitate her *Charity*. She loved the poor, as the Members of *Christ*, in Word and Deed, wishing well, and doing well to all, though Enemies, who stood in Need of her Relief, and Comfort. She was helpful to such as were hurt, and maimed, sick, and diseased: And as her Skill this way was more than ordinary, so most ready, and willing she was to be at much Charge, to bestow any Pains, to further their Recovery. She was also *Christ's* Almoner to the poor and needy. While she lived, never did any hungry Belly go from her Door unfed. As God had given plentifully to her, so she gave plentifully to God again, in the poor Members of *Christ*; not only appointing Food to be given them by the Hands of Servants, but like *Solomon's* virtuous Woman, *She stretched forth her hand to the poor, and reached out both her hands to the needy.* ^b

4. Observe, and imitate her *Humility*. Though many Things, whereof others be proud, were not wanting in her, as Birth, Riches, Reputation, excellent Parts of Art, and Nature, yet she always continued the Lord's humble Handmaid. Through *Humility*, she made her self equal to those of a low Degree; and was even a Companion of poor ones that feared the Lord. She despised the Ornaments of Vanity, which other Ladies, and Gentlewomen too much delight in, and dote upon: Her outward Habit did shew the inward Modesty, Lowliness, and Humility of her Mind. She was ever humble in the Sight of her Sins; never in Sicknes, or Health, flattering herself with any thing she had done; but ever condemning herself, and complaining of her own Sins, and Unworthiness.

Now this which hath been said, is enough to prove her a most gracious Lady: But nothing so much as may be spoken in her Praise. Methinks I hear her sorrowfull Husband praise her, saying, that to him she was a wise, humble, loving, loyal, and most obedient *Wife*. Methinks I hear her Children praise her, saying, that to them she was a most loving, tender, prudent, provident, and most pious *Mother*. Methinks I hear her Servants praise her, saying, that to them she was a most meek, gentle, loving, and liberal *Lady*, a zealous Reprover of their Vices, but a bountiful Rewarder of their true, and faithful Service. Methinks I hear all, both Men and Women praise her, and saying, that she was the Ornament of her Sex, a great and shining Light in a dark Place.

Thus it pleased God to infuse into the Heart of this Lady, a Measure more than ordinary of heavenly Grace, which was not hid in her, as a Light under a Bushel; but it shined forth to all with whom she conversed; so that by the shining of her Light, and

^b Prov. xxxi. 20.

the Sight of her good Works, others were provoked and directed to glorify God our heavenly Father.

And as the Course of her Life was religious, so the Conclusion of it was most gracious; witness her most Saint-like Behaviour in her last Sickness, wherein these Graces were visible to all about her.

1. *Patience*, which was admirable. It pleased God to visit her with a long, and sometimes most sharp, and painfull Sickness, which most piously she acknowledged to be the Lord's Visitation; and apprehending the Hand of the Lord in it, most patiently she submitted herself to the Lord's heavenly Will and Pleasure, resting contented to live; but willing to die, yea so willing, that ever and anon she was uttering St. Paul's Wish, *I desire to be dissolved, and to be with Christ Jesus*. To her Patience add her

2. *Repentance*, which, I am confidently assured, was most sincere, and hearty, testified oft-times by most penitential Confessions, and most fervent Supplications for Grace, and Mercy. To her Repentance add her

3. *Piety*. Wherein she profited much whilst she continued in the School of Affliction. Her Sickness was to her as the Waters of the Flood were to the Ark of Noah; the longer it continued, the more it encreased, the higher it did bear up her Thoughts, and Desires towards Heaven. Her whole Time she spent in reading, or hearing of others read to her; in praying by her self, or with others; in holy Conference; in heavenly Meditations; and ever and anon her Soul was sending up some short, and sweet Ejaculations, with such Zeal, and Fervency of Spirit, in Words so full of Divinity, and Devotion, with such Elevation of Hands, and Eyes, that she afforded hereby much Comfort, and Benefit to all that did visit her, or attend upon her. Add to these her

4. *Faith*. Which was firmly built upon the Rock *Christ Jesus*. Him she acknowledged to be her only, and all-sufficient Redeemer; and steadfastly relied upon his Merits for Salvation. And through him she made a sure Peace with God, and gained a full Assurance of Salvation; as appeared by those Words she spake to a dear Friend, one Mrs. Reynolds, *O Daughter, he is come, he is come*. To which she replying: Who is come, Madam? She answered in Words to this Purpose: The Spirit of Comfort is come, and hath testified to my Spirit, that *Christ Jesus* is mine, and that through him Heaven shall be mine hereafter. And hereupon, like the blessed Virgin, *Her Soul did magnify the Lord, and her Spirit rejoiced in God her Saviour*.

One thing more I desire to acquaint you with, which in my Judgment was most remarkable, an Argument that her Soul was Angelized in her Body, and emparised there, before it could get to Heaven. It was this.

Upon the Sunday before her Departure, towards the Evening of the Day, her Spirit fainted, and she fell into a Swoond (or it may be some heavenly Rapture) in which for some Space she continued; but Breath being perceived to be in her, they who were about her did strive to revive her; and by God's Blessing upon the Means used by her learned Physician, she not only came to herself, but some reasonable Strength, and Vigour was added to her. And having first praised God, as her accustomed Manner was upon every Receipt of Comfort from him, she desired that all her Children might be brought to her, which done, like a most gracious Mother, she blessed them all, saying, *The God of Abraham, the God of Isaac, the God of Jacob bless you, and bestow upon you, not Greatness but Goodness, not Riches but Righteousness, and the Graces of his holy Spirit, that every one of you may live in the Fear of God, in the Faith of Christ, in all Duty and Obedience to your Father, and true Love to one another, all the Days of your Life*. These, and many other gracious Exhortations, she uttered to her Children. And having given a holy and heavenly Farewel to them, she commanded that all her Servants might come before her. And to every one of them uttered gracious Words: Exhorting them to live godly, righteously, and soberly, and warning them particularly, to beware of those Sins, which she had observed them to be most addicted to. And having made an End of blessing her Children, and Servants, and taught them how to live, she then, in a most gracious Manner, prepared herself to die: Spending the Time that remained behind, in fervent Prayer to God, to enable her to resist the Assaults of the Devil, and to endure the Pangs of Death, and that he would send her a blessed Departure, and a merciful Admission of her Soul into his heavenly Kingdom.

Died in 1641; and buried August the 26th, at Herriot.

*Some MEMORIALS of the LIFE and CHARACTER
of the Revd Mr. JOHN SMITH, Fellow of Queen's
College in Cambridge. **



HIS excellent Person was born at *Achurch* near *Oundle* in *Northamptonshire*, in the Year 1617; and was admitted Student in *Emanuel College* in *Cambridge*, on the 5th of *April* 1636, under that learned and careful Tutor *Dr. Whichcote* (then Fellow of *Emanuel College*, and afterwards Provost of *King's College* in *Cambridge*) who observing his early Piety, and excellent Improvement in the choicest Parts of Learning, had a particular Esteem for him, and not only directed him in his Studies, but as his Circumstances were but small, encouraged him by a seasonable Provision for his Support and Maintenance, and by other obliging Considerations; from hence he was elected a Fellow of *Queen's College* in the same University, where he lived to the 35th Year of his Age, and died of a *Lethargy* on the 7th of *August* 1652, much lamented by all that knew him, and were acquainted with him; his Books, many of which were large and costly, in the learned Languages, he bequeathed to the Library of the College where he died; he was interr'd in the Chapel, and his funeral Sermon was preached by *Simon Patrick* (then Fellow of *Queen's College*, afterwards Bishop of *Ely*) who had a great Value and Esteem for him; a few Tracts which he wrote upon loose Papers, were carefully collected, and published by the learned and pious *Dr. Worthington*, who was his intimate Acquaintance, with a Preface, giving some Account of the Author, from which, and *Mr. Patrick's* Sermon (who were both perfectly acquainted with him) we have the following CHARACTER of him.

1. **A**S to Study and Learning. From the Time of his Admission in the University, he shook off all Idleness and Sloth, the Bane of Youth, and was very industrious, and indefatigable in his Studies, Night and Day; and having a great Capacity, and sharp and piercing Understanding, he set himself about nothing, but he soon made himself Master of it; for his Industry concurring with his Parts, in the prime of Life, made him in a few Years comprehend a vast deal of useful Learning; for to his Application, he added strict Temperance and Sobriety, frequent Meditation and Abstraction of Mind from sensible Things, which were great Helps to him in his laborious Search after Wisdom, inso-much, that in a little Time he became a living Library, and a walking Study, that carried his Learning about with him; so that *Mr. Patrick* confesses, he never got so much Good among all his Books, by a whole Day's plodding in his Study, as he has got by an Hour's Discourse with him; for he was not reserved, but communicative to all, who desired to converse with him for Good; and would not grudge to be taken from his Studies upon such an Occasion; and it might be truly said of him, that a Man might always come better from him; for he was no less Happy in expressing his Mind, than in conceiving; and his Mouth could as easily drop Sentences, as an ordinary Man's could speak Sense; he had such a Plenty of Words, and those so full and significant, join'd with such an active Fancy, as is rarely to be found in Company with such an Understanding and Judgment as dwelt in him. And *Dr. Worthington* says, that he talked always in private Converse so pertinently and freely, as to the Matter propos'd, and his Sense was so weighty, substantial and clear, that both for Matter and Language, his private Conversation was of the same Importance and Value, as those Exercises, which he studied for, and performed in publick; so that he was a very useful and profitable Companion, never saying any thing vain and trifling, but what tended to inform and improve his Friend.

And tho' he had so much Learning, yet he was far from being Proud of it; for as he looked upon Honour and Riches, as Vanity, so he looked upon Learning as a Piece, tho' a more excellent Piece of Vanity, as he was wont to call it, when compared with the

* From *Dr. Worthington's* Preface to *Mr. Smith's* Select Discourses; and *Mr. Patrick's* Sermon preached at his Funeral, and printed with the said Discourses, at *Cambridge*, 1673, in Quarto.

higher and more divine Accomplishments of the Soul: For he did not care to value himself by any of these Things, which are of a perishing Nature, which would fail and vanish away; but only by those Things, which were solid and substantial, and which would follow him into the other World; and therefore he neither admir'd himself for his Learning, nor desired that others shou'd have his Person, Opinion, or Judgment in Admiration; Nor was he of the Number of those, who are pleased, when others applaud their Judgment, or receive their Dictates with great Veneration; and angry and peevish, when they go about modestly to discover their Mistakes; but he was a Lover of Truth, Peace, and Charity, and an ingenuous and sober Freedom of Spirit, and the generous Temper and Practice of proving all Things; and was never displeased, when any differed from him in Judgment; but as he excelled in Knowledge, so did he excell in true Lowliness and Humility of Mind; having faithfully transcribed into himself that good Maxim, *quinto doctior es, tanto te geras submissius*; and was no less eminent for an unaffected Humility, than for all those Accomplishments and Perfections of Mind, which rendred him a very rational and learned Man.

2. He was of *singular Wisdom, Prudence, and Skill, and Readiness in the Managery of Affairs*; for his Learning was so improv'd, as to make him fit for any Employment; and his Capacity was such, as soon look'd into the Depth of any Business, which lay before him; and he understood Things so well at first Sight, that he did not often need any second Thought: And being plain-hearted, and free from Guile, he was a very useful Friend to consult upon any Business; and very beneficial to the Society, with Regard to their College-Affairs.

3. He was of *known Integrity, Uprightness, and Faithfulness*, an Exemplar of true Christian Philosophy, and Virtue; and as it were, the spiritual Rule, Line, and Square thereof: The Principles of Justice and Righteousness, were so engrafted in him; and he had so real an Affection for it, and was so zealous to maintain it, that he was in Danger of being angry, and sometimes apt to break out into a short Passion in its Defence: But no Wonder he was so far transported on such an Occasion, when he himself was so disinterested and zealous a Follower of what was just and right, as any Man living could be; and only desired that all others should be so too.

4. *His Love to Mankind was universal and unfeigned*, without Guile, Hypocrisy, and Dissimulation; but in a particular Manner, he loved all those who were good and virtuous, and endeavour'd to live as sincere Christians; for it was his sincere Desire, that all Men might be good and happy: This appears, if we consider him

5. As a *Preacher*: For his Sermons were excellent Sense and solid Matter, well-beaten and compacted together, and lying close in little Room; always accommodated to the Capacities of his Audience: For this Reason, tho' his College Exercises were more sublime for Matter and Style, yet his Discourses to Country Auditories, were upon Points of practical Concernments; and his Expressions suitable to his Subject and his Audience, a being studious to be understood, and not ignorantly wondred at, by amusing Mens Heads with a Show of Learning (which is the low Design of some, that by such Arts would gain a poor Respect to themselves, for such and no better is that stupid Respect, which is not founded upon Knowledge and Judgment) but always endeavouring to speak unto Men to Edification, and what was significant and easy to be understood by every plain and honest-hearted Christian.

And as he himself was possess'd of the inward Life and Power of true Holiness, he had a very strong and clear Sense of what he spake; and therefore a great and just Indignation (as against open and gross Irreligion) so against vain-glorious and pharisaical Righteousness; which he severely expos'd in two Discourses, as great Blots and Blemishes of the Christian Profession.

He did not think it so much his Duty to dispute with Heat and Vehemence about Opinions, but out of Charity to Mens Souls, to recommend the Practice of true Christianity, that all might be Christians in Deed and in Truth, and excell and out-shine in the Things which were truly holy, just, and good.

To this End he exhorted those to whom he spake in publick, to mortify the Flesh, with the Affections and Lusts, and labour after Purity of Heart and Life; he directed to the best Way of glorifying God, and being made happy by endeavouring to resemble him in his Perfections; and represented the Nobleness and Excellency of Religion, to enflame Mens Affections after it: And his Directions and Exhortations were consonant to his own

a This appears from a Discourse of his upon a Christian's Conflict with, and Conquest over Satan, deliver'd at Huntingdon (where one of Queen's College is every Year on March 25, to preach a Sermon against Witchcraft) which is compos'd in an easy and familiar Stile.

Practice; for his Life and Actions spake no less than his Sermons; his constant Care was, not only to be free from the Pollutions of the World, thro' Lust, but to come to the true Likeness of God, and his Son, and to be Partaker of the Divine Nature.

If we consider him as a Christian, he was a very hearty and industrious Servant of God, counting it his Duty and Dignity, to do the Will of his Master in Heaven; and that from his very Soul, and with a good Will. He was not only righteous, but truly honest and good, a strict Follower and Imitator of God, in Purity and Holiness; in Benignity, Goodness, and Love; and a serious Practiser of all those Rules of holy Life, contained in *Christ's* excellent *Sermon upon the Mount*; being religious without Ostentation, and truly and conscientiously pious, without any formal Appearances; always aiming at the Praise which is of God, and not that which is of Men.

He was a Person truly exemplary in the Temper and Constitution of his Spirit, which was free, ingenuous, and noble, abhorring every thing sordid, and unworthy; and was no less exemplary in the well-order'd Course of his Life, which was all of one Colour, and every where like itself; eminent in all those Things, that are worthy of Praise and Imitation. For

Having a strong and lively Impression of true Religion upon his Mind, he not only shewed it in private and publick Discourses, but in the whole Tenor of his Actions, and every Relation of Life; and especially in what he was most concerned, as a *Tutor* to the Scholars; in which Station his Care was singular: For he so constantly minded the Good of his Pupils, and instill'd such excellent and pious Notions into their Minds, and gave such Light in every Thing, that a Man could desire to know, that Mr. *Patrick*, though then Master of Arts at least, says, *he could have been content, even in that Gown, to have been his Pupil; for his Life taught them continual Lessons of Justice, Temperance, Prudence, and all masculine Virtues; and above all he taught them truly to depend upon God, and refer themselves, and all their Studies to him, with true Faith in, and Imitation of, our Lord and Saviour Jesus Christ.*

He consider'd that those that came to the University, were in a Manner without Father and Mother; being generally at great Distance from them, and out of the Reach of their Instructions; and therefore, out of Conscience towards God, and a just Sense of the Trust vested in him, he supplied the Want of Parents in that Place; and was a loving Father, a holy and faithful Guardian, and a diligent and careful Tutor; and brought them up in all true Learning and Piety; and if he was thought rather severe, it was the Effect of his Zeal for their Good: For having a strict Regard for every Thing, that was virtuous and praise-worthy, and a Decorum in all Things, he was continually busied in instructing the Youth committed to him, in amending their Manners, and making them truly virtuous; so that in this Station, he was really a Man of Name, *i. e.* of Worth and Renown, on Account of his Love to, and fatherly Care of, all his Children.

And as he was a rare Example of strict Piety, Temperance, Sobriety, and all those Christian Virtues, which adorn humane Nature, and make a Man useful and beneficial to the World; so was he also of *Patience* and *Resignation* to the Will of God, under a very tedious and lingering Disease; for he never murmured nor complained, but rested satisfied in the Tenderness of God, and Christ, our merciful High-Priest, who can be touched with a Sense of our Infirmities; and resolved with *Job*, *Though he kill me, yet I will trust in him*: For he said in his Sickness, *he hoped he had learned That, for which God sent it; and he thought God kept him so long under such Burthens and Pressures; that Patience might have its perfect Work*: And indeed his Sickness was full of true Philosophy, and he shew'd what Christianity and true Religion is able to do, and what Power and Virtue there is in it, to bear up a Soul under the greatest Loads; and that he was able, *through Christ's strengthning him*, to do all that which he so admirably discours'd of in his Life; for there was always discernible in him a chearful Sense of God's Goodness, which ceased not in the Time of his Sickness, but supported him, as long as he was sensible of any Pain.

But it pleased the only wise God (in whose Hands our Breath is) to call for him Home to the *Spirits of just Men made perfect*, after he had lent him to this unworthy World for about 35 Years. A short Life his was, if we measure it by so many Years; but if we consider the great Ends of Life and Being in the World, which he fulfilled in his Generation, his Life was not to be accounted short, but long; and we may justly say of him, what is said of *Enoch* in the Book of *Wisdom*, *That he being consummated in a short Time, fulfilled a long Time*; for, as the same Author observes, *honourable Age is not that which standeth in Length of Time, nor that which is measur'd by Number of Years; but Wisdom is the grey Hair unto Men, and an unspotted Life is old Age.*^b

^b Wisdom iv. 8. 9, 13.

*The CHARACTER of the Honble Sir THOMAS WHARTON, Knight of the Bath, by the Revd Mr. P. WATKINSON, Rector of Edlington in the County of York. **



T now remains to speak something of that excellent Person whose Funeral we are here met to solemnize.

And indeed, it is not meet that a Man so eminent in all Things commendable; should be laid in his Grave without an honourable Mention of his excellent Virtues, which were beyond the ordinary and common Rate of Men of any Rank and Degree, and which might excite us to write after so fair a Copy.

But so humble and modest was he, and so far from *seeking Praise of Men*,^a that he left a solemn Charge in his last Will, that nothing should be spoken of him, on this Occasion, with Ostentation.

I shall not therefore mention his noble Extraction, from such Ancestors as purchased the Honour of their Family by such eminent Desert in saving their Country, as (for ought I know) few of the Noblest can boast of the like, which is witnessed by that honourable Addition in the Border of their Escutcheon and one of the Supporters, borne to this Day.

Nor yet shall I speak of that early Honour conferred upon himself in his Minority by his Prince.

Nor yet of his personal Valour shewed against the inhumane and barbarous Rebels of *Ireland*, especially in that famous Battle of *Ross*, where he led the Van, and stood in the Front, during the Brunt and Heat of the Battle.

But these were but Trifles in Comparison of his more spiritual and heavenly Accomplishments, for which I must refer you to the former Part of this Discourse^b of the true CHARACTER of such a Man, as is really a Crown and Ornament to both Church and Commonwealth, and to his Neighbourhood, Friends and Family.

All which, in every Part, according to his Capacity, he did exactly exemplify in his godly, religious and virtuous Conversation, which, if I should undertake particularly to report (even what myself have observed) I may justly say with the Orator, *That it is harder to find the End than the Beginning*.^c And do really think (as the Historian concerning *Carthage* d) *It is better to be silent, than not to say enough*. For it were Endless to instance in the particular Evidences of his true Affection to, and diligent Attendance upon the solemn and publick Worship of God. He had an eager and hung'ring Desire after the Word which he esteemed more than his necessary Food; and received it in the Power thereof evidenced by its Fruits, being not only an attentive and diligent Hearer, but a careful Doer of it, to the great Encouragement of the Ministry under which he lived, who esteemed themselves Happy in such an Auditor.

His Prayers were most frequent and devout both in publick and private, and indeed he was a Man of Prayer, and even eager of Opportunities of Prayer with others.

And for the Sacrament of the Lord's Supper, how earnestly did he ever desire it, and would not omit one Sacrament, how frequently soever administered; carefully preparing his Heart the Week before for the Reception of it, setting a-part one or two Days in that Week for his private Devotions, as he did ordinarily one Day in each Week separate himself by Prayer and Fasting when there was no Sacrament, not tying himself to a certain Day, but took the Opportunity when freest from Business and Company.

He was a great Lover of his Country, and loyal to his Prince, for Conscience Sake, of which the late King^e was so sensible, that he gave ample Testimony thereof.

Most kind and loving was he to his Neighbours; ever ready to do any good Office for their Good, being both compassionate and liberal to such as stood in Need.

* From the Sermon preached at *Edlington*, Nov. 8, 1684; and now first printed from a Manuscript communicated by the Reverend Mr. *John Fox*, Rector of the same Place.

^b On Lamentations v. 16.

^d *Præfate filere quam pauca dicere.*

^a Rom. ii 29. Mat. vi.

^c *Difficilius est Exitum quam Principium invenire.*

^e King *Charles I.*

He was a most faithful and constant Friend, loving at all Times; and indeed was esteemed a common Friend to all, that had the Happiness of his more intimate Acquaintance, or tho' but slightly acquainted, where he had any Apprehension of real Worth.

What Care he had of his Family, all his Relations do well know, and can never forget; and that in Reference, not only to their temporal, but especially to their spiritual Concernments.

All this we have lost in losing him. The Church hath lost a true Son; the Commonwealth a loyal Member; his Neighbours a loving Landlord and bountiful Benefactor; his Friends a sure and unchangeable Lover; and his Family, in their several Relations, have lost a most loving Husband, a tender Father, and a careful Master.

Yet let us not mourn as they that have no Hope; our Loss is his Gain; and we have Cause to bless God, that he hath departed hence in the Faith and Fear of God, and henceforth rests from his Labours.

Died in 1684; and buried Nov. 8. at Edlington in Yorkshire.

*The CHARACTER of ANNE LADY BURGOYNE, †
by HUMPHREY WHYLE, M. A. Vicar of Welsbourne.**

† Relict of Sir Roger Burgoyne, Knight and Baronet, to whom Dr. Stillingfleet dedicated his *Origines Sacrae*; and gives him the CHARACTER of a very excellent and worthy Person, which will follow *this* of his excellent Lady.

* From the Sermon preached at *Wroxall*, in the County of *Warwick*, Feb. 10, 1693-4, and printed at *London* in 1694, in *Quarto*; with a Dedication to Bishop *Stillingfleet*, which we have thought fit to print entire, as it denotes his Lordship's intimate Acquaintance with this Lady, and his Approbation of the Justness of her CHARACTER which follows it.

To the Right Reverend Father in GOD, EDWARD STILLINGFLEET, D. D.
Lord Bishop of WORCESTER.

My LORD,

WERE it not for the just Honour and Esteem, and the intimate and sincere Friendship, which your Lordship has so long and so heartily profess'd to that Excellent Person, who is the melancholy Subject of the ensuing Discourse: I should not have presumed to have prefix'd your Name to that which upon any other Account, is so very mean and inconsiderable. I am very sensible, how much all Discourses of this Nature, are generally suspected to be nothing but fulsome Flattery to the living Relations; or, at best, but a Piece of generous and pardonable Charity to a dead Friend: And upon this Account have a long Time withstood the Importunities of several very worthy and judicious Persons, to make it publick; and even now should not have dar'd to have done it without your Lordship's particular Approbation and Encouragement. But when your Lordship allows your great Name to be prefix'd, and thereby owns the Justness of the CHARACTER to the Person to whom it is applied, it will be a sufficient Vindication of me from any such Censure, and of them too from any such Reflection: It will be an evident Demonstration, That the Living did not expect it; and I doubt not but every one that knew her will readily own, that the Deceased did not need it. All that is aim'd at in the Publishing this Sermon, is to do Right to the Memory of this truly Righteous Person, and to oblige the World by an Example, which I hope will not be thought unworthy of Imitation. I am sure it is no small Honour to be reckoned among the Number of your Lordship's intimate Friends; and it will be no small Addition to her CHARACTER, to have it published to the World, that She was very highly valued, and particularly respected by your Lordship as such, upon the Account of these Virtues and Excellencies, which are so justly attributed to Her in the following Discourse. And I am no less certain, the Example will not want a powerful Recommendation, where your Lordship allows the Justice and Excellency, as well as the Fitness of it to be transcribed: And I heartily pray the Success of it may effectually answer the Honesty and Sincerity of the Design.

I beg Leave only to acknowledge the Favours and Kindnesses, which by Her Interest and Recommendation I have received from your Lordship; and if I could give any fitter or more becoming Testimony of my Gratitude, as no one can be more sensible of the Obligation, so no one should be more ready to do it, than,

My LORD, Your Lordship's most dutiful Son, and most obliged humble Servant, H. W.



CONFESS the Custom of *Funeral Sermons*, how excellent soever the first Intent and Original was, has been very much perverted and abused, and even now a-days is too often made use of, only as a piece of little State among the meaner sort of People; and no less suspected of Flattery and Ostentation when applied to the greater. But I am by no means afraid of any such Censure in our present Case, being well assured that my Subject will sufficiently secure me from all Suspicions of this Nature, as being above the Necessity even of a Complement, to make up a CHARACTER; and that of a Righteous one too, in the largest Sence of it, such as includes our Duty to God as well as Man; without both which, we can make but a very indifferent Person, either of the most Seraphical Enthusiast, or the most Generous Atheist; since 'tis in vain to pretend to Sanctity without Kindness and Charity, and to no purpose to insist upon Honour and Generosity, where it has not the Foundation of Religion and Piety. And I am very well assur'd from her own Mouth, as well as her whole Life, that this was her Notion of Honour; having heard her often declare, *That there could be no Honour, where there was neither Religion nor Justice; nor any Quality without Piety and Humility.* Indeed, if she had been inclin'd to value herself upon any thing but true Virtue and Righteousness, she wanted neither Birth, nor Quality to have tempted her to it, having the Eldest Son of Sir *Arthur Robinson* for her Father, and the only Daughter of Sir *Thomas Hutton* for her Mother; two considerable Families in the County of *York*. And the Endowments of her Mind were not at all inferior to that of her Birth and Quality; being perhaps a Person of as refin'd a Wit, and of as true a Judgment as any Woman this Age has produced; which made her no ways unworthy of being ingrafted into so worthy a Family: And yet all these Temptations to raise her Pride, and make her Haughty, only served to raise her Ambition to behave herself more agreeable to such a Quality, by Actions truly Honourable and Virtuous, and to oblige her to employ those excellent Talents of Wit and Judgment to the Glory of Him that was the Giver of them; and to the Good of others, for whom the Gracious Donor design'd them, as well as her self.

God indeed was chiefly regarded in all her Behaviour, and the first and main Principle of all her Actions: And therefore here it is but fit we should begin her CHARACTER, where she herself always laid her Foundation: And in this Respect, as no one could possibly have a fuller Assurance of the Being of a God; so no one, I believe, could have a clearer Notion of his Attributes and Perfections, nor a greater Reverence and Veneration for them. Every little Plant and Flower; every the most minute and seemingly inconsiderable Creature, had to her so much Beauty and Exactness, and such evident Manifestations of an All-wise and Gracious Creator, that she has often express'd her Wonder and Astonishment, at the impudent Folly and Ignorance of those who pretend to deny the Being of a God, when they had so many Thousand Instances of *Him* and his *Attributes*, in every part of the Creation, that was obvious and discoverable even to their very Senses. And it was upon this Belief, and this Knowledge, that she built all that noble Superstructure of Piety and Devotion, Uprightness and Sincerity, Purity and Charity, and all other the Duties of Christianity.

Hence sprung that awful Regard and Reverence for the Divine Majesty which was visible in all her Actions and Behaviour; but more extraordinarily evident in those particular Duties of Piety and Devotion which she constantly maintain'd, both in Publick and Private; and took all the care that the most Prudent and Pious Governor could possibly do, that all her Family should do so too; wisely considering, that they who were careless and negligent in their Duty to their great Master and Creator, could never give her any assurance of their Diligence and Fidelity to her. And therefore as she took care herself to set them an Example of Devotion, so she constantly expected they should follow it; never permitting any Servant to be absent from the Publick Service of the Church, without her express Leave and Approbation, or at least without a severe and threatening Reproof upon the next Transgression.

She was a great admirer of the publick Prayers of our Church, which she justly esteemed as the most excellent and exact *Form* in the whole World: And, notwithstanding the prejudices of her Education, which might easily have created an unconquerable aversion to our Stated Forms, yet the Follies and Indecencies of that bold *Extempore* way, soon made her weary and ashamed of that; and her Wisdom and Judgement in the examination of Ours, not only reconcil'd her to our *Rational Service*, but inspir'd her with a great affection and delight in it, as most becoming Solemnities of Publick Worship, and best fitted to exercise the Devotion of those who desir'd to worship God in the *Beauty of Holiness*.

She

She was very sensible what an heinous offence all Sin is against God, how mightily it stops the Current of his Mercy from coming down upon us, and how much it hinders the efficacy of all our Prayers and Devotions: And since she knew there could be no hopes of Pardon and Reconciliation without an humble and devout Confession; so she was very desirous she might never be deprived of that part of Repentance which was so useful and necessary an Introduction to the other main part of it, even an entire and perfect Reformation. And she that was so concern'd to begin well, and that upon such Principles too, could not possibly be supposed to be any ways deficient in the other parts of her Devotion: And therefore we may confidently presume she was as thankfull in her Praises, and as earnest and importunate in her Intercessions and Supplications, as she was humble and sincere in her Confessions, and always took care to bring suitable Affections to the different nature of our Supplications. Indeed, her whole Behaviour there was so eminently Pious, and so truly intent in all the parts of it, as gave sufficient proofs of her Sincerity as well as her Piety. Tho' among all the parts of publick Worship, there was none that seem'd to inspire her with such an extraordinary Ardour of Piety and Devotion, as that of the Holy Sacrament of the Lord's Supper; the Notices of which, according to the Orders of our Church, she always receiv'd with the greatest pleasure and satisfaction imaginable: And, altho' she never omitted her constant Retirements every Day for secret Prayer, reading of the Holy Scriptures, and Heavenly Meditations upon them; yet I always observ'd that the whole Week before the Sacrament, had a double share of that Divine Employment, as a necessary preparation for such a near Intercourse and Communion with God; wisely believing, That the most elevated Piety, the most exalted Charity, and the most Divine and Heavenly Purity, could hardly be sufficient to render any one worthy of the Honour and Advantage of such a Cœlestial Banquet. Upon which account she not only exercised this Pious care upon her self alone, but likewise upon the greatest part of her whole Family; not merely obliging all under her power to the constant performance of that most solemn part of Christian Worship, but piously taking care, that every one of them might so prepare themselves, that they might be sure to do it in a decent and worthy manner.

She had a great Reverence for, and spent much time in the reading of the *sacred Oracles* of God; hardly ever, I believe, permitting any one Day to pass without reading some portion of it; and she earnestly recommended this part of Religion as a most useful as well as grateful Employment.

And as she took great delight in these Divine Oracles, so she had a great Respect for the *Ministers and Stewards* of these *Heavenly Mysteries*, especially those whose Behaviour and Character was any ways agreeable to their Office and Relation, and who by no notorious Immoralities disgraced the sacred Function that they had taken upon them. And tho' the Atheistical Impiety of some, and the haughty Pride of others, makes them think the best of God's Servants, scarce worthy of the Honour of being their Slaves, or deserving of the most ordinary or common Respect; yet her Piety and Humility had given her better Notions of Things; and their being *related* to God, tho' that was ground sufficient for their Scorn and Contempt, yet did effectually recommend them to her esteem, and entitle them to her Kindness and Respect: And if there were any whose personal Qualifications were not sufficient to challenge her particular esteem, yet she could not but respect them for their Work and Office sake, and upon that Account thought them *worthy of double Honour*.

She was a Person of that sweetness of Temper, of that kindness and affability, and of that great condescension and courtesie in her Deameanour, as render'd her very grateful to the Rich, and very serviceable to the Poor; and her Conversation among them all was with so much easiness and civility, as made it very pleasant, and very desirable; and no wonder, when it was always managed with Prudence and Discretion, and bounded with Reason and Religion. For by this means she secur'd her self from being impertinently Talkative, and engrossing all the Discourse to her self, and yet was far enough from being silently sullen and morose. She knew as well when to be silent as how to speak; and when she was so, it was out of a modest Opinion of her own Understanding, or a just deference to the Judgements of others, whom she thought fitter to Discourse upon some Subjects, and better able to determine some Questions about them: But when she did undertake to speak, she still, according to the Wise Man's Character of the Good Woman, *opened her Mouth with Wisdom, and in her Tongue was the Law of Kindness*; which could not but make her Conversation as greatly useful, as it was highly grateful and obliging. She was usually very pleasant and chearful; and yet, as her Discretion kept her from being Forward and Impertinent, so her Piety restrain'd her from being Loose or Vain; which,

as it is directly contrary to Religion, so it is no less inconsistent with Civility and Good Manners: In both which she was very Excellent and very Exemplary; and always took care to manage the one by the influences and directions of the other.

She understood well enough the just *Decorums* of Ceremony and Address, and yet always observ'd them with that easiness and freedom, as were no less evidences of her inward Friendship and Sincerity, than they were of her outward Ceremony and Civility; and was only afraid lest it should be thought to be nothing but Ceremony, or lest it should at any time prove troublesome or uneasy. And thus did this excellent Lady reconcile Religion and Conversation together, and plainly shew'd (notwithstanding the sower Notions of some or the fantastical Opinions of others) that Religion was so far from being inconsistent with Cheerfulness and Conversation, that it was the only thing in the World that was fit to regulate it, or could possibly render it either pleasant or desirable.

Her Circumstances were such as would easily have allow'd her to have indulged her self in a great many of the Vanities which a loose and wanton Age might prompt her to; but these she always lookt upon with the greatest indifference and contempt imaginable; frequently declaring, that she knew there was no true value in them, and never expecting that any wise Body would ever respect her the more for them: Plainly intimating, That she thought nothing Honourable but that which was truly Good and Vertuous. Not that she proudly set her self against the innocent Customs of her Country, or the indifferent fashions of her Age and Quality, which in modesty and civility she complied with, lest she should be too justly censur'd as more Proud and Conceited by her fond Opposition; but yet even her compliance seem'd to be with such indifference and unconcernedness, as to the *manner* of her Dress, and outward Ornament, as could not but discover that she never valued any the least respect or esteem upon such poor and pitiful accounts. And indeed, she had something within that was more truly Honourable, even the *Ornament of a meek and affable*, as well as a *quiet and peaceable Spirit, which in the sight of God*, and of all good Men too, must needs be esteem'd of *great price*.

She was a Person of extraordinary Candour and Charity with respect to the Credit and Reputation of her Neighbour; and was so far from putting a bad Construction upon an indifferent Action, that she would not so much as willingly report a true one, where it might probably tend to her Neighbour's prejudice. And if ever she transgress'd the strict measures of Truth, it was only to put a candid and favourable Construction upon that which would of therwise appear to be no very good Action: But if it were too plain and notorious to admit of so much Charity to excuse it, yet she had so much Compassion for the Offending Person, that she would not make it worse by any relation of hers; and had so much command over her self, as to hush that up in silence, which would not allow an harmless repetition.

And she that was thus religiously good and civil abroad, could not sure be otherwise even at home: No! it was not a piece of Formal and Hypocritical civility, put on at that time only to gain esteem, or to be admir'd and applauded by others: It was not like the Civility and Ceremony of too many in the World, who are all Sweetness, and good Humour abroad, all Goodness and Affability among Strangers; but are sower and peevish at Home, are *like Lions*, always *roaring in their own Houses, and frantick among their Servants*; as the wise Son of *Syrack* elegantly expresses it; She was not guided by such mean and Hypocritical instances of duty, as the vain applause of incompetent Judges: But the same reasons of duty that oblig'd her to be thus civil abroad, and thus kind to Strangers, prevail'd effectually upon her to be no less good at Home, and no less kind to all her Relations there.

As for her behaviour as a Wife, that indeed is beyond the compass of my knowledge, as being before the happiness of my Acquaintance: But if we may judge by her Behaviour since, or by the particular esteem and respect that has ever since been paid her by the most Honourable and intimate Friends of Sir *Roger Burgoyne*, we cannot but conclude that it was every way becoming the strictest Obligations of such a Relation. And we cannot but think that they had a great regard to *Him* as well as her self in that particular Friendship, and hearty Respect which they have ever since paid and maintain'd towards *Her*: And I never yet so much as heard her mention once his Name without such Expressions as plainly intimated the most ardent Love, and entire Affection to that Honourable Person. Nay, I have heard her oft declare with respect to him (in allusion to the Message which King *Charles* the Martyr sent to his Queen by one of the young Princes just before his Death, with which she seem'd to be greatly affected) that she never transgress'd the Obligation of Fidelity towards him; no not in Thought. And in all her Behaviour since his Death, her whole design has been to perform every thing that she thought might be an Honour from her to his Memory.

As a Mother, she had certainly the greatest tenderness and affection for her Children that could possibly be; and yet carried her self with so much Prudence and discretion, as neither
discovered

discovered her Fondness, nor betrayed her Authority: And in all her Demeanour towards them, she managed her self with so much Gravity, and yet with so much Easiness and Freedom too, as sufficiently secur'd her from all Contempt and Disrespect; and yet made even her Company the most grateful to them, and the most desirable in the World.

As for her Behaviour among her Servants, How Kind and Condescending was it? Never urging her Commands upon them so much by the Power and Authority she had over them, (which yet she always took care to secure) as by obliging them by her Kindness and Condescension; treating them more like Friends than Servants; and yet securing their most ready Obedience, upon stronger Principles than that of bare Authority, even those of Love and Gratitude; which, as they are most acceptable and pleasant on all sides, so indeed, are they most faithful and most lasting.

As for that part of *Righteousness* which respects the Justice and Uprightness of her Dealings with others, it was so punctual and so exact, as hardly ever to admit of the least Dispute or Mistake on her side. And she was so careful to fulfil every Tittle of her Agreement, that she would rather allow more than what was agreed for, than ever be suspected to pay less. Indeed, her Justice was always mixed with Kindness and Generosity, ever consulting the Convenience of Tradesmen; and never, I believe, in all her Life suffering any one that came for his Money, ever once to go away without it; tho' she seldom put them to that trouble of coming, but generally prevented that by her sending to them: and very rarely went out of the Country, tho' but for a short time, without first paying off every one to whom any thing considerable was due.

And can we now imagine that she who was so particular exact in all these instances of *Righteousness* both to God and Man, could be deficient in that main Character of it, I mean *Beneficence* and *Charity*? She knew too well the account that would be required of her at the Great Day in this particular; and therefore made it the business of her whole Life to lay up a good Foundation of Charity and Beneficence against the Time to come; and to make to her self Friends of the Mammon of Unrighteousness.

Now by such a regular, such a pious, and such a righteous Life, we cant easily suspect that she could be unprepared even for a sudden Death; and tho' the Warning was indeed but short, yet she declar'd the Notice of it did not all disturb her, having had some Apprehensions of it before, from some remarkable Instances of God's Providence lately exercis'd upon her: And resign'd up her Soul in Death with the same Courage, and the same Quietness that she had possessed it in Patience all her Life.

Died Feb. 5. 1694; and buried the 10th at Wroxall in Warwickshire.

We shall add an *EXTRACT* from Dr. STILLINGFLEET's *Dedication of his Origines Sacrae*,

To His Most Honoured Friend and Patron Sir Roger Burgoyne, Kt. and Bar.

Although I have had the Happiness of so near a Relation to you, and Acquaintance with you, as to know how little you need such Discourses which tend to settle the Foundations of Religion, which you have raised so happy a Superstructure upon; yet withal I consider what particular Kindness the Souls of all good Men bear to such Designs, whose End is to assert and vindicate the Truth and Excellency of Religion. For those who are enriched themselves with the inestimable Treasures of true Goodness and Piety, are far from that envious Temper, to think nothing valuable but what they are the sole Possessors of.

It cannot but be Matter of great Pity to consider that any whose Birth and Education have raised them above the common People of the World, should be so far their own Enemies, as to observe the Fashion more than the Rules of Religion, and to study Complements more than themselves, and read Romances more than the Sacred Scriptures, which alone are able to make them wise to Salvation.

But, Sir, I need not mention these Things to You, unless it be to let You see the Excellency of your Choice, in preferring true Virtue and Piety above the Ceremony and Grandeur of the World. You have too much of that I have been commending, to delight in your own deserved Praises, much less in Flatteries, which so benign a Subject might easily make ones Pen run over in. And therein I might not much have digressed from my Design, since I know few more Exemplary for that rare Mixture of true Piety, and the highest Civility together, in whom that inestimable Jewel of Religion is placed in a most sweet, affable, and obliging Temper. I am, Sir,

Your Humble and Affectionate Servant,

June 5, 1662.

ED. STILLINGFLEET.

The

The CHARACTER of *the* Rt Revd Dr. OFFSPRING
BLACKALL, Lord Bishop of Exeter, by *the* Most
Revd Sir WILLIAM DAWES, Bart. Lord Archbishop
of York.



He was born in London in the Year 1654; and admitted Pensioner of Catherine Hall in Cambridge, April 26, 1671. Jan. 24, 1690, inducted to the Living of South Okenden in the County of Essex; and Nov. 6, 1694, to the Rectory of St. Mary Aldermary in London. In 1695, he was chosen Lecturer of St. Olave's in the Old-Jewry, which he resign'd in 1698, for that of St. Dunstan's in the West. He was likewise appointed Chaplain to King William. He was created D. D. at the Commencement, 1700, having before that left the College about the Year 1686 or 1687. Feb. 8, 1707, he was consecrated to the Bishoprick of Exeter, where he died, Nov. 29, 1716, and was interr'd in that Cathedral. His Lordship's Sermons were collected together, and publish'd in Two Volumes in Folio at London, 1723; with a Preface by Sir William Dawes, Bart. late Lord Archbishop of York; from whence the following CHARACTER of them and their venerable Author is taken, viz.

THIS Right Reverend Prelate was in every Respect a great and good Man: His natural Abilities were great, and his Virtues were as shining as his Parts.

In the Discharge of his ministerial Function, his Thoughts were wholly set upon doing all the Honour to God, and Good to the Souls of Men, which he was capable of.

His Preaching was known to be extraordinary. His constant Manner thereof was so excellent, easy, clear, judicious, substantial, pious, affecting, and upon all Accounts, truly useful and edifying, that he thereupon universally acquired the Reputation of being one of the best Preachers, which the last Century (above all others fruitful of good ones) had bred.

He chose, for to treat upon in his Discourses, some of the noblest and most important Subjects of our Holy Religion, and prosecuted that Choice with unwearied Diligence, and always handled his Subjects in the most plain, practical, extensive and useful Manner possible; illustrating and confirming the Excellency of the Christian, above all other Morality; establishing it in its fullest Force and Authority; adjusting its essential Boundaries; demonstrating its inward Power and Energy on the very *Spirit of the Mind*; opening and unfolding the Natures of all those several Virtues and Vices, which it led him to consider, with the greatest Niceness and Particularity, and deducing and applying the minutest Branches of each of them, to the various Cases, Circumstances and Conditions of human Life; answering all Difficulties which arose in a Variety of Cases; and making Use of the properest Motives, to encourage the habitual Practice of Virtue, and discourage that of Vice, to the very utmost.

So sensible of the Excellency of his Compositions [particularly of those on our Saviour's Sermon on the Mount] were the most judicious Hearers of those Compositions, both of the Clergy and Laity (vast Numbers of both which Sorts flock'd to the Hearing of them with a more than ordinary Zeal) that the Reverend Dr. Stuart, his Chaplain, has heard him say, "That the Importunity of some of his Friends to have him print several of his Sermons, soon after they were preach'd, was so great, that his Refusal was not always kindly interpreted. And the Doctor himself well remembers, that he has heard several, that were excellent Preachers themselves, and others as exact Hearers, that had been Part of his Auditory, commend those Sermons as some of the most excellent in their Kind, and express a great Desire, for their own Satisfaction and the Good of the World, to see them in Print."

Altho' he was such an excellent Preacher, and a very accurate Judge of what was likely to do Service to Religion, so great was his Modesty, and so mean an Opinion had he of all his Performances, that he could hardly prevail upon himself to order any Thing of his to be made Publick; tho' it most undoubtedly and most highly deserved to be so; and those

those admirable Discourses beforementioned [on our Saviour's Sermon] were not published till after his Death.

This excellent Person was, by his happy Temper of Mind, and truly Christian Conversation of Life, peculiarly fitted to treat well on whatever Subject he undertook in the Course of his Function: He was indeed Himself, All that he was to preach, and had liv'd over every Rule of that divine Philosophy he delivered; before he presum'd to teach it to others; and, by so doing, he had feelingly and experimentally learn'd its Reasonableness, Usefulness, Necessity, Practicableness, and true Way of practising it, and its Conduciveness to attain that blessed State which it propos'd and promis'd to Mankind.

I, who had the Happiness of a long and intimate Friendship with him, do sincerely declare, that in my whole Conversation, I never met with a more perfect Pattern of a true Christian Life, in all its Parts, than in him: So much primitive Simplicity and Integrity; such constant Evenness of Mind, and uniform Conduct of Behaviour; such unaffected, and yet most ardent Piety towards God; such orthodox and stedfast Faith in Christ; such disinterested and fervent Charity to all Mankind; such profound Modesty, Humility and Sobriety; such an equal Mixture of Meekness and Courage, of Chearfulness and Gravity, of pleasing and profiting all he convers'd with; such an exact Discharge of all relative Duties; and, in one Word, such an Indifferency to this lower World, and the Things of it, and such an entire Affection for, and joyous Hope and Expectation of, the Things which are Above; as are rarely to be found All together, even in very good Christians.

And as he had a most lively Experience of all the Duties, so had he likewise of the Beatitudes belonging to them, which he has attempted to describe: He had as true an Enjoyment of all that is really Good in *the Life that now is*, and as sprightly Forecasts of the Pleasures of *that which is to come*, as ever Man had: The *Testimony* of his own Conscience, and that of the Holy Spirit, *bearing Witness with it*, that he was a *Child of God*, fill'd his Mind with that *Peace of God which passeth all Understanding*, and continually cherish'd and kept up in it a *Joy unspeakable, and full of Glory*. Infomuch that we may justly apply to him, on this Occasion, those Words of the *Psalmist*, his Heart was hot within him; *the heavenly Fire* was fully kindled in it, before he *spoke with his Tongue*.

Many Instances of all this I could easily give you, but that I am not now [professedly] writing his Life; however, one I cannot pass over, and that indeed will, in a great Measure, suppose and imply all the rest; *viz.* the exemplary Manner in which he bore his last Sickness and Death. God Almighty was pleas'd, as to his infinite Wisdom often seems best, for the Manifestation of his own Glory, and the Trial of his Servants Virtue, to exercise this good Man, with a long, painful, and exceeding troublesome Sickness, before he would *let him depart in Peace*. And, blessed God! How illustriously did thy Glory, and thy Servant's Faithfulness, shine forth in all this Trial? What one of all those many difficult Graces and Virtues, which are to adorn a sick and dying Bed, what highest Degree of any one of them was wanting, to speak thy Praises, and thy Servant's Love and Duty, much more strong than Death itself? Did ever his Patience and Resignation to thy Will, in the least fail him? Had he a Thought or Wish, which was not brought into a perfect Obedience to it? Did he repine at any Thing, but that he was not capable of doing thee more Service and Glory? To say all at once; Did he not continually amaze all about him, with the Wonders of his Courage and Resolution, with the Calmness of his Temper and Serenity of Mind, with the Firmness of his Hope and Trust in God, with his Fearlessness of Death, with his humble Confidence in the Mercies of his Saviour, with his Contempt of this World, and entire Satisfaction in the Prospect of a better?

But I will no longer use my own Words, tho' upon this glorious, and, to a good Christian, most delightful Occasion; but rather give you those of one, ^a who was himself an Eye-Witness of a great Part of this triumphant Scene; which take as follows:

“ The slow Progress of his painful Distemper was a long Exercise of some of the most
 “ difficult passive Virtues in the Christian Life; and it afforded all that were about him
 “ such a noble Pattern of Christian Magnanimity, that Strangers to his Case could scarce
 “ believe his Patience was try'd: Even among his Acquaintance, several that visited him
 “ were deluded by his Chearfulness to declare, when they came away, that they could
 “ not think him so ill as we sadly knew him to be. The only Sign I ever remember him
 “ to have given of Impatience, was at the Apprehension that his Pains made him fretful;
 “ for he fancied he sometimes spoke to us peevishly. So severe a Censure, without any
 “ Occasion, surpriz'd the whole Company; and all that were present immediately prote-
 “ sted, as we well might do, against an Accusation so groundless.

^a Dr. Stuart, who was his Lordship's Chaplain; and Chancellor of the Diocese of Exeter. He died in 1735.

" I am apt to think that the Generality of Readers, when they come to his third Discourse on the Beatitudes, will be inclined to the Thought, which, I acknowledge, upon my first Reading was my own, that some Parts of this Sermon are drawn above the Life, and that few or none, in exquisite Pain, possess their Souls in the Degree of Patience which is therein describ'd. But I soon after saw my Mistake, in the Example of my good Lord; for I can assure the Reader, that the Right Reverend Author, in the Day of Tribulation, discover'd the same happy Temper that he recommends to us. He was himself one of those blessed Mourners, who, as he says, *can suffer the sorest Pains without Murmuring or Impatience; nay, as if they had no Sense of the Pain they endure, do shew forth in their Speech, their Looks, and all their Behaviour all the Signs of inward Peace and Pleasure.*

" The Day after the Mortification appear'd, of which he dy'd, I waited upon him, according to his own Order, to give him the Holy Sacrament. At my first coming to his Bed-side, I ask'd him how he did? When he answered, with as great Chearfulness as ever I heard him speak, *I am glad to see you; I shall now, I hope, be very well in a little Time.*

" As he was used, before he came to this Extremity, to lament his Incapacity for several Offices of a Bishop, so this Reflection stuck by him to the last; and while all the proper Applications, that could be thought of, were using to stop the growing Gangrene, he was pleas'd to say to us all then standing about him, *Why all this Pains to relieve an useless Life at best, and keep out a better Man?* And all Applications were as vain his Lordship could wish them; for a few Days put an End to a Life, which none but himself thought useless.

" On the fatal Morning I attended his Lordship, and by his own Direction us'd the Recommendatory Prayer. Before I began, he desired me to let him be laid in a Posture, which he judg'd most proper for recommending his own Soul: After he was thus laid, he said, *You may now begin; and I hope the same Mercy that was shewed to a Friend of mine while I was doing him this good Office, will be granted to me; and by that Time your Prayer is ended, my Soul will be in the Hands of that merciful Saviour, to whom you recommend it.* And it was not long indeed, before our Prayers were heard; for, about two Hours after, he resign'd up his pious Soul to the Eternal Comforter."

God grant that, by Reading the excellent Discourses, and contemplating the instructive Example of this blessed Man, we may all learn to prepare ourselves to meet Death with the same Comfort of Mind, and to recommend our Spirits into the Hands of a most merciful Saviour, with the same well-grounded Assurance, with which he did.

Amen, even so come, Lord Jesus, come quickly!

LONDON, July 12,

1717.

W. Ebor'.

*The CHARACTER of the Rt Honble ANTHONY EARL of HAROLD, † by THO. PARNE, M. A. Fellow of Trinity College in Cambridge. **

NE cannot enough blame, or even detest Those who for mean Ends, have prostituted Encomiums in this Holy Place, as they have rendred the Rewards of Virtue, the most deserved Praises suspicious. But I am upon a Subject that needs not, nor can well be flattered. They that knew the least of the Lord Harold, very well know what I am about to speak of him.

He was of a Candid and Dispassionate Temper: Genteel and Modest in his Words, Manly and Noble in his Actions: Sincere and Constant in his Piety to God, Just and Generous in his Carriage to Men. There was something promising in him, as in the Morning of a

† Eldest Son to the Duke of Kent, married to the Lady Mary Tuston, fourth Daughter to Thomas Earl of Thanet, died July 21, 1723, without Issue.

* From the Sermon preached at the Church of St. Paul in Bedford, Sept. 29, 1723; dedicated to the Right Honourable Mary Countess of Harold, Baroness-Dowager Lucas of Crudwell; and printed at Cambridge, in 1724, in Quarto.

beautiful Day, in that Season of Life in which we first begin to pass a Judgement on Men. An early Care had been taken to secure his Innocence, by forming his Mind on the Principles of Virtue and Religion; and the Piety that bestowed it had its Reward. We sometimes see with Regret, the Youth who were educated by the exactest and most Prudent Rules, recoyling upon the first Sense of Liberty, and unhappily flying out the Contrary way. They indulge themselves in a Thousand Irregularities, and scarce return to a just Opinion of another kind of Conduct, till Age or Adversity stop their Career, and force them to Sober Considerations. It was not so in this Noble Lord: He persevered in that Sobriety and Sanctity of Manners, in which he had been brought up. Our University which too often suffers from the loose Morals of those who are above Discipline, saw Him, and the Noble and most promising Youth his Brother, Eminent in every Thing that is great and commendable. Who whilst our Society was honored with their Company, were for constancy in their Studies upbraiding Examples, even to those who were to make their Fortunes by Them. They with great assiduity Prosecuted Polite and Curious Learning; and far from desiring that their Greatness should intrench on the Orders of the Place, They in their Course gave us some Performances which shewed the Application of Scholars, and the fine Taste which is almost peculiar to Men of Quality and Breeding. And what is more uncommon, they enter'd into researches of a more Abstruse and difficult Nature, in which the Great Cotes led the Way, whom they followed with surprizing Diligence and Happy Success. Nor did the Improvements which they made at all swell their Minds, or over-heighen their Opinions of themselves; they shewed nothing of Self-conceit or Vanity, but rather seemed the only Persons who were insensible that there was any Thing extraordinary in Them.

From us this Noble Person went to receive those finishing touches, which Travelling gives to a Polite Education. In his way amidst a number of more Important Acquisitions, He added much to a fine Collection of Books and beautiful Designs. Had he lived to execute these, our County had seen something second to the Buildings as well as the Gardens of *Italy*. With the Arts and policies of Foreign Countries he brought Home none of their Vices: He returned the same Modest and good natured Gentleman. We saw nothing of defiance in his looks, obtruding or pretending in his Behavior: He was above meddling with the affairs of others, or rashly censuring their Conduct: never open or easy in admitting the Suggestions of Flatterers, and Informers. With the nicest regard to good Breeding in his own Expressions, he could still bear with Plainness in others; and was above taking notice of the little Affronts and disgusts which are so commonly given, and taken in Conversation. He knew all that belonged to his rank, without assuming it; in Company, as he was often the Greatest, he was always the most Humane and Obliging. And perhaps there never was a more convincing Instance, that where Men have real worth, the not insisting on all the Respect that is due to them, gives them abundantly the more.

I would indeed amidst the bright Circle of Virtues wherewith he was adorned, single out this, not the Greatest, but a very amiable one, his Humanity; a Virtue which from its Name, one would Imagin to be general, or at least very common amongst Men: and it is Pity there should be many Instances to the contrary. Yet such we sometimes meet with; Men of mean Origin, and incomparably far less in Station than the Personage we are speaking of, shall assume Airs and distance, which they have no tolerable Pretensions to; and which a Man of Quality and Sense would be ashamed of. When a Favor is conferred in the Ill-bred and ungracious Manner in which such Men bestow it, tho' we may be contented to receive it, we cannot help heartily despising the Givers of it. Far distant from any thing like this was this Noble Lord. For he had a great Soul and abundance of good Sense and Breeding; had seen the World, and knew what Men naturally expect from one another.

It is a small thing in his, and indeed we should think it a small thing in any ones Character, that he used Mankind well. It shews more of Goodness in his Temper, of Generosity in his Inclinations, that he was ready to forgive, easily reconciled to those whose Imprudence had disobliged him. But at the same time that he treated all, with that easiness and sweetness, as if he made no Distinction of Persons; he served his Friends with such Readiness and Zeal, as if all his Regards and affections were peculiarly reserved for them. When any that had the least Pretensions to his Favor made a modest and suitable Request, if it was not in his Power to Gratify them, he was sure to oblige them as much in the kind and pleasing manner of shewing them he could not. When he might do what was desired, he was far from thinking, that because his Condition set him above the Necessity of Labor, he was only to divert and amuse himself. He was ready to bestow any Pains, and to forego many things which his own ease and Conveniency required for the effecting of it. And however considerable the Benefit was, the Readiness, Pleasure and Decorum, where-with he did it,

it, was always infinitely a greater Obligation than the Thing it self. We shall find none his Superior in this lovely and endearing Quality, and very few of such Rank and Eminence, any thing like his Equal.

In his Private Oeconomy, he managed all with that Singular Prudence, that it was surprizing how so many handsom and Generous things could be done. How like a River he refreshed and watered all he passed by, without any diminution of his own Grandeur. But it is Vice that is of all things Expensive, which makes Men of Quality even sordidly run out those Estates, on which their Ancestors lived with Hospitality and Splendor. This Lord appeared in nothing beneath his Rank, but had too much Sense to measure greatness by gaudy shew and unnecessary Expences; or to rush into Luxury and Criminal Liberties like some of the great unthinking Vulgar.

Virtue is naturally attended with many uncommon Rewards. The same unfulfilled Character and shining Merit, which recommended this great Man to universal approbation, made way for his Alliance with one of our noblest Families: a Family of that Virtue and Reputation, that to be related to it doth honour to those of Equal, or even superior Quality. He was and knew himself happy in this Choice: In the other near and sacred Relations of Life, he behaved himself with such duty, affection and honor, as if he was to have been distinguish'd from the Vulgar as much in the answering the obligations which God and Nature lay in common upon Mankind, as he was by his Rank and Qualifications.

The great who are of such Abilities and Character, do honor to Courts, and adorn the Throne which they support. His Lordship had that knowledge of the Interests of Europe, and of his own Country in particular; that sense of the happiness of our Constitution, and Zeal for its support; that his Merit could not escape the notice of a Prince of his Majesty's Penetration and Judgement. He was Eminently distinguished by his Royal Master in the early calling him to a Place of great Honor about his Person. And had Providence been pleased to continue him to us, there is nothing which we might not have hoped for from him, in the cause of Religion and Virtue, in advancing the Felicity of his Country, the security and happiness of the State.

He who thus excelled in all human and Social duties, shewed us much more that he knew what was immediately due to the great Father and King of the Universe. I have seen, accidentally, or otherwise his Modesty would have concealed any thing of that nature, a Collection of Devotions for all Occasions wrote by himself, from our most Eminent Divines. Nor was his Piety confined to the Closet; his attendance at Chapel, when he resided in the University, Morning and Evening thro' all Seasons of the Year, was such as would have distinguished even those whose Profession and Station more particularly obliges them to it; our Holy Altars shall witness, with what constancy, what Seriousness and Devotion he frequented them. In this he gave us an Illustrious Example.

He had indeed a Soul ennobled with the Highest Sentiments of Religion, without any of the Alloys of Superstition, Formality, or Peevishness. As for those endless and angry Contentions, which neither tend to improve our Understandings, nor better our Practice: I know very well, I speak it to his Honour, I know he despised them. But for a sober and rational Piety, the adoring the Perfections of God, the imitating the Life and Temper of the great Redeemer of the World, the being good and doing good, no Man valued it more in others; none was a more shining Example of it himself.

But Alas, how little did he think that he swallowed Death with a few Grains of Corn, that a simple Beard of it should be as Fatal as a Poynard in the Hand of the most desperate Assassin! yet thus it was, by so seemingly trifling an Accident is he fallen. *Ye Mountains of Gilboa let there be no Dew, neither let there be Rain upon you, nor Fields of Offering!* Such was the Imprecation of David on the Place where his beloved Jonathan fell; and could we wish the same without Damage to the Innocent, the same would we denounce on the unfortunate Field where another Jonathan fell, by so little suspected a Weapon.

The Family of which this Peer was the Hopes and Glory, had flourished in distinguishing Greatness for many Ages. The Head of it, after having filled one of the greatest Posts under the late Illustrious Queen, had received an Accession of the highest Titles and Honours which a Subject is capable of. We saw Them in equal Esteem, in still growing Favour with her great Successor: And not only Great, but possessed of one of the most opulent and improving Fortunes. We saw them compassed about with a numerous Progeny, and entertained pleasing Expectations of its Increase. In short nothing was wanting in Happiness which humane Wishes could aspire after. When on a sudden, lest any thing here should be too much admired or depended on, five of our Hopes perished in a Year; and now the only apparent Successor to so much Ancient Honour and Greatness is surprizingly taken away. Alas! how Just, how Applicable, how with

Tears

Tears and Pity to mortal Condition may we remember, the Maxim of Solomon; *Vanity of Vanities*, saith the Preacher, *Vanity of Vanities*, all is *Vanity*.

*The CHARACTER of Mrs. DOROTHY St. JOHN †, by ANTHONY HORNECK, Preacher at the Savoy *.*

† Fourth Daughter of Sir Oliver St. John, Knt. and Bart. of Woodford in Northamptonshire.

* From the Sermon preached in the Parish Church of St. Martin's in the Fields, on June 24, 1677; and printed the same Year at London, in Quarto; with a Dedication to the Lady Barbara St. John, which is as follows.

To the Honourable the Lady BARBARA St. JOHN.

MADAM,

UPON your Request I have adventured to appear in Publick, and exposed that to common View, which I thought would never have gone farther than my Study. Not to have yielded to your Desires had been Unwillingness; and though I am sensible of the Weakness of the Discourse, yet to pleasure you, I have resolved to deny myself in that Thing we call Credit and Reputation; the rather because in this Sermon I have proved it to be Vanity. The Text † was of your Daughter's choosing; whether she regarded the Sound more than the Sense, I will not enquire; but as the different Sentiments of Divines about this Passage, have allowed it a Place in the Catalogue of the sublimer Mysteries of the Gospel; so if I had more Time to view and correct my Comment, it might have come abroad more polished, and fitted more to the Palate of the Age. What nicer Men would have made the Scene of curious Speculations, I have endeavoured to make as practical as I can, being sensible that our Work is to convert Souls, not to paint them. In an Age so loose as ours, so full of Vanity and Sin, we had need be very serious and earnest with Men to come away from these Idols, to serve the Living God, and as this shall be my sincere Endeavour, while the Great Master of my Life is pleased to continue me in the Station I am in; so if I can contribute any Thing, either to your Ladyships, or your Relations spiritual Advantage and Edification, it will be no small Satisfaction to

MADAM, Your Ladyship's most humble Servant,

Anthony Horneck.



HAVING thus led you from the Creature to the Creator, I must crave leave to send you back again from the Creator to the Creature, viz. to the Party deceased. And here I could wish I were able to give you that Account of her Life and Deportment, which in all Probability you expect upon this Occasion; But when I shall have told you, that it was not my Happiness to be acquainted with her before she died, you'll soon pardon my Silence in her Commendations; and yet I dare not be so injurious to her Memory, as to conceal the Character, which those that knew her intimately were pleased to give her. Her Piety, it seems, was great and early, and her Soul big with Devotion, in an Age which is exposed to the greatest Temptations. What Solomon learned by sad Experience in his latter Years, she practised in the Days of her Youth; and the Fear of God, which he found to be the only true Happiness, when he had run through all the Risks of Sin, she embraced before she had tasted any of the World's Pleasures. She no sooner came to Years of Discretion, but she saw that her greatest Interest lay in loving God, and understood that to remember her Creator, before the evil Days do come, was the greatest Prudence and Policy. As young as she was, her Eyes were fixed upon a better World, and it was hard to say which had her greatest Care, God's Glory, or her own Salvation. Her Affection to Goodness appear'd in her, when Vice begins to flourish in other Persons, and she began to shoot out Buds of Grace, when others look upon it as a Piece of Necessity to run out into Sin and Vanity. The Word of God was the Food her Soul delighted in, and she thought no Provision comparable to the Bread of Life, which feeds Men into eternal Content and Satisfaction. She had learned, that God was one that did hear Prayers, and to address herself to him, was not the least Part of her Employment. In these tender Years she was

† On Rom. viii. 20.

already arrived to that Knowledge which Philosophers formerly attained not unto, till they were grown aged, and was become Mistress of the greatest Virtues, at a Time when others are apt to laugh at Strictness and Severity, as a melancholy Humour. She had already learned to scorn Reproaches for Righteousness Sake, and did clearly apprehend that her greatest Glory must be Religion and God's Favour. At those Years when others hardly know what Heaven means, she had already felt it in her Soul, and she could guess at what Angels did above by her praising and magnifying the Beauty and Bounty of her Maker. The Fruits of the Spirit which are not seen in others before fifty, appeared in her at eighteen, and the Joys of the Holy Ghost, which are not counted modish till fourscore, became familiar to her, as soon as her Reason began to exert itself into Action. She had already practised to lay up her Treasure in Heaven, and as if she had fore-known her Death, she made Preparation for it at a Time, when others make Provision for the Flesh to fulfil the Lusts thereof.

What would this Plant have come to, if it had grown up to its full Height and Stature, and how glorious would this Tree have been, if it had been permitted to spread its Branches like the Cedars in *Lebanon*. She that did already, like *Aaron's Rod*, bud and blossom, and bear Fruit; how rich would the Fruit have been, if it had been warm'd some Years longer by the Sun of Righteousness! But the Flower was too costly for this Valley of Tears, and the Soil here below too coarse for this curious Plant to thrive in; God therefore cropt it to transplant it into Paradise, and withdrew it from the Eyes of Men, because it was a fitter Spectacle for Angels.

*Some MEMORIALS of the LIFE and CHARACTER of the
Rev^d Dr. RICHARD SHERLOCK, Rector of Win-
wick, by the Rt Rd Dr. THOMAS WILSON, Lord Bi-
shop of Sodor and Man *.*

E was born at *Oxton* in *Werral*, in the County of *Chester*, Nov. 11. 1612. which Village very sensibly feels the Blessing of having been his Birth-place: Where he has settled an Uncommon, but very Useful Charity.

When I have said that he was born of very Honest and Religious Parents, the Pious Reader will not be offended that he finds nothing more considerable in the Account of his Family. That his Parents were such, an especial Instance of his Mother's Piety will not be improper to be here mention'd; because 'tis probable God blessed her with so worthy a Son, to convince her, and all that read this, That such as Fear Him, and seek to avert his Judgments, *Do never seek Him in vain*.

Her Father, in his Younger Years had taken such Liberties, as made her justly Fear His Offspring might hear of it another Day; which affected her so sensibly, and especially after she became a Mother of Children her self, that she very often, and with Tears, begg'd of God to suspend his just Declaration of visiting the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate Him. And her Posterity have many Reasons (tho' not proper to be mention'd here) to believe She was Heard in That she Fear'd.

This Circumstance should not have been mention'd, but in hopes that some who read it, may be led to consider, How many suffer for the Iniquities of their Forefathers, while none of their Posterity are found to stand in the Gap, and put a Stop to the Judgments which God has determin'd to Pour out upon the Families which call not on his Name.

This Pious Mother (in Confidence that God would hear her Prayers) being now become a Widow, gave her Son an Education suitable to her Abilities. She sent him first to *Oxford*, and afterwards, upon the Account of a less expensive Education, to *Trinity College*,

* Prefix'd to Dr. Sherlock's *Practical Christian*, the Sixth Edition, printed at London, in 1713, in Octavo; with the following Introductory Lines to the Bookseller; "I send you a short Account of Dr. Sherlock's Life. If you think fit, you may prefix it to the *Practical Christian*, which you are going to re-print. This Account might easily have been enlarged, but then it would not have been so agreeable to the Character and Modesty of the Doctor, who always declin'd being known any more than he was oblig'd by the Duties of his Calling; so that the Blessing of a most exemplary Life, was confin'd, for the most Part, to the Limits and Observation of one single Parish, &c."

near *Dublin*, where he proceeded Master of Arts, *A. D.* 1633. (as afterwards, in the Year 1660 Doctor in Divinity.)

And now, having, both in his own, and his Mother's Intentions, been Dedicated to the more *immediate Service* of God, he enter'd into Holy Orders, and had a Cure of Souls conferr'd upon him in *Ireland*, which he attended, until he was forc'd to quit That, and that Kingdom, by the Rebellion which broke out in 1641. From thence he went to *England*, Chaplain to one of those Regiments sent by the *Marquis of Ormond*, to the King's Assistance; and which, soon after, were unfortunately routed near *Namptwich*.

Upon this, Mr. *Sherlock* return'd to *Oxford*, where he was courteously receiv'd; and soon after Elected one of the Chaplains of *New-College*, and continued *there*, till he was turn'd out by the *Parliament Visitors*. Not willing to be unemploy'd, he became Curate to Dr. *Jasper Maine*, at *Cassington*, 'till both the Doctor and his Curate were ejected. About which time Sir *Robert Bindloss* of *Borrick* in *Lancashire*, returning from his Travels, Mr. *Sherlock* was well recommended to him, and as kindly receiv'd for his Chaplain.

It was at *This Time*, and in *This Neighbourhood*, that *George Fox* began to broach and vent his New Doctrines. Mr. *Sherlock* being of Reputation for Learning and Piety, *Fox* had the Vanity to attempt to make him his Profelyte, or, which is more likely, to make himself more famous by so *Remarkable an Adversary*. To this End, he sends him a Sett of *Queries*, and demanded an Answer, in Terms *exceeding Confident* of Victory.

Mr. *Sherlock* was a Man by *no means* fond of Controversy; *Practical Christianity* was his Talent and Delight: And, but that this proud Boaster gave him an *Unfufferable Disturbance*, deluding many poor People into an Opinion that his *Queries* were unanswerable, perhaps he had never engag'd in any thing of that Nature.

At last, to prevent the *spreading Mischief*, he published several small Tracts, *viz.* *The Quakers wild Questions briefly answer'd*. To which he annex'd, *A Discourse of the Holy Spirit, his Workings and Impressions on the Souls of Men*. As also, *A Discourse of Divine Revelation Mediate and Immediate*. And another of *Error, Heresy and Schism*. All which by the Blessing of God had their Effects, altho' That Heresy spread too fast abroad, by being over much despis'd in other Places.

While he continued with Sir *Robert Bindloss*, he was, in the Words of *Micah*, * *A Father and a Priest to him*.

The Office of a Chaplain, is an Employment that requires as much Christian Courage, Conduct and Piety, to discharge it faithfully (where there are so many Temptations, and so much Need of Virtue to overcome them) as any State of Life whatever. And therefore it often happens, that such as seek or accept *that Charge* in Hopes of *Preferment*, do find a Necessity of quitting, either *those Hopes*, or a *Good Conscience*.

One Instance of Mr. *Sherlock's* Behaviour in this Part of his Life (in which he shew'd a true Christian Contempt of his own Interest) will neither *tire*, nor be *unedifying* to the Reader.

His Patron had a *just Esteem* for the Church and her Ministers, *both at that time under a Cloud*; and being every Way what they call an Accomplished Gentleman, it was no Wonder that very many were fond of the *Honour of Conversing* with him: Which had this *Unhappy Effect*, that it made him in *love with Company*, and many of the Evils that attended it; and too many of the Family follow'd his Example. To make some *amends*, as they *thought*, for these Liberties, they express'd an uncommon Concern for the Interest of the *Suffering Church*; not considering that if we shall be shut out of Heaven for our Sins, 'twill be no great Comfort to us, *What Church* we were Members of on Earth.

The Chaplain saw this with Grief, and therefore after General Discourses and Intimations had had little or no Effect, he applied to his Patron more closely, and, in a *Letter* he wrote to him, laid down *His*, and the Vices of the *Family*, in Terms so *Home and Serious*, and yet so *Mannerly*, that one could not imagine a Mind so void of Goodness, as to be offended with his *Holy Freedom*. He desir'd him to consider what Injury he did to the Distressed Church, for which he always express'd so *commendable a Zeal*. He intimated to him, That this was both the *Cause of her sufferings*, and *That* which made Her the Scorn of her Enemies; *That her Friends did her more Dishonour than They could do her Hurt*; so that she may truly say, in the Words of *Zeck.* † *These are the Wounds I receiv'd in the House of my Friends*. He assured him that, for his own Part, he durst not seem to countenance such *Criminal Liberties*; lest the Enemy should say, That the Ordinances of the Gospel were *Profan'd* with the *Consent* of her Ministers. And then, *forgetting*, or rather

* *Judg.* 17. 10.

† *Zeck.* 13. 6.

despising, his own Interest, The Uncertainty of the Times, and all the Expectations he might have from a Person of so good an Interest in the World, he earnestly press'd, either to be hearken'd to in this Matter, or to be immediately discharg'd from his Office.

His Patron was so far from being offended with this just Liberty of his *Faithful Chaplain*, that he heard him with Submission, *knowing well whose Ambassador he was*, and ever after Honour'd him *as his Friend*; and would by no means part with him, until he thought his own Entertainment too mean for so *Worthy a Person*; and then he most effectually recommended him to a *True Son and Lover of the Church*, The Right Honourable Charles, Earl of *Derby*; who made him his Domestick Chaplain: And repos'd so much Confidence in him, That upon the *Restoration of the Royal Family*, he prevail'd upon, and intrusted him with a Commission to settle the Affairs of the *Church of Man*, which, during the great Rebellion, had suffer'd in her *Doctrine, Discipline and Worship*.

This Difficult Work he went through, (while his fellow Commissioners settled the Civil and Military Affairs) to the entire Satisfaction of the Lord and People of that Island; which by the Blessing of God, continues as *Uniform in her Worship*, as *Orthodox in her Doctrine*, and as *Strict and Regular* in her Discipline, as any Christian Church in the World.

Upon the Doctor's Return from that *Happy Island*, by the Favour of his Noble Patron, he obtained a Presentation to the *Parsonage of Winwick*, from King Charles the Second (the Patronage being at that time in Dispute) and immediately after, upon the Expiration of a Lease of 99 Years, his Living became one of the *best in England*.

This was so far from Transporting him, that it made him grow more Jealous of himself; knowing full well, *That the more he had, the more he was to account for*. The first Thing therefore he set himself to, besides the Ordinary Duties of the Ministry, was to Compose and Publish a *short and plain Paraphrase upon the Church Catechism*, exceedingly well suited to the Capacities of his People. After this (to use his own Words) *because Doctrine without Practice is but a Body of Religion, without a Soul to Quicken it*, he published *His Summary of Christian Practice*. And having freely given a considerable Number of both these Books amongst his Parishioners, the good Effect soon appear'd in such a Number of Constant, Devout Communicants, as, at that Time, were hardly to be seen in any Parish in *England*: And by the great Care of its Rectors, that Parish still continues Exemplary for its Order and Discipline.

His Preaching was, like his Devotions, Plain and Practical. And altho' (until he grew much into Years) He was a constant Preacher, yet he always entertain'd in his House, at least three Curates for the Service of his Church and Chappels. So that both on Account of the Doctor's Primitive Example, as also the Choice he made of Persons to serve at the Altar, *Winwick* became a very Desirable Place for *Young Divines* to improve themselves in the *Work of the Ministry*.

Having so well provided for the Instruction of his Parish in *Things pertaining to Life and Godliness*; he set himself very earnestly to bring his People to a *Decent Uniformity in the Publick Worship of God*. And this he brought about in a short Time, chiefly by the Example of his own *most Humble and Devout Behaviour*; and, where that would not do, he made use of *Rebukes*, and a *Zeal*, which few People were *Proof* against: So that his Church and Chappels soon became Remarkable for that good Order he then introduced, and which still continues a Pattern to most other Churches.

He would not suffer even Strangers to give an ill Example of *Irregularity or Indevotion* to his Parishioners, so that, either *for Fear*, or *for Conscience sake*, all comply'd with the *Edifying Usages* of the Place.

I will give the Reader but one Instance, to shew how far an Holy Boldness and Zeal for the Honour of God and his Service may go towards Reforming an Abuse, which People of Piety would wish to see done.

A Person of the first Quality being at his Church, and a *Gentleman* of his Retinue not behaving himself with that *Discretion and Seriousness*, which the Place and Service requir'd; the Doctor (without any Regard to the Number or Quality of the Gentleman's Friends) ordered him to be *turn'd out of the Church*. This *unexpected Rebuke* soon chang'd his *Behaviour*; and being, by the Church-wardens, permitted to stay till the Service was ended, he then (according to the *Notorious Profane Way* of that Gentleman) says to his Company ---- They threaten us with the Devil, but I fear him not half so much, as I do *That old Gentleman* in the long Beard: *Meaning the Doctor*.

He suffered none to be Baptised in Private Houses, except in Cases of Necessity, as the *Rubrick* directs; and he had the Satisfaction of seeing This comply'd with, without those ill Consequences which People are apt to fear; who had rather give way to the *Impor-*

tunities

unities of the Ignorant, than be at the Pains to inform them better; and can with less Reluctancy disobey the Church, than disoblige a private Person.

Some Years before his Death, when he had well consider'd all that had been said upon that Subject, he published a small Tract, *Of the Irregularity of a Private Prayer in a Publick Congregation.* He was, indeed, of Opinion, that there was no Occasion for longer Prayers than what the Church prescribes in her Liturgy, which provides for all the *Ordinary Wants* of Christians, and which, *where 'tis Read with Deliberation, and Heartily Closed with,* is found to be *long enough* to satisfy, (and were it not for the *Excellent Variety* of its Offices) to Tire the Generality of Worshippers, for whom it was composed.

And, verily, if such as are most fond of the other Way, would but sincerely make the Experiment, and endeavour to keep their Minds intent upon the *Publick Service*, they would find their Souls *sufficiently satisfy'd* with the Provision the Church hath made for them, without longing for a *less Choice*, if not a *less safe* Entertainment.

'Tis true, while he liv'd with Sir Robert Bindloss, he was oblig'd, through the Iniquity of the Times, and that his Ministry might not be stop'd, to compose a Prayer out of the Church Service; and the Reader may be assur'd, that few of the Gifted Preachers of those Days, were more admired, than was Doctor Sherlock, for his very plain and *affecting Prayer before his Sermon*, even by them that would have despised him, had they known whence he borrow'd it.

He was so strict a *Resident*, that for near 30 Years, he was scarce so many Weeks, all put together, absent from his Flock.

During which Time, he kept up a constant and decent *Hospitality*; but the greatest Part of his Revenues, which were *very Considerable*, he employ'd in *Charities*, of one Kind or other.

Indeed, he consider'd his great Incomes as a mere *Depositum*, and himself, only as a *Steward*; and therefore though he was kind enough to his Relations, yet he did not think fit to confine his Kindness to *them*. *Possessio Ecclesiae sumptus est egenorum* was his Maxim, as well as St. *Ambrose's*.

Any Worldly Aim or Concern had so little Share in his Affections, that after he had been for so many Years possess'd of one of the *best Livings in England*, at his Death he left behind him not above one Year's Profits, and even *These*, in a great Measure, to *Pious Uses*.

He always satisfy'd himself with the bare Necessaries of Life, and his *Temperance* was every way such, that one of his Curate's Allowance would have defray'd all his Personal Expences.

About Three Years before his Death, being inform'd, That the Next Advowson of *Winwick* had been obtain'd for the Master of University College, The Doctor immediately invited him down into the Country, and without being offended with the *Sight* of his *Successor*, he not only receiv'd him *Courteously*, but thinking himself in his Old Age, *unequal* for so great a *Burthen*, he desired him to accept of the *Cure*, and the *Profits* of that great *Rectory*; reserving to himself a very moderate Share of the Incomes, for his *own future Subsistence*.

As he had *Liv'd*, so he *Died*, a *Member*, as well as an *Ornament*, of the Church of *England*; notwithstanding the Reproach rais'd and industriously spread abroad, that he was a *Papist* in *Disguise*. This was said both by *Papists* and *Dissenters*, and both had the same End in propagating the Calumny, *viz. The Disservice* of that Church which he adorn'd by his most Exemplary Life.

After all, there was no *Ground* for this slanderous Report, except such as might *shame* those that built any thing *thereon*. It was said, for Instance, that he *Burnt Incense* in the Church. Now the Truth of that Matter was *this*---His worthy Patron CHARLES Earl of Derby, the *Easter* after the *Restoration*, desiring to countenance, by his *own* Presence, the *New Re-establish'd Worship* of the Church, chose to Receive the Lord's Supper at his Parish Church, rather than in his Chappel at *Latham*. The Doctor suspecting what he found *too True*, that the *Chancel* had been as little Regarded as the *Lord's Supper* (which had not been administred in that Church for some Years past) went a few Days before, to see things put in Order; and cleansing the Chancel (which it seems had been more frequented by Dogs and Swine than Men) it rais'd such an unsufferable Stench, that he was oblig'd to order Frankincense to be burn'd the Day before the Solemnity, that his Congregation might not be Discomposed by such an unexpected Nuisance. This was improv'd so far as to make him a *Papist*. Nay so unreasonable a Prejudice had many against him, that Reading, upon his Induction, the Title of the

Twenty Second Article, Of *PURGATORY*, one who had not the Patience to hear any more, went out of the Church in great Indignation, *with these Words* spoke aloud, -----*If you be for Purgatory, you shall be none of my Teacher.*

As for the Papists themselves, his excellent Answers to some Persons of Note, who had writ to him after they had been *perverted* to that Communion, will witness for him, at least to *them*, that he was no Favourer of *their* Errors.

They might, indeed, envy the Church of *England* such an Ornament, who most truly practised the Christian Duties of *Temperance, Mortification, Self-denial, Chastity and Devotion* after a Primitive Manner, and which are by the Members of that Church too often made a Work (not of *Love* to God, but) of *Necessity*, and therefore are perform'd by *Habues*. Whereas he voluntarily chose the *Severities of a Single Life*, at the same time that he approv'd of *Chaste Marriage* in *others* of his own Order. If he *Fasted* much, and was continually in *Prayer*, he call'd these, *Means* of Religion, and not *Religion* itself. If he gave much Alms to the Poor, and deny'd himself many *Satisfactions* which he could easily have purchas'd, he did not, however, pretend to *Merit* by these Exercises of Piety, no more than a Steward pretends to *Merit* by being *Faithful*, or a *Sick Man* by being *Orderly*.

He died some Months after the Revolution, and before any Measures were taken to try who did not approve of the Ways engaged in, to bring it about ; so that it would be impertinent to say what he would have done, had he liv'd a few Weeks longer, in a Case in which he was exceedingly Reserv'd.

He had always Preach'd up *Passive-Obedience* and *Non-Resistance* in the Sense of the Church in her Homilies, and he was of a *Life* too *Retir'd*, of a *Religion* too *Practical*, and of a *Mind* too *Regardless* of any *Worldly Interest*, to have concern'd himself in a *Controversy* altogether *New* to Him. 'Tis probable the *Barbarous Anarchy*, the *Confusion* and *Misery* of the *late Rebellion*, in which he had been a Sufferer, had made strong Impressions upon his Mind in *Prejudice* of what was then *Acting*. He had in his Younger Years been *impos'd* upon by some People, who seem'd to have nothing so much at Heart as the Glory of God, and the *Welfare* of the *Church and Nation*. But when he saw what in *Truth* they Aim'd at, he *abhorr'd* their *Hypocrisy*, and became so *Affectionate* a *Lover* of the *Monarchy*, and of that *Church* which Suffer'd with it, that with the *Zeal of Mephibosheth*, he would never be prevail'd on to *Shave his Beard*, after the *King was Murther'd*. He was neither surpriz'd by Death, nor afflicted with any of those Ailments which are generally the *Forerunners* of that *Great Change*. As he had liv'd a Life of the *strictest Temperance*, and had enjoy'd an *uninterrupted Health* (scarce knowing, by *Experience*, what Sicknefs was) His *Dissolution* was accordingly without Violence, or any Remarkable Agonies.

He was of a Body so Spare and Light, that until a few Days before he Died, he could walk as nimbly as a Youth, which was his constant Exercise for a Quarter of an Hour before he Eat ; and which, no doubt, contributed very much to prolong his Life to so considerable an Age ; for he died in his 76th Year.

His Devotions shew his *Inward Man* better than any Draught that can be made of him, by *any other Pen*. And when the Reader is assur'd that what he there peruses, was the Doctor's constant Exercise, he need not be told that *He was a most Devout Christian* ; and not less *sincere* ; since he so strictly *observ'd* himself, what he so earnestly recommended to others. And he had the Satisfaction of knowing, long before he Died, that very many had form'd their Lives according to this Model.

Some Years before his Death, he caused his Grave-stone to be laid in the Place where his Body was afterwards Buried ; which, from thenceforward, became, to him, a Place of more Particular Devotion, whenever he could secure himself from being *seen of Men*, which, of *all Things*, he abhorr'd.

He likewise order'd his Epitaph * to be engrav'd in Brass, and fix'd upon his Stone.

And now I have only *This* to add to *this Short Account* : That if any, who knew Dr. *Sherlock*, wonder that I have omitted so many known Instances of his great *Mortification, Self-denial*, and Contempt of the World : I have only *This* to Answer----- That, as he had (to be sure) good Reasons for laying himself under such a Discipline, as might rather *Discourage* than *Edify* the *Unexperienced* ; so where-ever the Holy Spirit powerfully influences the Heart, he will direct Men to the most proper *Exercises* and *Expressions* of their Love to God, and such as are most agreeable to the Advances they have made in the Ways of Religion.

* See the Appendix.

And as the Doctor, in his Life-time, did never attempt (to use his own Words) Magisterially to impose *His* Methods of Devotion upon others, so neither do I think it needful, after his Death, to enumerate the particular Instances of his *Austerities*, and other Exercises of *Piety*, which (or, at least, such as will be as well pleasing to God) will always be the *Fruits* and *Ornament* of a *Life*, so *Devoted* to God as *His* was.

Some MEMORIALS of the LIFE and CHARACTER of
JAMES BONNELL, Esq; *Accomptant General of*
Ireland, by WILLIAM HAMILTON, A. M. Archdeacon
of Armagh.*



JAMES BONNELL, Esq; was born at *Genoa* the 14th of November 1653. He was Son (by *Rebecca* Daughter of *Thomas Sayer* near *Norwich*, Esq;) to *Samuel Bonnell*, Merchant, who resided some time at *Genoa*, and many Years at *Leghorn*, where the great Trade he carry'd on, his sweet and obliging Behaviour, but especially the Piety and Integrity of his Life, procur'd him great Credit and Esteem. His Grandfather was *Daniel Bonnell* of *London*, Merchant, His great Grandfather *Thomas Bonnell*, a Gentleman of a good Family near *Ipres* in *Flanders*, who to avoid Duke *D'Alva's* Fury then cruelly persecuting the Protestants in the *Low Countries*, transported Himself and his Family into *England*, and settled at *Norwich*; where he was so well receiv'd, and so much esteem'd, as to be afterwards chosen Mayor of that City.

After he had been instructed in the first Rudiments of Learning in *Dublin*, he was sent to *Trym-School* and committed to the Care of the Reverend Doctor *Tenison*, afterwards Lord Bishop of *Meath*; by whose Instructions he equally improv'd in Learning and Religion; and so great Sense had he of his Master's Kindness and Care, that he mentions it more than once in his private Papers, with very grateful Acknowledgments.

At fourteen Years of Age, being fit for the University, he was remov'd from *Trym-School*: But his Friends who were nicely solicitous about his Education, chose to send him to a private Philosophy School in *Oxfordshire*; believing him there, more out of the Way of Temptation; and resolving not to expose him to the infectious Dangers of a great City, and numerous Acquaintance.

From *Oxfordshire* he remov'd to *Catherine Hall* in *Cambridge*, having been entered there, a Year before by his Friend and Kinsman Mr. *Strype* then of the same House. There his Tutor was the learned Doctor *Calamy*, who upon several Occasions express'd the Esteem he had for his Pupil, commending him to Mr. *Strype* and Others for his Learning, Gravity, and Manliness, both in Discourse and Behaviour; but chiefly for his Constancy at Religious Duties, being hardly ever known to miss Prayers, all the Time he continu'd at *Cambridge*. Here he enjoy'd all those Advantages, the Want of which he lamented so much before; the frequent Returns of the Sacrament kept his Mind in a true devout Frame, put him upon the strictest Re-searches into his past Life, and the most solemn and serious Resolutions of adhering to his Duty. Here also he had Friends and Companions, every way suited to his own Genius and Manner of Life, such as were most remarkable for their Parts and Piety.

His Advancement in Learning, kept equal Pace with his Improvements in Piety and Years; for he prosecuted his Studies with indefatigable Diligence, and perform'd all his Academical Exercises with General Approbation: And when sometimes his eager Pursuit of Learning wou'd occasion a Thought to arise in his Mind, that a whole Day every Week, was what he cou'd not spare from his Studies, with Indignation he wou'd reject that Suggestion, as coming from his spiritual Enemy; *He consider'd* (as he expresses it) *that it were just in God to punish such Thoughts, by blasting all his Studies; but if he chearfully gave that time to God, his Goodness wou'd supply that and more to him, having promised to add all Things to those, who first seek the Kingdom of Heaven, and his Righteousness.*

* From the Exemplary Life and Character of *James Bonnell*, Esq; the Third Edition, printed at *London*, in 1707, in Octavo; which the Reader may be pleas'd to refer to for any farther Particulars concerning the Piety and Virtues of this excellent Person.

From *Catherine Hall* (after he had taken his Degrees in Learning) he remov'd into the Family of *Ralph Freeman* of *Aspeden Hall* in *Hertfordshire*, Esq; and undertook the Education of his eldest Son.

This Gentleman, Mr. *Bonnell*, very happily instructed, making the most difficult Parts of Learning, Plain and Easy to him; but his principal Aim was, to give young Mr. *Freeman* right Notions of Religion and Virtue; which he not only endeavour'd in his constant Conversation with him, but for his Use compos'd many pious Meditations, with short Reflections and Advices upon the daily Occurrences of Life.

He continu'd in Mr. *Freeman*'s Family till the Year 1678, and then went with his Pupil into *Holland*, and staid near a Year in Sir *Leoline Jenkin*'s Family at *Nimeguen* very much to his Satisfaction. From *Nimeguen* he went in the Embassador's Company through *Flanders* and *Holland*, and so return'd for *England*. From that time he continued with his Pupil till the Year 1683, when Mr. *Freeman* was sent into *France* and *Italy*. In 1684, Mr. *Bonnell* went into *France*, and met Mr. *Freeman* at *Lions*; and in his Company visited several Parts of *France*: And so great was his Tendernefs and Concern for Mr. *Freeman*, that he being taken dangerously ill of the *Small-Pox* at *Tours*, Mr. *Bonnell* constantly expos'd himself to that Distemper, tho' 'twas what he never had; and upon his being able to use them, supply'd him with many excellent Meditations, and often join'd with him in Prayers and Thanksgivings for his Recovery.

During Mr. *Bonnell*'s stay in Mr. *Freeman*'s Family, he had frequent Returns of Sickness and Pain; his Constitution was Tender and easily Injur'd: And I find by the Meditation he then compos'd, That his Body was an uncomfortable Companion to his Mind; and that he was frequently disturb'd in his Religious Course, by bodily Disorders. He complains with great Passion of himself, for being sometimes Uneasy under a Load of Sickness, and wishing its Removal with too much Eagerness. There is another Thing which I shall here take Notice of, concerning Mr. *Bonnell*'s early and happy Progress in Piety; which is, that as both at *Cambridge*, and Mr. *Freeman*'s he was a constant Communicant, so his self Examinations for the Sacrament were strict and severe. He began very early a most useful Practice, which he continued during his whole Life, and that was, upon every Return of the Holy Sacrament, to put down in Writing those Thoughts which at that Time most affected and entertained his Mind.

In the Year 1684, Mr. *Bonnell* leaving Mr. *Freeman* in *France*, came directly from thence into *Ireland*, and took his Employment of *Accomptant General* into his own Hands, which had been since his Father's Death, manag'd by Others for his Use. This is an Office of much Business, and great Trust; In the Discharge of which, he was so remarkably Diligent and Faithful, so Dextrous in Dispatch, and so ready to oblige, that he soon equally gain'd the Esteem of the Government, and the Love of all who were concern'd with him.

But as Religion ever had the principal Sway in his Affections, so a mighty Zeal for *that*, a Contempt of this World, and a Mind rais'd above its perishing Concerns, had before this time given him strong Desires of quitting all secular Employments, and dedicating himself entirely to the Service of God; it could be no worldly Consideration which suggested that Thought to him; for the Temporal Advantages of his Office, were greater than what he could have expected in a long Time, from Ecclesiastical Preferment; and his Station was besides, of sufficient Dignity and Credit. But in Things relating to God, *he conferr'd not with Flesh and Blood*; and nothing hindred him from actually entring into Holy Orders, but the Consideration that his Employment was a great Trust, and that he must render an Account to God, not only for his Discharge of it, but for the Hands into which he should put it: A Man of Knowledge and sufficient Skill, but chiefly who had establish'd a Character of Piety and unshaken Virtue, was what he wanted. And such an one in the Year 1688, he thought he had found; and had actually agreed with him about it, being not a little rejoic'd with the Hopes of being soon freed from Noise and Hurry, and worldly Business; and having nothing to do, but take Care of his own Soul, and do Good to the Souls of Others. But the News of the late Revolution chang'd that Gentleman's Thoughts, and broke Mr. *Bonnell*'s Measures.

His Desires of entring into the Ministry, were of a very early Date; for I find that several Attempts were made by his Friends, during his Residence in *England*, to procure him some Settlement in the Church there; some of which might have succeeded, had he seconded his Friends Zeal, by any Endeavours of his own: But *that* he was so far from doing, that he reckon'd it a great Unhappiness to the Church, that Interest and Application had any Share in the Disposal of spiritual Things. And when his Friend, Mr. *Freeman*, out of a Sense of Mr. *Bonnell*'s great Merit, and the Services he had done him, design'd

design'd to have purchased the Advowson of a Benefice, that he might present Mr. *Bonnell* to it; he himself was the only Person that opposed it, and so disappointed the kind Intentions of his Friend.

During the late King *James's* Reign, Mr. *Bonnell* discharged his Office himself: And though he was one, whom the Party that then ruled, could never hope to bring into their Interests; yet so fully were they convinced of his Abilities and Faithfulness, that they never thought of removing him from his Employment: For such an Openness and Sincerity shined in all his Actions, such unshaken Fidelity was his Rule and Guide, so known an Enemy was he to Faction and Intrigue; that he was not only free from Blame, but even Suspicion; and the Enemies of his Religion revered his Person.

In the mean Time being armed with Confidence in God, Mr. *Bonnell* waited the Issue of our common Dangers: And as he put himself into God's Hands, so from God he had Safety and Protection, and even Liberty during all our Troubles. He was continued in his Employment without his desiring it, and 'twas happy for many Protestants that he was so; since whatever he received out of it, he distributed among them with a liberal Hand. He sought out Opportunities of Relieving his needy Brethren, and went about doing Good to the Neccessitous and Oppress'd. He boldly pleaded for them to those who were then in Power; and ventur'd, without Concern, Interest, Favour, and even his necessary Subsistence (so courageous does Piety and Charity make Men) to get the injur'd Protestants reliev'd.

Though Mr. *Bonnell* bore his own Share of the Calamities of that Time, with a very calm and serene Mind, yet there was one Thing that gave him no small Disturbance, and that was, our Troubles not producing that Reformation among Protestants, which might have been expected while the Rod was upon them, though no Doubt a great many were very much bettered by it.

But the Apprehensions of a Decay of Piety, (instead of a due Gratitude for our Deliverances) stirred up a-new in Mr. *Bonnell's* Mind, his former Desires of betaking himself to the Service of God, and quitting all secular Business. In order to this, he entered into a firm Resolution of parting with his Employment, so soon as he could find one, upon whom, with an easy Mind, he might devolve so great a Trust; and in a little Time he actually agreed with a Gentleman of sufficient Abilities for it. But that Gentleman's Delays first, and afterwards his Resolutions of living constantly in *England*, kept Mr. *Bonnell* much longer engaged in his Employment, than he could possibly have expected. But at last he was free'd from it, by a new Agreement which he made with the Gentleman who now enjoys it; but even so, much Time was spent before he could be settled in it.

While this tedious Affair was transacting, Mr. *Bonnell* changed his Condition of Life, and entered into a married State, which he did in the latter End of the Year 1693. The Person he made Choice of, was *Jane Conyngham*, Daughter of Sir *Albert Conyngham*; a Gentleman very well known in this Kingdom, for his firm Adherence to the Royal Family, during the Civil Wars; in whose Cause, he often exposed his Life to the greatest Dangers; and for his Bravery and Conduct in the late War, commanding a Regiment of Dragoons, and at last dying in the Service. Mr. *Bonnell* had some Years before, entered into a strict Friendship with this Gentlewoman. He believed her Temper and Manner of Life very well suited to his own, and that she had those Qualities which he chiefly desir'd in a Wife. And as this was an Affair of the greatest Moment to him, of any in this World; so I have those Materials in my Hands which shew, that with all imaginable Constancy and Ardor, he beg'd God's Direction in his Resolution and Choice, that every Thought of his Mind, and every Step he shou'd make, might be over-rul'd by his Providence: That Providence, to whose Conduct and Disposal he had long before, resign'd up himself and all his Concerns; and whose Motions he was fully determin'd, without the least Reluctancy, to follow.

He continu'd in a marry'd State five Years, and five Months; but the latter Part of that Time, it pleas'd God to allow him but little Health; the last Year especially, when his Disorders return'd more frequently, and with greater Violence than before. Those bodily Distempers shock'd his Resolutions of entering into Holy Orders, at least thus far, that if he shou'd take that Sacred Character upon him, he would apply himself to the Duties of it so far as he was able, but without undertaking a Parochial Cure: For thus I find him expressing himself, some Years before his Death. *If my want of Health should hinder me from taking a Cure which I very much apprehend, I could contentedly spend my Time in the most profitable Manner I was capable of for the Good of the Church, particularly in devotional Things which seem to be my Talent, and in which, without much more Study, I might hope to succeed.* And such high Thoughts had he of the Extent and

Difficulty of the pastoral Duty, that he esteemed his frequent Returns of Sicknefs, equivalent to a Declaration of Providence, that he was not designed for the more laborious Performances of it, tho' the Bent of his Defires was continually that Way.

But even these Defires were at last interrupted, by that fatal Sicknefs which brought him to his End. For in *April* 1699, he was seized with a Malignant Fever, which about that Time reigned very much in *Dublin*; by it, his Head was so much affected, that he had not a constant Command of his Thoughts, nor that undisturbed Exercise of his Faculties, which all Men desire in those Extremities. For some Days of his Sicknefs, his Reason was clear, and to the last, he had frequent Intervals of perfect Understanding. And then 'tis impossible to conceive One in the greatest Pain and Anguish, more submissive, more patient, more resign'd to the Will of God: Then Prayers and Praises were his only Language, or calling upon others to pray for him: But no Murmur, no Complaint, came out of his Mouth. And though no doubt he had all the Comforts of a good Conscience, and powerful Supports from God, in that great Conflict of Nature, yet he express'd himself with all that Humility and awful Concern which becomes a Sinner, when he reflected upon that pure and holy God, at whose Bar he was soon to be try'd. *Now* (says he) *must I stand or fall before my great Judge.* And when it was answer'd that no doubt he would stand firm before him, through the Merits of our crucified Saviour: His Reply shews, upon what a firm Foundation, he built his Dependance and Hopes: *It's in that* (says he) *I trust; he knows it's in that I trust.* And his last Moments of Reason, were spent in those heavenly Exercises, wherein every good Man would desire to breath out his Soul; and which to him, no doubt, were the happy beginning of endless Praises above.

He dy'd the twenty-eighth Day of *April* 1699, in the forty-sixth Year of his Age; and his Body lyes interr'd in St. *John's* Church in *Dublin*.

Mr. Bonnell's CHARACTER in short.

MR. Bonnel, like another *Samuel*, seems to have been consecrated to God from the Womb, and to have had his first Dawnings of Reason inlightned by Grace. He made early and quick Improvements in Knowledge and Learning, greater in *Religion* and *Piety*. He began his Journey to Heaven in the Morning of Life, and *remembered his Creator in the Days of his* very Childhood. He had noble and generous Thoughts of God, join'd with the humblest, lowest Thoughts of himself; and a most inflam'd Love to our Blessed Saviour. And by these Principles were his Life and Actions influenc'd and govern'd: For in God he plac'd his Confidence and Trust; to God he resign'd himself, his Concerns, and very Defires. With the lowest Humility he submitted to his Will, and with unparallel'd Patience bore his Corrections. In Silence he underwent Pain and Anguish, or, if he spake, 'twas all Prayers and Praises. His *Devotions* had their daily Return with the *Sun*; nor was it more constant in its Course than *They*: Prayer was the Entertainment of his Health, and Support of his Sicknefs, his greatest Delight and Joy. He saw clearly through the Vanity of Life, and wisely consider'd how short-liv'd and unsatisfying all its Pleasures are; and therefore propos'd to himself a nobler End; and by an active Faith, look'd beyond the Grave. There he saw Joys which can never fail; upon which he entirely fix'd his Heart, and all the Bent of his Defires; and continued constant at every Duty, which might help him forward towards the happy Mansions of eternal Pleasures.

In his Conversation, there was an easy Cheerfulness, mix'd with a religious Gravity, something that *commanded* and *pleas'd* at once: And in all his Actions, in his Mien and Behaviour there appear'd an humble Modesty, a natural Openness and Sincerity: Nothing that was dark or designing, assuming or vain, positive or morose; but all Plainness, Gentleness, Meekness. He labour'd with great Application, to bring his Passions to a ready Submission, to the Dictates of Grace and Reason; and by the happy Methods he us'd, gain'd a mighty Conquest over them. He fix'd them upon proper Objects, and kept them within narrow Bounds: Or, if he ever allowed them greater Liberty, it was when, warmed by an active Zeal, he endeavour'd the Advancement of *Piety*, and the Suppression of Vice.

With respect to the other Duties of the Christian Life, his Justice was unshaken, his Integrity unsuspected. *Interest* lost all Power where *Duty* was concern'd; and he was assaulted by it as a Rock is by the Sea, its Waves are broken, but the Rock stands firm and unmov'd. His Hands were never sully'd with disputable Gain, nor his Heart infected with any kind of Fraud. Slander and Detraction bore no Part in his Conversation; and he put the best Constructions upon Actions they were capable of bearing.

He

He had a true Christian Concern for the Souls and Bodies of Men, and did all that in him lay, to supply the Wants of both. He was *zealous* for the Church, whereof he was a Member, yet charitable to those who differ'd from him: And his very Enemies shar'd in his Love, his Compassion, and his Prayers. It was his daily Study to be useful to the World, and to do Good to Mankind; and he never rejoiced more, than when Providence gave him an Opportunity of comforting any in Distress, or relieving any in Want.

As to his Relations, there cou'd not be a more dutiful obliging Son, a more tender and indulgent Husband, a more faithful and zealous Friend; making his Friends Concerns, in the kindest Manner, his own; sharing in their Sorrows and Joys, and declining no Pains to do them good in their Fortunes, their Characters and Souls. Our Governors cou'd not desire a better Subject, nor our Church a better Member; submitting to her Authority, waiting upon her Service, and reverencing her Laws, and adorning all by a *Heavenly Example*.

And tho' he always study'd to be little known, yet such Excellencies cou'd not be hid; he was known and justly valued; he was honour'd by the Bad, and belov'd by the Good of every Perswasion. He was regarded by the Great, and consulted by the Wise. A general Love attended him in his Life, and as general Sorrow waited on him to his Grave.

The CHARACTER of the Lady GRACE GETHIN,
by PETER BIRCH, D. D. Rector of St. Brides, and Pre-
bend of Westminster *.



IS in vain to attempt the describing of a Life that is hid, or that World of Spirits which is Invisible. All we Mortals know of the Regions above, and the Joys that are there, is, that they are not like our own; and he that pretends to more, must go thither and fetch down the Knowledge.

And yet that Knowledge which is too wonderful for us, is no doubt familiar to that enlightned Soul which looks down and pities our Blindness; I mean that excellent Person who is gone before unto Glory, and hath left us wretched Mortals to do Honour to her Memory.

Her Condition is now out of the Reach of Inquiry, above the Praises and much more above the Flatteries of Men. Such adulterate Arts are below the Dignity of the Subject, and the Place we are in; may the Darknes cover them, and their Sound be no more heard in any Congregation of the Saints. But I hope it will not fall under the Censure, barely to name what it would be on this Occasion a Crime to conceal.

Give me Leave then to observe, that the Deceased hath a just Title to all that the civiliz'd Part of the World requires, as due to Families of Note and extraordinary Merit; being of a well known Race, not only for its Wealth and Antiquity, but for its Loyalty too. If this honourable Character may still be allowed its barren Praise, in spite of that insolent Faction, who call it a juster Thing to have judged their King, than preserved him.

To which if we add the Piety of her immediate Parents, in forming her tender Years to Virtue, and generously providing to have the Memory of it Annually propagated; we need not scruple to call her Good and Pious by Descent.

But she had little need of turning the Atchievements of Ancestors into a Property: if a Stranger might be allowed to be particular in those Graces in which her self only had a Share. Let it suffice barely to name a natural Probity of Temper, a meek and candid Behaviour, a remarkable Justice and Charity of Action, and above all a sober unaffected Piety; which are but a Part of her happy Character, and might every one be enlarged upon from an undoubted Testimony, would it not perhaps appear a betraying of Truth into the Hands of Flattery.

All which therefore lessens the Wonder that her End was Peace, and a Peace that so filled the Mind, as made the Beholders judge it a Fore-taste of her approaching Felicity.

In Order to supply the Shortness of this CHARACTER, we shall take Occasion to add the Inscription on her Monument; giving a further Account of the Piety and Virtues of this Excellent Lady, viz.

* From the Sermon preach'd on March 28. 1700, at Westminster-Abby; where for perpetuating the Memory of this Lady, a Sermon is to be preached yearly, on *Asa Wednesday* for ever.

INSCRIPTION on the Lady Gethins Monument, on the South-Side of Westminster-Abby.

TO the pious Memory of Dame *Grace Gethin*, Wife of Sir *Richard Gethin*, of *Gethin-Groott* in *Ireland*, Bar^{nt} Daughter of Sir *George Norton*, * Knight and Bar^{nt} and Daughter of Sir *George Norton*, Knight, and great Grand-daughter of Sir *William Owen* of *Salop*, Sir *Thomas Freak* of *Dorset*, and Sir *Thomas Culpeper* of *Kent*, Knights. Who being adorned with all Graces and Perfections of Mind and Body, crown'd them all with exemplary Patience and Humility; and having the Day before her Death most devoutly receiv'd the *Holy Communion*, which she said, she would not have omitted for ten thousand Worlds; she plainly evidenced her sure and certain Hope of future Bliss; And thus continuing sensible to the last, She resign'd her pious Soul to God in fervent Transports of Spiritual Joy and Comfort, for her near Approach to the heavenly Glory.

Obiit October the 11th in the Year of her Age 21 of our Lord, 1697.

Her disconsolate and afflicted Parents, for a lasting Memorial of this her Godly and Blessed End, erected this Monument; She being the last of their Issue.

VERSES to the Memory of GRACE Lady GETHIN, occasion'd by reading her Book, intitled *Reliquiæ Gethinianæ*.

By Mr. CONGREVE.

AFTER a painful Life in Study spent,
The learn'd themselves their Ignorance lament;
And aged Men, whose Lives exceed the Space,
Which seems the Bound prescrib'd to mortal Race,
With hoary Heads, their short Experience grieve,
As doom'd to die before they've learn'd to live.
So hard it is true Knowledge to attain,
So frail is Life, and fruitless human Pain!
Who e'er on this reflects, and then beholds,
With strict Attention, what this Book unfolds,
With Admiration struck, shall question who
So very long could live, so much to know?
For so compleat the finish'd Piece appears,
That Learning seems combin'd with Length of Years;
And both improv'd by purest Wit, to reach
At all that Study, or that Time can teach.
But to what Heighth must his Amazement rise!
When having read the Work, he turns his Eyes
Again to view the foremost opening Page
And there the Beauty, Sex, and tender Age
Of her beholds, in whose pure Mind arose
The Ætherial Source from whence this Current flows!
When Prodigies appear, our Reason fails,
And Superstition o'er Philosophy prevails.
Some heavenly Minister we strait conclude,
Some Angel-Mind with Female Form endu'd,
To make a short Abode on Earth, was sent,
(Where no Perfection can be permanent)
And having left her bright Example here,
Was quick recall'd, and bid to disappear.
Whether around the Throne, eternal Hymns
She Sings, amid the Choir of Seraphims;
Or some refulgent Star informs, and guides,
Where she, the blest Intelligence, presides;
Is not for us to know who here remain;
For 'twere as Impious to enquire, as vain:
And all we ought, or can; in this dark State
Is, what we have admir'd, to imitate.

* Of *Abbots-Leigh* in the County of *Somerset*.

*Some MEMORIALS of the LIFE and CHARACTER of the
Rt Revd Dr. GEORGE BULL, Lord Bishop of St.
David's, by ROBERT NELSON, Esq; **

OCTOR *George Bull*, the late learned Bishop of *St. David's*, was born in the Parish of *St. Cuthbert* at *Wells*, in the County of *Somerset*, on *March 25. 1634.* His Descent was from an antient Family of very good Note among the Gentry in *Somersetshire*. His Father, *Mr. George Bull*, was second Son of *William Bull*, Esq; who had ten Sons and eight Daughters; so that by reason the Family was so numerous, he was bred to a Trade in *Wells*, and became a principal Member in that Corporation; when he died, his Son *George* was but four Years old, and committed to the Care and Tuition of Guardians by his Father's last Will, with an Estate of 200*l.* per Annum, which had a Rent-charge upon it of near 50*l.* a Year, payable to his Father's Widow, who was his Mother in Law, for his own Mother died soon after he was born.

When he was fit to receive the first Rudiments of Learning, he was placed in a Grammar School at *Wells*; but by the Care of his Guardians was soon after to greater Advantage removed to the Free-School of *Tiverton* in *Devonshire*, where he made so considerable a Progress in all classical Learning, under his Master, *Mr. Samuel Butler*, that he was deem'd every Ways fit for the University before he had attained the fourteenth Year of his Age.

July 10. 1648, he was enter'd a Commoner in *Exeter College* in *Oxford*; where he had scarce been two Years before the Engagement was imposed upon the Nation by a pretended Act of Parliament, which pass'd in *January, 1649*: But, by the Example of his Tutor *Mr. Ackland*, he refus'd it; and they retired together from the University to *North-Cadbury* in *Somersetshire*, whither also many other of his Fellow-Pupils quickly followed. How long he continued in this Retirement with his Tutor is uncertain, but it is highly probable, it was 'till he had attained the nineteenth Year of his Age; and had consequently laid a Foundation of Learning, necessary for his future Studies in Divinity.

After this, having been some Time, by the Advice of Friends, under the Direction of *Mr. William Thomas*, Rector of *Ubley* in the County of *Somerset*, he entertain'd Thoughts of going into Holy Orders; and accordingly applied himself to *Dr. Skinner*, the ejected Bishop of *Oxford*, by whom he was ordained Deacon and Priest in one Day, when he was but One and Twenty, which, tho' it was much short of that Age required by the Canons, yet in such Times of Difficulty and Distress, and when the Church wanted Persons qualified as he was (as the Bishop was pleased to say) it was dispensed with.

When he was furnish'd with those Sacerdotal Powers, which are the Characteristicks of a Presbyter, he embraced the first Opportunity the Providence of God offer'd for the exercising of them according to his Commission. A small Living near *Bristol*, called *St. George's*, presenting itself, he the rather accepted it, because the Income was very inconsiderable, it being very likely, that upon that Account he would be suffer'd to reside without Disturbance from the Men of those Times, who would not think it worth their Pains to persecute and dispossess him for 30*l.* a Year.

On Ascension-Day 1658, he was married to *Mrs. Bridget Gregory*, Daughter of his Friend *Mr. Alexander Gregory*, Incumbent of *Cirencester*. They were joyned together in Holy Matrimony by *Mr. William Masters*, Vicar of *Preston*, according to the Form prescribed in the Book of Common-Prayer, the Use of which was then forbidden under a great Penalty. She brought *Mr. Bull* five Sons and six Daughters, and so prov'd a fruitful as well as a provident and obedient Wife.

About the same Year he was presented to the Rectory of *Suddington St. Mary*, near *Cirencester* in *Glocestershire*; which being a Living under Value, was then at the Disposal of those who at that Time were no Friends to the Church of *England*; but by the Presentation of the Lady *Pool*, who notwithstanding claim'd a Right as Lady of the Manor of *Suddington*, and an honest Stratagem of one *Mr. Stone* of *Cirencester*, who took out the

* From the Life of Bishop Bull, by Mr. Nelson, printed at London, in 1713, in Octavo.

Broad Seal for him, even without his Knowledge or Privy, he got Possession of that Living, to the Disappointment of his Competitor, and the Satisfaction of his Friends.

In the Year 1662, Mr. *Bull* was presented to the Vicarage of *Suddington St. Peter*, which was but mean in itself, for the yearly Value did not amount to above 25 *l.* yet, as it was contiguous to the Rectory above-mentioned, he readily accepted it; but we find he had a farther Prospect in enjoying these two Livings, than the gratifying his own Interest; for 'twas by his Means and proper Application, that the two Livings were soon after united, and were to pass under the same Grant for the future.

In the Year 1669, he first printed that excellent Piece, his *Apostolical Harmony*, &c.* which was begun by him, when but young, with a View to settle Peace in the Church, upon a Point of the greatest Importance to all its Members; and which he very learnedly, and successfully defended against all his numerous Opposers.

In the Year 1678, he receiv'd a Prebend in the Church of *Glocester*, by the Interest of the Earl of *Nottingham*, upon Account of the great Reputation he had then gain'd among the Learned, not only of this Kingdom, but in foreign Parts.

In the Year 1680, Mr. *Bull* finish'd his *Defensio Fidei Nicenæ*, whereof he had given an Hint five Years before in his *Apology*; which excited the Curiosity of several learned Men, to desire that he would put his last Hand, to a Work so very useful and necessary, as this did appear to them; which accordingly was publish'd from the *Theatre* in *Oxford*, in 1685, at the Charge of Bishop *Fell*.

Mr. *Bull* wrote and publish'd this his learned and judicious Treatise, of the *Defence of the Nicene Faith*, during the Time he was Rector of *Suddington*, where he had now continued about twenty-seven Years; and for twenty Years of that Time had no other Preferment in the Church, but those two Parishes united, as hath been already related; the Income whereof did not amount to above 100 *l.* a Year, clear of Taxes. So that, by the Necessity he was under of making such a Provision of Books, as might enable him to carry on his Theological Studies; by his Family growing numerous; by his Hospitality and Charity, joined with several great Losses, he was reduced to great Streights; and by Degrees, was under a Necessity of selling his patrimonial Estate, to maintain himself in the Service of the Church: But it pleased the good Providence of God, remarkably to reward his Christian Trust and Affiance; for when he was at the lowest Ebb, he was unexpectedly prefer'd to a very good Living.

It was in the Year 1685, when Mr. *Bull* was presented to the Rectory of *Avening* in *Gloucestershire*, a large Parish, about eight Miles in Compass, the Income whereof is about 200 *l.* a Year; and this was by the Favour of his worthy Patron *Philip Sheppard* of *Minching-Hampton*, Esq; eminent for his Probity, Sobriety and Charity, and for his great Usefulness in his Country; who, without the least Sollicitation of Mr. *Bull* himself, generously conferr'd upon him that Preferment, in Consideration of his great Worth and Abilities.

He had not been long at *Avening*, before he was prefer'd to the Archdeaconry of *Landaff*, in which he was installed the 20th of *June*, 1686. This considerable Post in the Church was bestowed upon him by Archbishop *Sancroft*, whose Option it was; and purely as a Reward for the great and eminent Services he had done the Church of God, by his learned and judicious Works.

While Mr. *Bull* was at *Landaff*, upon the Nomination of Bishop *Fell*, who thought it a Shame that such a Man should be suffer'd to lie any longer in Obscurity, without any publick Notice taken of, or Character conferred upon him, it was moved in a full Convocation at *Oxford*, by the *Regius* Professor of Divinity, Dr. *Jane*, That as an Acknowledgment of the singular Honour done that University, and of the lasting Service done to the whole Church by Mr. *George Bull*, through his excellent Book of, *Defensio Fidei Nicenæ*, lately printed and publish'd among them; and for a perpetual Testimony of their Esteem and Favour for a Person of his Merits, he should be admitted presently to the Degree and Title of a Doctor in Divinity, notwithstanding that he had never taken any Academical Degree, not so much as in Arts: To which the Convocation of that learned Body most readily consented.

In the Year 1694, Dr. *Bull*, while Rector of *Avening*, publish'd his *Judicium Ecclesiæ Catholicæ*, &c. which was printed at *Oxford*, and written in Defence of the *Anathema*, as his former Book had been of the *Faith*, pronounced at the first Council of *Nice*.

* *Harmonia Apostolica, seu binæ Dissertationes, quarum in priore Doctrina D. Jacobi de Justificatione ex operibus explanatur ac defenditur; in posteriore consensus D. Pauli cum Jacobo liquido demonstratur, &c.*

The last Treatise which Dr. Bull wrote, was, *The Primitive and Apostolical Tradition of the Doctrine received in the Catholick Church, concerning the Divinity of our Saviour Jesus Christ, asserted and evidently demonstrated against Daniel Zwicker the Prussian, and his late Followers in England*; which was publish'd when the rest of our learned Author's Works were collected into one Volume, by the very learned and pious Dr. Grabe.

In February, 1704-5, Dr. Bull was made acquainted with her Majesty's gracious Intentions, of conferring upon him the Bishoprick of *St. David's*; the News whereof he receiv'd with great Surprise, and with no less Concern. And considering the great Weight of that high Station in the Church, and how much Work it required to a conscientious Discharge of that Administration; and withal, the ill State of Health, under which he then labour'd, and the Evening of his Life, to which he was now arrived, being in the seventy-first Year of his Age, I do not wonder that he did at first decline engaging in that important Office: But though Dr. Bull was very unwilling, for the Reasons I have already mentioned, to enter into the Episcopal College; yet, being importun'd by his Friends, who understood the distressed State and Condition of his Family, and more particularly by the Sollicitations of his Superiors, he was at last prevailed upon to accept of that elevated Station which he never sought; and accordingly was consecrated in *Lambeth Chapel*, the 29th of April, 1705.

Having thus gone through the several Stages of Bishop Bull's Life; we might all along have enlarg'd on his prudent Conduct in each of these Stages, both before and after his Advancement to the Episcopal Dignity; but as that will in some Measure appear in his general CHARACTER, which will close this Account; we shall now give the Reader a full Relation of his most exemplary Behaviour during his last Sickness, to his most happy Departure, as we find it thus thus set forth at large by Mr. Nelson.

The Bishop by the Method of his Studies contracted several Indispositions of Body, such as commonly attend all hard Students, especially if they make Choice of the Night for that Purpose. But though this was agreeable enough to his Genius, and very serviceable to the Ends he propos'd by it; yet he was at last convinced of its fatal Effects upon his whole Constitution, which he thereby found sensibly broken. All the Time he continued in the Diocese of *St. David's*, he was sickly, never being well long together; Colds and other Distempers, which take thence their Rise, created him almost continually some Uneasiness in his Body, the entire Frame whereof he perceived to be mightily impaired; and particularly his Eye-sight, the Decay of which he attributed to nothing else but his Studying so much at unreasonable Hours.

In this uncertain State of Health, without any considerable Alteration, he continued till the 27th of September, 1709. That Morning he was seized with a most violent Fit of Coughing, which by the Violence of the Fitt, ended at last in spitting of Blood, which he lost that Way in considerable Quantities for some Hours. But this Spitting of Blood was by Degrees stopped for the present by his drinking two or three Glasses of cold Water. The next Day his Bleeding returned about the same Hour, but could not then be stopped without opening a Vein, at which he bled very freely, which succeeded as well as could be expected. The Loss of so much Blood every Way, together with the usual Regimen prescribed him in that Distemper, whereby he was restrained from all nourishing Meats, and all strong Drinks, did so weaken him, that it quite broke that little Strength of Constitution which still remained; that when his last Sickness seized him in February following, he had not Strength enough to bear up long under it. For his Distemper was supposed to have been an Ulcer, or what they call the Inward Piles, occasioned by stagnated Blood in the Hæmorrhoid Veins, which under a violent Looseness affected him with great and exquisite Pain; so that the whole Time of his Confinement did not exceed a Fortnight.

As soon as his Distemper obliged him to keep his Chamber, he perceived that his Dissolution was near at hand; and accordingly declared, "That he was now sensible of his own Decay, and that he was sure he could not live many Days." His Physicians seemed to incline to the same Opinion after some short Attendance; though they expressed themselves herein with some Hesitation and Reserve; which the good Bishop perceiving, thus address'd himself to one of them; *Doctor, you need not be afraid to tell me freely what your Opinion of me is; for I thank my good God, I am not afraid to dye: It is what I have expected long ago; and I hope I am not unprepared for it now.* Repentance and Mortification had been so much the happy Work of his strongest and healthful Days, that when Death approached, he received the Summons, not only with Resignation,

tion, but with some Degree of Satisfaction. He had wisely made such a careful Preparation for his last Hours, that he was now able to bear the Thoughts and Approaches of his great Change without Amazement ; he had overcome that strong Inclination of Nature, whereby Men usually cleave so fast to Life, by the wiser Dictates of Reason and Religion, which made him willing and contented to dye whenever God thought fit.

This Sense of his approaching Departure out of the World, made him careful not to omit any thing that could be now done both for himself and Family, for the better securing their common Interest and Salvation. During the Time therefore of his Confinement, he would often have the Family to Prayers in his Chamber at the usual Hour ; and the Prayers for the Sick in the Office of the *Visitation* were added upon those Occasions, and sometimes the Litany. The Prayers for the Sick were frequently repeated during the whole Time of his Illness, at which he expressed always great Devotion. He would sometimes desire to receive Absolution in the Form used in the Communion Office, which he thought came nearer to the precatory Forms of Absolution mentioned in the Fathers, than any other. But it doth not appear that he hereby condemned the Use of that Form, which is at least in some Cases prescribed by our excellent Church in her Office for the Visitation of the Sick, or that he had any Doubt concerning the Benefits of Sacramental Absolution, or of that Authority which is derived to the Ministers or Delegates of Christ, of forgiving the Penitent their Sins *in his Name* ; since in his last Acts of Preparation for Death he earnestly desired it, and solemnly received it. None can deny that this Form of Absolution by him chosen, is certainly Primitive, and therefore unexceptionable, whether the other be so or no, hath been disputed by the Learned ; and He had a Right to chuse that against which no Exception could lie. This evidently was the Case of this excellent Prelate ; and upon this account, I suppose, he desired no other Form of Absolution than this, which was undoubtedly most ancient, a few Days before his Death ; when in the Presence of several Persons he made a solemn Confession and Declaration of the Conduct of his whole Life, and so took his Leave of the World in a Manner the most edifying that could be. Mr. *Bull* his Son, Mr. Archdeacon *Stephens* his Son-in-law, and Mr. *Philips*, a Clergyman of that Neighbourhood, besides his own Chaplain Mr. *Havard*, were of the Number of those that were present, who were edified not a little with what they heard from his Mouth ; and have all attested, that as he bore his last Sufferings with a resigned Temper and Firmness of Mind, which nothing but the Grace of God, and the Consciousness of a well-spent Life could inspire, so that they never knew a warmer Example to influence all within the Reach of it, to a just Sense of their own Duty.

First the Bishop made a publick Confession of his *Faith* in the Words of the Apostles Creed. Then he gave a short Account of his Life, running over the several Stages of it, making useful Remarks upon the principal Passages which occurred in each Stage ; recounting the several Errors and Miscarriages which attended them, as far as he could recollect them by his Memory at that Time. From the former he took occasion to admire the Goodness and Wisdom of Divine Providence in the Disposal of all the Events of Things and Conditions of Men in the World ; and to bless God for all his Dispensations towards himself in particular, whether of good or evil Things, in the whole Course of his Life.

The latter gave him occasion to renew his Sorrow and Repentance for them, and for all the other Offences in his Life past, which he might have forgotten, or could not at present recollect ; for all which he expressed his earnest Desire of Mercy and Forgiveness in some short but fervent Prayers and Ejaculations. And because what he now did was perfectly conformable to that *publick Profession* which he had formerly made when he was in Health, and with the Prospect of such an Hour as this ; the Reader, perhaps, will not be sorry to have here a Copy of it, which is as followeth. “ * I most firmly
“ believe, *said he*, that as I yield a stedfast Assent to the Gospel of Christ, and as I
“ work out true Repentance by that Faith, shaking off, by the Grace of God, the Yoke
“ of every deadly Sin, and in earnest devoting myself to the Observation of his Evan-
“ gelical Law ; I shall obtain by the Sovereign Mercy of God the Father, for the Merits
“ only of Jesus Christ his Son, and my Lord and Saviour, who offered up himself unto
“ the Father a truly expiatory Sacrifice for my Sins, and for the Sins of the whole
“ World, the full Remission of all my past Sins, be they never so many and great.
“ But then I have no otherwise any Confidence of my Sins being forgiven me ; or of
“ my being in a State of Grace and Salvation, but as by a serious Examination of my

* Apolog. pro Harmonia, p. 12. fol.

“ Conscience, made according to the Rule of the Gospel, there shall be Evidence of the
 “ Sincerity of my Faith and Repentance. And I believe moreover, that while I bring
 “ forth Fruits worthy of Faith and Repentance, and while I not only abstain from
 “ those Crimes, which according to the Gospel exclude a Man from Heaven, but do
 “ diligently likewise exercise myself in good Works, both those of Piety towards God,
 “ and those of Charity towards my Neighbour ; so long I may preserve the Grace that
 “ is given me, of Remission and Justification : And that if I *die in this State*, I am in
 “ the Way of obtaining by it the Mercy of God, and eternal Life and Salvation for the
 “ Sake of Jesus Christ. I believe yet that I may fall away ; and after having received
 “ the Holy Ghost, may, as our Church speaketh, depart from Grace : And that there-
 “ fore I ought to work out my Salvation *with Fear and Trembling*. I believe also, that
 “ in the Gospel there is Pardon promised to all that fall, let it be never so often, so that
 “ they do, before their Death, *renew* their Repentance, and do again their first Works ;
 “ but then there is not any where promised to them, either Space of Life, or Grace that
 “ they may repent. I believe there is given to some Persons, a certain *extraordinary*
 “ Grace, according to the good Pleasure of God ; but I account it the greatest Madness
 “ for any one therefore to presume upon such a Grace, or to challenge ought for him-
 “ self, beyond the Promises of God which are made in the Gospel. And lastly, it is my
 “ firm Belief, that throughout the whole Course of my Salvation, from the very first
 “ Setting out, to the End thereof, the Grace and Assistance of God’s Spirit is absolute-
 “ ly necessary : and that I never have done, and never can do any spiritual Good without
 “ Christ, is my full and certain Persuasion.”

This is the Confession of his Faith, which he had made about four and thirty Years before to all the World, and to which he now adhered at his Death ; even as to those very Articles, wherein he stood most of all suspected for some Time, and for the Explication of which in his Books, he was loudly but injudiciously censured by a great many, for approaching too near *Pelagianism* and *Socinianism*. For because he was not for making the Grace of God a Cloak for Man’s Idleness ; and was of the Opinion, that none ought to expect it, but they that *pray* for it, and none could reap the Fruit of it, but they who added *watching* to it ; this was misconstrued, as a detracting from Grace, and a depreciating of the most precious Blood of Christ, notwithstanding all his Remonstrances to the contrary. In pursuance, therefore, of those Principles he had so well defended in his Health, and in Conformity with the Churches Directions, this Close of his Life, and last most solemn Act of it, designed to recapitulate the whole, was exactly by him adjusted : While to his Faith he added thus Repentance, and to Repentance Charity, as the Life and Soul of them both ; and casting himself, after having done all, upon the infinite Mercies of God, and the inestimable Merits of Christ, with the deepest Sense of his own Unworthiness, thereby expressed the true and only Way of *Justification* which he had chosen. Of which he had long before said, * *This is the Way of Salvation, which by God’s Grace I have entred into, or at least have desired to enter into, which I have therefore chosen, because it is clearly set forth to me in the Holy Scriptures, and is a trodden and a safe Way, which all Catholick Christians, for fifteen hundred Years at least from our Saviour’s Birth, have trodden before me : And which was now ratified by this his last authentick Act and Deed, made before many Witnesses. For having now solemnly professed his Faith, that he might testify to them his earnest Desire of dying in the Communion of the Apostles ; and adored the most wise and gracious Providence of God towards him, upon a faithful Review of the Good and Evil of his Life past, from his first Setting-out, to the last Period of it ; he gave Glory to God in the profound Humiliation of his Soul, and by suitable Acts of Contrition, adapted to the several Parts of his Life, magnified the Grace of his Redeemer, calling upon him by Faith with great Fervency, for inward Purification and perfect Remission of his Sins. Which devout Acts and Aspirations, expressing the Sincerity of his Faith and Repentance, he signified in the Style of all the Saints, and concluded in the very Words of the Prophet David : Who can tell how oft he offendeth ? O cleanse thou me from my secret Faults.*

After this, the good Bishop expressed his *Charity* in all the Branches of it, as far as he was then able to do it ; namely, in an hearty Desire of *Forgiveness*, from all those whom he had offended or misused, and in a chearful Readiness to *forgive* those who had done him any Hurt or Injury. As to the other Branch of Charity, that of *Giving*, he had done it in so generous and plentiful a Manner all his Life-time, that he did not express any great Concern, that the Circumstances of his Family were now such, as would not admit of any Act of Charity of this Kind : This he concluded likewise with suitable Prayers and Intercessions.

* Apol. pro Har. p. 13.

In the last Place he professed, that as he had always lived, so he was now resolved to die, in the Communion of the Church of *England*; and declared, that he believed that it was the best constituted Church this Day in the World; for that its Doctrine, Government and Way of Worship, were, in the main, the same with those of the Primitive Church. Here he put up some Prayers for its Peace and Prosperity; and declaring again, that he was resolved to die in its Communion, he desired *Absolution*, and received it as before-mentioned.

The Evening before he departed, his Son-in-Law, Mr. Archdeacon *Stephens*, arrived from a great Journey, upon the News he received of his dangerous Illness. The good Bishop embraced him with great Satisfaction, when he raised himself up in his Bed to give him his Blessing. When Mr. *Stephens* expressed his great Sorrow and Concern, to find him in so great Misery by the Complaints he made, he told him, “ he had endured “ a great deal, that he did not think he had so much Strength of Nature, but that now “ it was near being spent, and that in God’s good Time he should be delivered. And when Mr. *Stephens*, in order to support him, urged that his Reward would be great in Heaven, the good Bishop replied, “ My Trust is in God, through the Merits of Christ. And being prevented from enlarging by the Exquisiteness of his Pains, he desired Mr. *Stephens* to retire, and refresh himself after his Journey. Some little Time after this, he told those that were about him, that he had some Symptoms of the near Approach of Death; and ordered them to call the Doctor to him. And when he came, he told him he thought he felt himself a dying; to which the Doctor answered, that he could not say he would live many Hours. Upon this, he sent for his Wife and Children, and the rest of his Family, and desired them to pray with him, and for him. And when Prayers were over, he took his solemn Leave of every one in particular; giving each of them some serious Exhortation and Advice. And this being done, he gave them his Benediction, and dismissed them.

He was moreover very careful, that none might do themselves an Injury by their zealous Attendance upon him, while they were not capable of doing him any farther Good. Wherefore he charg’d his Wife, as he did also his Son-in-Law, Mr. *Stephens*, to retire to their Rest: And when the Doctor offer’d to continue with him in his last Hours, after their Dismissal, he told him, “ He would not have him impair his Health by sitting “ up with him; since he could not be further serviceable to him any other Way, than “ by Praying for him, and that he might do in his Chamber. Nevertheless, he desired his Son and Daughter, and Mr. *Havard* his Chaplain, with some others of the Family, who were not in such Danger of being hurt by it, to stay with him till he died; that they might assist him with their Prayers, especially in his last Agonies, when he should not be able to pray for himself. He thought now, and so indeed did all about him, that he could not last above an Hour or two longer; and that, by the great Weakness he was reduced to when his last Sickness left him, and the Pain he had endured since the Beginning of his present Distemper, the whole Fabrick, in a Person of his Age, was now so shattered, that the Separation of the Soul from the Body, could not be tedious or uneasy. But, contrary to all Expectation, he held it out many Hours under his last Agonies.

He had his Understanding and Memory to the last, and that in as great Strength and Vigour as ever he had them in the Remembrance of those that perfectly knew him. As an Instance of which, the Reader may take this remarkable Passage. The Night but one before he died, he sent for his Son, Mr. *Robert Bull*; and after having given him his Leave and Order to publish his Sermons, which are now printed, he commanded him to strike out the Preface of his Visitation-Sermon, which he said was too Juvenile, and to make two or three Alterations in another of his Sermons; which Alterations were taken from his Mouth, and since performed. But what is surprizing in this Matter, was, that he had delivered these Sermons to his Son, at least six Years before, and they were never so much as seen by his Lordship afterwards. During the Time of his last Conflict, he scarce troubled himself, or those that waited upon him, with taking any thing: But he pass’d it all entirely in Acts of Piety and Devotion. Sometimes he joined with those that were present in the Prayers of the Office of the Visitation of the Sick; the latter Part whereof was, by his Direction, frequently repeated in this Interval; but the greatest Part of it he spent in pious Meditations and private Ejaculations; upon what Subjects can be no farther guessed at, than by observing his Eyes and Hands frequently lifted up towards Heaven, and sometimes Tears and Smiles interchangeably succeeding each other in his Countenance, one might think, that as the former were the Attendants of his Repentance and Confessions, so the latter were the Result of that Joy and Comfort which he felt in his Mind, from the Sense of the Pardon of his Sins, and of the Peace and Favour of a reconciled

reconciled God ; which might also receive no small Addition at this Juncture, from the near Prospect he had of his Deliverance from this mortal and painful Life, and of his Entrance into a State of everlasting Happiness.

When he found that he continued thus to live, several Hours longer than he expected, he sent again for his Wife and Children to his Bed-side, to take his Leave once more of them, and of the rest of the Family that were up ; and they say, he was even fuller now in his Exhortations to them than before ; and they were mighty well suited, and particularly applied to the Circumstances and Conditions of the several Persons to whom they were given. He recommended his Wife and Children to the Divine Providence and Protection, but in so moving and affectionate a Manner, as is difficult to express. And he thanked all his Servants for the Pains they had taken with him in his Sickness. And as for the rest, his Exhortations ran chiefly upon general Heads, such as the great Importance of Religion, the Vanity of the World, the deceitful Nature of Riches and Honours, and what miserable Comforters they would prove at last. The Inefficacy, or at least the great Hazard and uncomfortable State of a Death-bed Repentance, and the absolute Necessity of a holy Life, in order to a happy Death ; a Life spent in the Service of God, in doing Good in the World, especially Works of Mercy and Charity. These are the Subjects which he endeavoured to impress upon the Minds of those he left behind him ; and then once more he gave them his solemn Benediction. After this, he recommended his Soul into the Hands of his Creator, in several short but most excellent Prayers, repeated most Part of the seventy-first Psalm, so far as it suited his Circumstances, than which nothing could be more proper, to express his Trust and Dependence upon the Power and Goodness of God, and the continual Want he had of his Grace and Assistance ; moreover, he ordered his Chaplain to use the Commendatory Prayer, when he perceived him to be at the Point of Expiring, which was accordingly done several times.

About nine in the Morning his Spirits began to sink, and his Speech to falter, and a few Minutes after, without any visible Sign of Pain or Difficulty, with two gentle Sighs he resigned his Soul to God the 17th of *February*, 1709-10. The last Word he spoke was *Amen*, to the Commendatory Prayer, which he repeated twice distinctly and audibly after his usual Manner, a very little while before he died.

He was buried about a Week after his Death at *Brecknock*, and lies, as I am informed, between two of his Predecessors, Bishop *Manwaring* and Bishop *Lucy*, and his Funeral was attended with great Numbers of Gentry and Clergy, both of the County of *Caermarthen* and *Brecknock*. He had given strict Charge, that the Burthen of his Debts should not be increased, by bestowing more Expence upon his Interment, than what Necessity and Decency required. And upon this Account it is thought, that when he was asked, where he would be buried, whether at *Caermarthen* or *Brecknock*, he returned this Answer ; *Where the Tree falleth, there let it lie* ; meaning, that they should bury him in the Parish-Church of *Llandovery* ; and what still further inclined him to this Determination, was the extraordinary Value and Respect, which the Bishop expressed to the Memory of Mr. *Rees Prichard*, formerly Vicar of that Place, interred there, upon the Account of his great and celebrated Piety, and the Usefulness of his excellent Poems in the *Welsh* Tongue. But the Bishop was prevailed upon, by the Desire of his Wife, to consent to be buried at *Brecknock*, it being the Place where she designed to pass her sorrowful Widowhood, and consequently, thereby should have an Assurance of lying in the same Grave with him ; and the Matter was so ordered, that in making the Bishop's Grave, she gave Directions to have it done up with Walls every Way, and so large as to contain two Corpses. And it hath pleased God very lately, since I began the Life of her excellent Husband, to call her to Rest, and she now reposes with this pious Prelate, in that silent Retirement she had provided for herself, till the last Trump shall summon them both to Judgment : * *And the Lord grant unto them, that they may find Mercy of the Lord in that Day*. His Grave is covered with a plain Stone, and the short Inscription upon it, which follows, was framed, and ordered by his pious Widow, who was so satisfied with it herself, that she would not suffer it to be cast into any other Form.

HERE LIETH THE RIGHT REVEREND
FATHER IN GOD, Dr. GEORGE BULL,
LATE BISHOP OF THIS DIOCESS ;
WHO WAS EXCELLENTLY LEARNED,
PIOUS AND CHARITABLE ;
AND WHO DEPARTED THIS LIFE
FEBRUARY THE 17th. 1709, AGED 75.

* 2 Tim. i. 18.

He left behind him but two of those eleven Children, with which God had been pleased to bless him. His Son *Robert*, Rector of *Tortworth*, in *Glocestershire*, and Prebendary of the Cathedral Church in the same County, married *Rachel*, the Daughter of *Edward Stephens* of *Cherington* in the County of *Glocester*, Esq; and of *Mary*, the Daughter of Sir *Matthew Hale*, late Lord Chief Justice of the *King's-Bench*. And *Bridget*, since his Death, married to Mr. *Edward Adderly*, Son to the aforesaid *Mary* by a former Husband.

And now that we have attended this very learned and pious Prelate, from his Birth to the last Period of his Life, let us endeavour in a few Words, to recapitulate the dispersed Excellencies of his Life; and in running over his CHARACTER, strive to copy the Example of those eminent Virtues, which in this Pattern shine brightest for our Imitation.

AS to his Stature, he was rather tall; and in his younger Years thin and pale, but fuller and more sanguine in the middle and latter Part of his Age; his Sight quick and strong, and his Constitution firm and vigorous, till indefatigable Reading and Night Studies, to which he was very much addicted, had first impaired, and at length quite extinguished the one, and subjected the other to many Infirmities; for his Sight failed him entirely, and his Strength to a great Degree, some Years before he died: But whatever other bodily Indispositions he contracted by intense Thinking and a sedentary Life, his Head was always free, and remained unaffected to the last. He seemed framed by Nature for considerable Attainments, having all those Faculties and Dispositions of Mind, which are necessary thereunto, in as great Perfection as most Men ever enjoyed them. And that these rich Endowments were not bestowed upon him in vain, his learned Writings have demonstrated to all the World. In Reading of Books, his Sagacity was such, as that nothing could escape his Observation; and as his Reading was great, so his Memory was equally retentive; he never kept any Book of References or Common-places, neither did he ever need any: Together with this happy Faculty, he was blessed with another that seldom accompanieth it in the same Person, and that was an accurate and sound Judgment.

As to the Temperature and Complexion of his Body, that of Melancholy seemed to prevail, but never so far as to indispose his Mind for Study and Conversation; in the latter of which he would be always more chearful and pleasant, the better the former succeeded to his Content. The Vivacity of his natural Temper exposed him to sharp and sudden Fits of Anger, which gave him no small Uneasiness, as well as those Persons who were concerned in the nearest Offices about him; but those Fits were of such short Continuance, that the Trouble was soon over, and the Goodness and Tenderneſs of his Nature towards all his Domesticks, at other Times and upon all Occasions, made sufficient Amends to them for it; besides, his natural Passion was so far subdued by the Power of Religion, as that an evil Word was never heard to proceed from him, even when he seemed to be most transported with it. He had a Firmness and Constancy of Mind, which made him not easily moved, when he had once fixed his Purposes and Resolutions, which is no bad Temper, when attended with such a true Judgment as he was Master of; but rather a Virtue of Nature, which many learned and good Men have been defective in. His natural Courage was a happy Disposition, for that supernatural Grace of true Christian Fortitude and Magnanimity, in which he was very eminent, so that the Frowns of great Men in Power could no more awe him, than popular Clamors could shake his Steadfastness.

He had early a true Sense of Religion upon his Mind, and though he made a short Excursion into the Paths of Vanity, yet he was entirely recovered a considerable Time before he entered into Holy Orders, and yet he was ordained Priest at one and twenty. He was a very hard Student for many Years, and though he was not unacquainted with most Parts of Learning, yet he chiefly cultivated Divinity, to which he had solemnly dedicated his Studies. He so excelled in his Profession, that he was justly esteemed one of the greatest Divines of the Age in which he lived, and that at a Time when it abounded with great Men. He officiated with great Reverence and Devotion, in all the Duties of his Holy Function. And when he instructed the People from the Pulpit, he enlightened their Understandings, and raised their Affections towards Heavenly Things. He had a great Love for Souls, and a tender Compassion for Sinners, which made him never despair of their Recovery, nor neglect such endearing Applications as might bring them to Repentance.

Amidst all those extraordinary Talents with which God had blessed him, it never appeared that he over-valued himself or despised others. For though his natural Endowments were

of no ordinary Size, and that they were wonderfully improved by Study and Application, yet his great Learning was tempered with that modest and humble Opinion of it, that it thereby shined with greater Lustre. He abounded in Works of Charity, even beyond his Ability, and where-ever he met with Misery and Want, they sufficiently endeared the Object. The Glory of God and the Good of his Neighbour, were always uppermost in his Thoughts. His Actions were no less instructive than his Conversation, for his exact Knowledge of the Holy Scriptures, and of the Writings of the Primitive Fathers of the Church, had so effectual an Influence upon his Practice, that it was indeed a fair, and entire, and beautiful Image, of the Prudence and Probity, Simplicity and Benignity, Humility and Charity, Purity and Piety of the Primitive Christians. During his Sickness, his admirable Patience under exquisite Pains, and his continual Prayers, made it evident, that his Mind was much fuller of God than of his Illness; and he entertained those that attended him with such beautiful and lively Descriptions of Religion and another World, as if he had a much clearer View than ordinary of what he believed. In short, *he lived the Life of the Righteous, and his latter End was like his.*

The CHARACTER *of the Honourable* FERDINANDO HASTINGS, *Esq*; *



FERDINANDO, second Son of the late *Theophilus*, Earl of *Huntingdon*, and Brother to the present Earl, was born at *Donington-Park*, in the County of *Leicester*, October 22d, 1699. He had the Principles of Honour, Religion and Virtue early instilled into his Breast; and the seasonable Impressions never wore off. His Academical Education was at *Christ-Church* in *Oxford*, where he gave early Specimens of those Virtues, which would have adorned a valuable and useful Life, had Providence extended his Years to a longer Period: For he was possessed of those Qualities, which promised Greatness joined with Goodness, and gave Hopes of his proving the Delight and Ornament of the Age. He had a noble generous Soul, becoming his illustrious Birth. Nothing mean or unsuitable to his Dignity, had the least Share in his Composition, or threw a Blemish upon his Conduct. He discharged all Relations with that Honour and Exactness, which made him at once a Pattern in each, and the growing Hopes of his Family and Friends. He was a dutiful Son, and an affectionate Brother, a faithful Friend, and an amiable Companion. And in whatever Point of Light you viewed him, you saw the Gentleman, the Christian, delightfully conjoined. He had a natural Goodness of Disposition that was above the common Level; and that Disposition was improved by repeated Acts of Humanity, Generosity, and every social Virtue, under the Influences of Religion. And, what gave Beauty and Lustre to these happy Improvements, there was in him a Concurrence of that cheerful and innocent Gaiety, which endeared him to a numerous Acquaintance, and made him beloved by all that came within the Verge of his Conversation.

As he had all the Sweetness and Gentleness of Temper, which made him studious to please, and extremely condescending; so he was Master of that prudent and unshaken Fortitude, which was at once a Ballast to his gentler Nature, and a Stay to it from running out into an Excess of Complaisance, or the Extravagancies of a youthful Vivacity. The Firmness and Strength of his Mind, was Proof against all Delusions of an insinuating Address, or a gilded Design upon his Morals. The Sagacity of his Discernment was above the Reach of Artifice; the Sincerity of his Heart above Corruption.

His Conduct was uniform, and every Quality natural, and acquired, seemed at the same time to vie with each other, and jointly to conspire in forming a young Nobleman of accomplish'd Worth. He had nothing singular or affected either in Person, Habit, Discourse, or Gesture: Every Qualification sat easy upon him; every Accomplishment was regular, and of a piece. There met in him a great Integrity and Plainness of Manners, joined with a strict Observance of all Punctilio's of Honour. He understood the Forms of Breeding to a great Exactness, and made them the Standard of his Intercourse with others, both in the Way of Address and Reception. And yet he was perfectly free from Formality, or over-acting in the ceremonious Part; and you was at once engaged and

* Communicated by a Gentleman, who has many more *Collections of this Kind*, which may in Time be made Publick.

improved by his Civility, without being put to the Expence of a Blush, either for your own less Skill in Address, or for being obliged to him for that Improvement, which you so naturally gained from his Behaviour.

There was no Person so mean, who was debarred Admission or Discourse with him, as Occasion was suggested; and none but met with that obliging Reception, which commanded and heightened Love and Respect. He received all with that judicious Discrimination, which was suitable to every one's Rank or Merit; and an Air of Modesty and Benevolence rendered his Civilities to every one still more engaging. In his Conversation he was neither lavish of Words, nor unseasonably reserved. He wisely timed what he had to offer; but what he communicated, he delivered with Frankness and Sincerity; and no one (I believe) ever suspected him of Design. He had the happy Art to vary and interlace his Discourse, making it thereby entertaining, as well as instructive. The Pleasantness of it did not exclude Gravity, nor was the Sobriety of it inconsistent with Delight.

He governed his Passions with a laudable Command; avoided Censure, and abhorred Reflection. Whatever he disliked in others, he only corrected by the silent Reproof of a better Practice. His native Modesty and unaffected Humility, gained him indeed an universal Esteem, and made him very popular; but he was as far from affecting Popularity, as he was from doing any thing for Noise and Ostentation. He had a calm, even Temper, devoid of Ambition, and loved an easy, uniform, not glaring Course of Life.

He had a just Regard, and judicious Veneration, for the establish'd Church. He constantly attended her Service, and devoutly sent up his Heart to Heaven in her Worship. Religion he thought the best Ingredient in a Man of Quality, the best Accomplishment in a Gentleman; without which the exactest Deportment may be carried on by Flattery, and end in Treachery. Christianity he thought truly amiable; and that it was so, he shewed, by the Effect it had upon him. He did not strike in with, nor gave the least Countenance to, the prophane Levity too common in the Conversation of young Gentlemen. Such low Wit as would fain be nibbling at Religion, or subjecting it to Ridicule, he generously disdained; and abhorred every thing that was obscene, or grating to a good Mind. A Servant that lived with him ten Years, declared he never heard him swear an Oath.

He not only avoided Evil, but did Good. He not only lived in Innocence, but Beneficence too; and that to Persons of all Denominations that were real Objects of his Pity, without confining himself to the Circle of a Party, or the narrow Views of private Interest; to both which he was equally a Stranger, and his Beneficence was diffusive, like the Goodness of that Being, *whose tender Mercies are over all his Works*. No one that bore the human Shape, and was in real Need, went away from him unconsolled and unrelieved. And I have heard it said of him, that he should declare, with great Tenderness and Fellow-feeling, "That as he wished to see all his Fellow-creatures happy, and nothing would give him greater Delight and Satisfaction; so if it were in his Power to prevent it, no one of them all should be miserable." A truly humane, truly Christian Declaration, proceeding from a noble and exalted Spirit, overflowing with Charity and Benevolence to Mankind! Were it but for this single Declaration, his Name deserves to be had in Honour, and to be transmitted down, on the fairest Records of Fame, to the latest Sons of Men.---To which we may add, that as the Prayers of the Poor were his Delight, so were they the never-failing Returns of those his distressed Fellow-creatures, whom his Eye saw in Misery, whom his Heart generously pitied, and whom his Hands so frequently and so seasonably relieved. Benevolence and Humanity were his distinguishing Characters. The Indigent and Miserable had a great Loss of him, and do still remember him with that Gratitude, which is justly due to the Memory of so kind a Benefactor.

To do but bare Justice to the deceased (allowing for such lesser Failings as are inseparable from human Nature) will, faith a Friend, make his Memory as much above the Reach of Malevolence, as his Life was above Reproach, and was truly amiable and engaging. Those who best knew him, will give their Testimony to this. And therefore it only remains to be wished, that all others would set their Seal to it, especially those of his Years and Rank, by imitating him in his Temper and Practice, as he did the best and most illustrious of his Progenitors.

He was seized with a violent Fever at *Asby-de-la-Zouch*, which baffled all the Power of Medicine, proved fatal to him, and deprived the World of an eminent Pattern of Virtue and Goodness, *August* 9th, 1726. He lies buried at *Asby*, in the Family-Vault, amongst the Remains of his noble and renowned Ancestors.

*The CHARACTER of the Hon. Lady WHICHCOTE,†
by the Rev^d Mr. JOHN MASON, Rector of Aswarby
in Lincolnshire, and Prebendary of Litchfield.**

† Late Consort of Sir Francis Whichcote, Bart.

* From the Sermon preach'd at Aswarby in Lincolnshire, October 9, 1726; and printed at London, the same Year, in Quarto; with a Dedication to Sir Francis Whichcote, Bart. as follows.

To Sir Francis Whichcote of Aswarby in Lincolnshire, Bart.

HONOURED SIR,

SO many Reasons had got you the Property of the following melancholly Discourse; that I am now sensible, I owe you a publick Satisfaction, for my having been so long unwilling to venture it abroad, against your Desire. I should indeed have taken it for a most obliging Command, especially since it came before you had heard, or read, one Word of the Sermon.

I only beg, that my Fault may be mitigated, upon the Account of those Considerations, suggested by the Sense of my own Incapacity, which could not easily bear the publishing of such a Performance, composed, after a short Warning, in some Hurry, for a Country-Audience, and upon a Text containing a Matter most common, and handled before, it may be, ten thousand Times. Above all, I feared, the Picture I had attempted, tho' with all the Sincerity, and best Intentions imaginable, was not drawn by my weak and trembling Pencil, with the lively, natural, lasting Colours, which the Noble Original so justly deserved.

However, having said nothing but Truth, tho' not all, I may expect, that those, who knew the great Endowments and Virtues I touch'd, will charitably forgive what is wanting; and that even the Strangers, who happen to read the Character I give, will easily represent to their Imagination, how Praise-worthy was the Subject, I endeavoured to delineate.

I heartily wish, Sir, I could better contribute to the perpetuating of the Memory and Honour due to that solid Merit; as you effectually do, by erecting a much more lasting Monument, which at the same Time shall be, to the most remote Posterity, a full Evidence of your sincere conjugal Love, Esteem, and Value for so dear and worthy a Consort; as what you have done in her Life, and at her Funeral, is a certain Proof of the same to the living Witnesses.

God grant, that it may not be also your Monument, but after the longest Course of as happy a Life, as this World can afford with the Divine Blessings; 'till you change it for the Heavenly never-fading Glory.

I am, with the most profound Respect and Gratitude,

Honoured Sir, Your most humble, obedient, and obliged Servant,

J. MASON.



THE Memory of this Honourable Lady ought justly to be among us in Blessing; so we cannot better honour Her, than by gratefully remembring, and carefully cherishing, by our Imitation, those Virtues, which we saw shining in Her Life, and reflecting upon us by Her Beneficence.

Born with a superior Genius, which she soon cultivated by her Education, under tender and careful Parents, and by early conversing with some of the brightest Men of the Age; she acquired such Accomplishments, as put Her much above the common Level of Her own Sex, and made Her capable of the best Performances, that true and solid Wit can produce. Quick and regular in Her Thoughts, exact and judicious in Her Expressions, obliging and polite in her Behaviour, she never fail'd to please in Conversation, whenever the Occasion offered to shine without Affectation. Her Judgment piercing and solid, never, or seldom, fail'd to give right and sure Decisions, either of Things or Persons, easily and certainly distinguishing the sincere Friend from the false One, tho' never so artfully disguised.

And yet, for all those uncommon Endowments, she did not think it below Herself, or Fortune, to be perfectly instructed, and to act accordingly, in the Oeconomy of Her Family,

mily, and in the due Decencies of the Government of Her domestick Affairs. Nor was she the less capable of giving good Council and wise Advice in other worldly Concerns; insomuch that Her worthy Consort frankly owns, that in the losing of Her, *He lost the great and wise Conductor of His Life and Fortune, under God's all-wise Providence.*

I thus mentioned the excellent Qualifications of Her Mind, not only because they are most valuable Blessings, not often seen together in the same Subject, but especially because I would have you observe, that Her Religion and Piety could not but be the Choice of Her Reason and Judgment, and not the mere Production of the blind Chance of Her Birth and Education. This Observation is the more necessary, because some miserable ignorant Scoffers at all that is good, dare pretend, that our Religion cannot stand the Trial of refin'd Wit and polish'd Reason. This foolish Pretension, as ill-grounded as impious, is confuted by many Examples, and particularly by this we speak of.

And indeed, as that worthy deceas'd Person was no less judicious and reasonable in this great Concern of Religion, than in other worldly Affairs; so she knew how to keep the safe middle Way between Profaneness and Superstition, equally distant from both those bad Extremes. But at the same Time stedfast in the true Principles of our Faith, She did not, when Her Health permitted, neglect the publick Exercises, and sacred Rites of our Church; always behaving Herself with that Humility, Decency, and Seriousness, which become rational Creatures, solemnly appearing before the supreme Majesty of an Almighty and most Merciful God. And we have another eminent and sure Token of Her Piety and religious Love for our Church, in the precious Gifts she has left for our Communion Plate, and other rich and decent Ornaments.

From the same Source, from Her religious Dispositions, and pious constant Endeavours of doing Good, sprung out also the many Effusions of Her compassionate Charity to those in Sickness and Adversity, most particularly to those of this Parish. And, in general, there is scarce any amongst you but found, that the Deceas'd was far from being proud and puffed up with the Wealth and Fortune she liv'd in, but, on the contrary, always shewed a condescending, gracious, obliging Temper and Carriage, putting Herself, in a Manner, upon the same Level with those of an inferior Rank, she often admitted.

To these excellent and so rare Virtues, let us add Her great and Christian Patience and Resignation in the constant painful Diseases, under which she laboured and languished, during so many Years, till the last Stroke of an untimely Death, in the Flower of Her Age, carried Her away from Her afflicted Friends, to the Place of Her eternal Rest and Happiness.

*Some MEMORIALS of the LIFE and CHARACTER of
the Rev^d Dr. JOHN ROGERS, Vicar of St.
Giles's Cripplegate; Sub-dean and Canon of Wells,
with an Elogium written by JOHN BURTON, B. D.
Fellow of Eton-College.**

Elogium Sacrum Memoriae JOANNIS ROGERS, S. T. P.

C*hristiane Lector,
Quicumque vel Ecclesiae vel Reipublicae
Civis vixeris idoneus,
Gratulationis simul & Doloris
Accede nostri Particeps,
Beatam recolens Memoriam
JOANNIS ROGERS:*

*Viri,
Inter S. T. Professores
Merito suo celeberrimi;
Qui recenset Titulos,
Idem simul laudat Virtutes.*

*In Scriptis, juxta ac Moribus,
Eminebat Gratia*

* Prefix'd to Dr. Rogers's nineteen Sermons on several Occasions. The second Edition, printed in 1738, in Octavo.

Pietatis vere Sacerdotalis.

*Aderat Animi
Magnitudo, & Moderatio,
Cuiuslibet Muneri, Fortunæque,
Sive sustinendæ sive ornandæ,
Par.*

*Ingenium porro singulare,
Cujus Acumen
Invita laudavit Obtrectatio,
Cujus vim auspicatam
Testabitur usque
Defensa Veritas,
Refutatus Error.*

*Scriptor,
Indolis Stylique juxta felix,
Controversias gravissimas
Suscepit, administravit, exhaustit;
Christianæ Religionis
Et Libertatis Vindex,
Licentiæ Refrænator;
Idem optimus
Et Sacerdos & Civis.
Quod erat Fortitudinis Christianæ,
Deo soli placere studens;
Quod erat eximiæ Moderationis,
In Dogmatis statuendis,
Seetæ nullius
Vel Princeps, vel Assecla;
In Controversiarum Actionibus
Non Litigator, sed Arbiter;
Quod demum miræ erat Felicitatis,
Sine offensione Partium,
Sine Invidia Victor:
Contentionis potius oblivionem quærens,
Quam Triumphi gloriam;
Tranquillitatis publicæ studiosior
Quam Famæ suæ.*

*Nibil arripere temere præjudicatum,
Sed ex Meditationis severæ officina
Omnia bene pensitata & explorata
Proferre, tueri;
Veritatem unice
Oculo irretorto investigare:
Antiquæ Stabilitatis Præsidia,
Non Errorum vel Perfidiæ*

*Involucra quærere:
Non Hominum merita,
Sed momenta rerum perpendere:
Offensionum materiem
Non subministrare, sed præcidere; ---
Disputanti,
Hæ illi erant Artes.*

*Quam in CHILLINGWORTHIO jure mireris,
Copiam & Subtilitatem,
Quam in eodem forte desideres,
Gravitatem & Constantiam,
Quæ demum in HOOKERO suo
Erant summa omnia,
Ad causæ consimilis defensionem
Conjuncta feliciter adhibuisse, ---*

Hæ Illi erant Laudes.

*Politia nostra Angelicana,
Tum Ecclesiastica, tum Civilis,
Incolumis usque tuebitur
Honoratam Vindicis sui Memoriam;
Et, quæ rebus novis studentium
Commenta delet,
Sera dies confirmabit Judicia
JOHANNIS ROGERS.*

Concionanti

*Aderat nervosa, simplex, flexanima,
Et spectabilis quædam
Facundia,
Stylumque neglecta sequebatur Elegantia:
Ita ut nihil ad Docendum aptius
Audiaverit Plebs Rustica,
Nihil popularius LONDINENSES,
Nihil demum gravius subtiliusve
Academici.
Ubique mirabundus agnoscas
Ingenii multiformis hominem,
Inter Oratores Dialecticum,
Inter Dialecticos Oratorem,
Omnimoda dicendi laude cumulatum.*

*Non Aures leviter delinire,
Sed Corda ferire, perdomare;
Super rebus arduis consulentium
Animis scrupulos eximere;
Pontificiorum fraudes & insidias
Simplicitate ipsa eludere, superare;
Schismaticorum pervicaciam
Benevolentia frangere, expugnare;
Quoquomodo Dissidentes conciliare;
Errantes dirigere;
Vacillantes confirmare;
Omnes demum Consilio flectere,
Auctoritate moderari;
Ea erat Illi*

*Curarum privatarum summa,
Id erat Illi
Eloquentiæ Sacerdotalis Palmarium.
In hac præsertim parte triumphabat
Orator vere Christianus,
Divini Juris Consultus,
Interpres fidiissimus.*

*In Consuetudinis Domesticæ officiis
Quam amabilis fuerit
Maritus, Parens, Frater, Amicus,
Etiamnum testantur suorum
Lacrymæ & Suspiria.
En, laudis instar amplissimæ,
Commune Desiderium!*

*Rei Familiaris
Dispensator prudens,
Ab Ostentatione Luxuque abhorrens,
Ex honesta Parsimonia
Liberalitatis melius collocandæ
Subsidia quæsit.
Magni erat instar Beneficii*

*Illum habuisse Antecessorem,
Quem nulla fere Domus Ecclesiastica
Aliquandiu exceperat Incolam,
Quæ non postmodo agnoverit
Benefactorem.*

*Publico
Splendore, Dignitate, Commodo
Gaudebat, ut suo :
Ptochotrophis,
Eruditionis Christianæ Scholis,
Clerici nominis
Viduarum, Orphanorum Hetæriis
Aderat
Fautor, Vindex, Patronus,
Consiliis, Eloquentia, Liberalitate.*

*Otio florebat
Nec inertī nec infructuoso,
Artium etiam Mechanicarum Cultor ;
In ipsis studiorum oblectamentis
Ea asscutus,
Quæ industriæ alienæ
Laudem adæquaverint.*

*In Negotiis obeundis
Ea erat,
Quam in homine Politico laudaveris,
Solertia :
Ea interim,
Quam in Ecclesiastico postulaveris,
Innocentia.*

*In Colloquiis
Inerat vivida quædam, &
Quæ Sodalem maxime commendat,
Hilaritas faceta.*

*In Congressibus porro quibuscunque
Ea, quæ hominem Liberalem decebat,
Comitas :
Quæ Academicum,
Simplicitas :
Quæ denique Clericum,
Severitas Reverenda.
Illustrabat hæc omnia
Animi ingenita Celsitudo,
Laudabilis Superbia,
Generosa quædam dignatio,
Posthabita secunda Famæ :
Qualem profecto
Neque jure quisquam reprehendere
Neque forsā sine reprehensione
Imitari potuerit.*

*In Curriculo Gloriæ multiplici
Non frustra exercebatur
Hominis tanta Virtus.
Inter Aulicos sine Ambitione,
Inter Superiores sine Invidia,
Inter omnes sine Fastu spectata,
Adulari prorsus indocilis,
Laudum pariter & Obtestationum*

*Contemptrix,
Injuriarum sedulo inscia,
Sponte immemor,
Ignoscendo certe plusquam Victrix.*

*In hominum frequentia Negotiisque
Jamdiu multa cum laude versatus
Vir pius & sapiens
Voluit aliquando Otio frui,
Sibi aliquantisper vacare,
Publicis interim utilitatibus
Non deesse.*

*Verum (quod Ecclesiæ bene verteret)
Ex amabili secessu
In urbis celebritatem
Pene invitum revocavit
Benevolentia singularis Patronorum,
Quibus ita placuisse
Meritorum erat
Commendatio plane invidenda,
Elogio omni longe honorificentior.*

*Ibi, cum quod reliquum erat temporis,
Deo consecratum impenderet,
Animæ magnæ plus æquo prodigus,
Et, quod fuisset prudentiæ opus mirificæ,
CRIPPLEGATENSIVM etiam suorum
Animos aliquando conciliaturus,
In ipso honorum aditu,
Famæque crescentis flore,
Temporibus Ecclesiæ certe alienissimis,
Consilia sua honestissima,
Et ingentes bonorum omnium spes,
Febre præreptus luctuosa
Fefellit.*

*Fortissimi Vir Animi
In ancipiti illa trepidatione,
In supremo illo discrimine,
Sibi constans,
Quod supererat Spiritus
In pias pro Ecclesia preces
Moriens efflavit.*

*Mecum ergo, Lector Christiane,
Hæc damna luge publica ;
Tam pretiosi Capitis desiderio tangi
Pietatis laus est non infima :
At æmulari potuisse
Illa fuerit Ingenii,
Illa Morum
Laus Pulcherrima.*

*Faxit Deus
Ut Virtutum tantarum, unde
Ad Ecclesiam, ad Rempublicam
Fructus redundarunt uberrimi,
Honestissima vigeat usque Memoria,
Posterisque profit Exemplum ;
Ut aliquando minus desideretur
Ille, quem nunc requirimus,
JOHANNES ROGERS.*

An ACCOUNT of the LIFE of Dr. ROGERS.

 HERE is a natural Curiosity which leads every attentive Reader into Enquiries concerning the moral Character of those Authors, whose Writing he admires. A nearer Acquaintance with their Virtues confirms his Judgment in their Favour: And the Esteem conceiv'd for the Person, brings an additional Value to the Performance.

'Tis observable that some eminent Men, who have distinguish'd themselves in some important Points, as no Friends to the Church of *England* by Law establish'd, have been honour'd with magnificent Encomiums: Such Marks of Respect bestow'd on their Memory, seem to have given an Air of Credit and Triumph to their Singularities; and the less discerning Part from having Mens Persons in Admiration, are apt to be led unawares into the Approbation of their Principles. If then the just Praise of personal Accomplishments in any Author, does indirectly carry along with it a Recommendation of the Cause, in which he was engaged; it were to be wish'd, on Account of the common Good, that some more able Pen was employ'd in doing this Act of Justice to the Memory of Dr. *John Rogers*, a most true Son of our Holy Church, which he defended by his Writings, and adorn'd by his Life. His Works do indeed abundantly speak his Praise; but still some honourable Testimony is due to his distinguish'd Merit: Something is due to the Satisfaction of the Publick, and the Expectation of his Friends. The Character of a good Parish-Priest is of general Use; that of such a Masterly Pen in Controversy, exercis'd with such Christian Moderation, is singular and uncommon; that of so ingenious and orthodox a Divine, and so excellent a Defender of our religious Establishment in these present Times, appears more especially seasonable and instructive.

Accordingly, for the Entertainment of the *Learned* Reader, here is prefix'd a copious Elogium in *Latin*, written some Time since, and lately communicated by his Friend the Rev^d. Mr. *Burton* of *C. C. C.* in *Oxford*. And moreover, for the Satisfaction of the common *English* Reader, the following Narrative is offer'd to the Publick, which, imperfect as it is, will, I hope, not be wholly unacceptable, while it gives some Idea of this excellent Man in his private and publick Character, passing thro' various Stations of Life with more than ordinary Credit and Reputation.

He was born at *Ensham* in *Oxfordshire*, *A. D.* 1679. His Father was Vicar of that Parish, and Rector of *Wick-Rissington* in *Glostershire*, a very worthy Clergyman; a Circumstance which he always esteem'd Part of his Honour and Happiness. He was bred up at *New College* School in *Oxford*, under the memorable Mr. *Badger*. In *Jan.* 1693. he was elected Scholar of *C. C. C.* a Society to be mention'd with Honour on many Accounts, but especially for that exemplary Strictness observ'd in the Examination of Candidates, and Integrity in their Elections. He was the youngest of all the Competitors, who appeared more numerous on this Occasion than had been remembered; so that his Success implies no small Praise of his Merit. How he improv'd the Advantages of his Situation in a College remarkable for good Discipline, I leave the Reader to judge by the Effects. In this early Time of Life, when young Mens Passions often fall out into some Kind of Extravagance or other, he shew'd in one Instance an uncommon Turn of Mind, at once intent on Pursuits in themselves widely different, Country Diversions and Academical Studies. I remark this as somewhat peculiar to him, and not safely to be imitated by others. I should not have commended him for a keen Sportsman, if that Circumstance had prov'd inconsistent with the Character of a good Scholar. It was his singular Happiness amidst all his Excursions, still to keep the main Point in View; in his Recreations he preserv'd his Innocency, and return'd to his Studies with as much Chearfulness as he had left them. Application in the Night-time repair'd the Defects of the broken Day; and without the Appearance of much Industry, he made a considerable Proficiency in Learning. With Reputation he proceeded to the Degree of *A. M.* and his Character justified the ambitious Hopes of his Friends; which soon after a violent Fever had like to have cut short. The general Solitude of the whole College for him on this Occasion was one Proof of the Esteem they had of his Worth.

He had a remarkable Briskness of Spirit, such as could contemn and overcome Difficulties; and withal, an Openness and Sincerity of Temper, which gain'd the Love and Esteem

Esteem of his Cotemporaries : A quick Apprehension, a large Capacity, and an unwearied Attention to any Point in View : an happy Frame of Mind which would have render'd him eminent in *any* Profession. But his Inclination, as well as the ordinary Course of his Education, determin'd him to the Study of Divinity. Accordingly he went into Holy Orders, with a just Sense of the Dignity of his Office, which he magnified by a suitable Behaviour. And We of this Church have Reason to join with him in giving Thanks to GOD, "*that he was called to the Honour of the Priesthood in the Church of England, which he reverenc'd, as most agreeable in its Doctrine and Constitution to the purest Ages of the Gospel.*" Thus he expressed himself in the pious and affectionate Preamble to his last Will and Testament, which I may have Occasion afterwards to cite more at large. Well might the faithful Steward thus enjoy the Remembrance of his important Trust, and review with Pleasure, the Course of a Ministry so instrumental to promote the Glory of God, and the Edification of his Church.

By Reason of the slow Succession in the College he waited a long Time for a Fellowship, in which at length he succeeded the very Learned and Reverend Mr. *Edmund Chishull*, S. T. B. in *April*, 1706. Such a distant Prospect of a competent Subsistence from a Fellowship, and in the mean Time an indispensable Obligation to Residence above three Parts in the whole Year, are Circumstances, which I cannot but look upon as the most pitiable in a Society, on other Accounts the most eligible, and in its Constitution the best calculated for a Seminary of Divines. But even this Inconveniency was not without its Use. Necessity may be improv'd into a Virtue : the Advantages of living in the University were not in vain offer'd to Mr. *Rogers*. As he had too much Vivacity to live an unactive sedentary Life, he had also too much Seriousness not to follow the Business of his Profession. Accordingly he took upon himself the Care of a * Country Parish, about ten Miles distant from *Oxford*, in which he continued between five and six Years, most usefully and agreeably dividing his Time between the University and his Country Cure. No one more successfully studied the different Tempers and Inclinations of People, or more judiciously adapted his Instructions to their several Capacities. His Affability and Condescension admitted the meanest Parishioner into his Conversation, while at the same Time he preserv'd his Authority among the Greatest. How popular and acceptable a Preacher he was, is still remembered to his Honour ; and of this the Parishioners have a convincing Testimony in voluntarily raising for his Benefit a handsome Subscription for a Sermon in the Afternoon every *Sunday*, which after his leaving them was soon discontinued. The Time spent in this Station, he used to say, was the happiest Part of his Life, tending no less to his Satisfaction and Improvement, than the Edification of his People.

It was a laudable Ambition that carried him out into the World, free from any Tincture of Vanity, free from any sordid Desires, or servile Compliances. Accordingly he enter'd upon a different Scene of Life, being in 1712. invited to *London*, and chose Lecturer of *St. Clement's Dane*. His Abilities seem'd to rise in Proportion to the Exigencies of his Station ; and he gain'd Popularity, without courting it. A graceful Gesture, a clear pathetick Elocution recommended his Discourses from the Pulpit ; and he appear'd to feel those Impressions, which he would communicate to his Audience. Upon the whole, with Regard both to the Matter and Manner of his Performances, he might justly be reckon'd one of the most eloquent and instructive Preachers of his Time. His Reputation in this Respect was so well establish'd, that out of Regard to his singular Merit, the Inhabitants of the United Parishes of *Christ-Church*, and *St. Leonard's Foster-Lane*, unanimously chose him their Lecturer.

Tho' he was naturally a Lover of Ease, and the Amusements of a private Life, yet he had also a Genius suited to any kind of Business incident to a publick Station. He had a deep Insight into the State of Things, and a masterly Address in the Execution ; and his Friends have often experienced the Benefit of his good Offices in this Respect. The Easiness and Frankness of his Temper led many into his Familiarity, while his discreet Conversation supported the Dignity of his Character. He continued many Years in this Capacity, all the while belov'd and reverenc'd by his Parishioners, to whom he made suitable Returns in a conscientious Regard for their spiritual Welfare. A Testimony of his Affection and Piety in this Respect the Reader will find in those Farewel Sermons preach'd at the taking Leave of his Parishioners, and publish'd at their Request.

In 1716. he was presented to the Rectory of *Wrington* in the County of *Somerſet* ; the same Year he resign'd his Fellowship of C. C. C. in *Oxford* ; and was married to the

* The Vicarage of *Buckland* in *Berkshire*.

Honourable Mistress *Lydia Hare*, Sister to the Lord *Colerane*, who was his Pupil in the University. He found a ruinous old Parsonage-House, and a Parish in no small Disorder; he rebuilt the one, and reform'd the other; being sparing neither of his Money, nor his good Offices; the one was the Effect of a good Fortune join'd with a beneficent Mind; the other was wholly the Work of great Prudence and Virtue. To reconcile contending Parties engag'd in chargeable and vexatious Law-suits, to persuade *Presbyterians* into Conformity to the Established Church; to convert the stubborn *Quaker*; to conquer the Prejudices of Dissenters under various Denominations, teaching them to walk in the House of God as Friends, in the Unity of the Spirit, and the Bond of Peace: this was the continual Employment, this the Praise of the good Parish-Priest. He had not in vain convers'd with Mankind; he understood the Workings of Human Nature, as well as the Exercise of his Function. Success attended his publick Preaching, and private Application: some *Quakers* were baptiz'd; the Number of *Presbyterians* gradually lessen'd, the younger People especially, coming over to the Church; and the Number of Communicants at the Sacrament much increas'd. Among other Monuments of his Zeal in this good Work, he had prepar'd for the Press a Discourse suited, as near as might be, to the Understandings of those, for whose Use it was primarily design'd, representing the Sin of Schism, and persuading the Dissenters to Conformity. The Nature of the Subject and the Reputation of the Author cannot but engage our Wishes that this Treatise may be communicated to the Publick.

It was the laudable Custom of the Bishop of *Bath and Wells*, to call up to Preferments in his Cathedral, those Clergymen who were beneficed in his Diocese. The Rector of *Wrington's* Merit was too well known to pass long unregarded on this Occasion. Accordingly by the Favour of the Bishop, and the Dean and Chapter, he was elected Canon Residentiary in the Church of *Wells*. Need I mention his Beneficence in repairing, and adorning an old Prebendal-House? Instances of more substantial Merit demand our Praise: He was not in vain distinguish'd by his Dignity in the Cathedral: He look'd upon the Eminence of his Situation as an Incitement to a more exemplary Behaviour, and an additional Call upon him to exert his superior Abilities in the Cause of Religion. He in all Respects did Credit to his Station, not abusing the honourable Leisure he there enjoy'd in luxurious Ease, or ostentatious Hospitality, but devoting it to the Duties of his Profession, and the Service of *Christ's* Church. He used to set a just Value upon his Time, which he so usefully employ'd. Tho' he was of a generous and chearful Temper, and a Lover of innocent Mirth and Conversation, yet he never cared to prostitute a large Portion of the Day in officious Trifling and Compliment to the Humours of impertinent and idle Company, leaving the Praise of such Good-nature and Popularity to those who did not know how to improve their Hours to greater Advantage to themselves or others. The great Business of his Calling, private Reading, and Meditation, and Service of his Friends chiefly engaged his Time, even to the Neglect of his own secular Affairs, and, what was of more Importance, his Health. He paid a regular Attendance at the Cathedral, in which he bore also the Office of Sub-dean. As he never declin'd any Duty belonging to his Station, so he discharged it to the best Advantage; viz. in his own Person, without the Assistance of a Substitute. He was a diligent Preacher, and among other Fruits of his Labour, he there delivered a Series of excellent Sermons, which I shall take Occasion to mention hereafter. The Number of them, the Subject-Matter, and Manner of Writing, would incline me to think that they primarily were design'd for another Audience. Such they are, as might justly add to the Credit of the honourable Mr. *Boyle's* Institution, and be reckon'd among some of the best Performances on that Occasion.

The Praise of a good Preacher he may enjoy in common with many others, but in one Point, as difficult in the Execution, as it appears easy in the Attempt, he had few Equals; and that was the Management of Controversy. In this Respect, with a View to the Publick Good, I shall venture to recommend him as a Pattern of good Writing. A clear Head, and a dispassionate Heart, a comprehensive Knowledge, and a certain Moderation or Greatness of Mind intent on the glorious Pursuit of Truth, and not to be diverted by any personal Regards, or any other mean Views, are Qualifications that are but seldom found in the same Man, and may therefore be justly celebrated in the Character of our Author.

'Tis well known what Controversy disturb'd the Peace of the Church in 1717. and some Years following. The Occasion of it need not be mention'd; and it were to be wish'd, that its mischievous Effects may not perpetuate its Remembrance. Most of the Parties engag'd are still living: And perhaps the deserved Commendation of a particular

Writer may give some Offence ; yet, I hope, not to those, who always allow'd him the Character of a fair and candid Disputant. He consider'd Controversy about religious Points especially, as a Matter of Conscience, in which a strict Regard to Justice and Charity was to be observ'd. With how honest a Design he engag'd in it, his Management throughout the whole is the best Proof. A Christian Zeal prompted him to the Undertaking, a Christian Moderation conducted him in the Execution. He had for some Time attentively observed the Progress of the Dispute : he observ'd, among some other Points, certain Propositions advanc'd concerning the Church in indefinite Terms, of an exceptionable Meaning, such as in their natural Consequences were apprehended to be inconsistent with the Notion of a regular Society. The Debate soon grew warm ; on one hand the Charge was urg'd Home with Aggravations ; on the other, Complaint was made of Misrepresentations, and an Answer offer'd, but such, it seems, as did not give Satisfaction, or remove the Grounds of Offence. In these Circumstances, some Interposition appear'd necessary, in order to reconcile, if possible, this Variance ; at least to give a just State of the Point in Debate, by considering distinctly the Assertions which had given the Offence, with those Restrictions and Limitations under which they were defended ; so that it may appear upon the whole, in what Sense and what Degree they were true or false ; and thus the Dispute might be brought to a fair Issue.

With this View he publish'd his *Discourse concerning the Visible and Invisible Church*, not by Way of personal Controversy, but direct Assertions ; in which he set forth at large those two distinguishing Relations, under which the Church stood, consider'd ; and the several Properties which resulted respectively from each. The great End of his Writing was to inform and direct the Judgment of his Readers. Accordingly he has clear'd the Subject from those Perplexities, in which some had industriously involv'd it ; laying down plain Principles, and tracing them thro' a regular Series of Conclusions ; and whenever the Point stood in need of a direct and full Explication, he never kept himself within the cautionary Reserves of a Defendant, but endeavour'd to give all possible Satisfaction to the serious Enquirer, with Openness and Sincerity of Heart declaring the whole Truth. Had those whom he oppos'd, been equally explicit in their Declarations, and imitated that Impartiality, which they could not but approve, I am persuaded that this Controversy, which was carried to such a mischievous Length, wou'd have been brought into a narrow Compass, and have been more amicably determin'd : Misunderstandings wou'd have been remov'd, Mistakes rectified, and false Opinions more solidly confuted.

This Discourse was favourably received by the publick, and distinguish'd by the then Dean of *Worcester's* Approbation and Mr. Sykes's Animadversions. The Opposition from this Quarter, however in itself unreasonable, nevertheless prov'd indirectly the Occasion of some Benefit to the Publick, as it was the Occasion of our Author's Writing his *Review of his Discourse concerning the Visible and Invisible Church*. In this Work, he has more fully done Justice to his Argument, and more explicitly unfolded and supported his Principles, pursuing them through their several Conclusions, and pointing out their Application to particular Cases. And with regard to the Cavils and Objections offer'd against his former Positions, he has with much Patience consider'd, and answer'd them so unexceptionably, as to preclude any farther Opposition from those who seem'd ambitious of being thought Controversial Writers. And tho' the very Form of the Disputation, as it was a Reply to the Exceptions of an Opponent, and of Course contain'd many Particularities *ad hominem*, was such as he was very unwillingly drawn into ; yet has he constantly kept the main Point in view, being no farther solicitous to confute his Adversary, than it was necessary in order to clear up and establish the Truth. And so well has he succeeded, that this very Performance may hereafter be read as an impartial and satisfactory State of the Question under Debate ; and Posterity will have the highest Esteem for our Author, when the Remembrance of all personal Circumstances in the Controversy shall be entirely lost.

Upon the whole, he may not improperly be said to have put an End to this Dispute ; not only as he was in Order of Time perhaps the last Writer upon the Subject, but as he handled it in such a masterly and decisive Manner, and brought it to that Issue, upon which it has rested ever since.

And I think shou'd do some Honour to my *Alma Mater* on this Occasion, if I call'd him the *Oxford Disputant*. The University certainly did not think themselves unconcern'd in his Credit ; they had a just Regard for the signal Services which he had done the Church, and accordingly expressed their Acknowledgments in the most handsome Manner, by conferring on him the Degree of *D. D.* by *Diploma*, in 1721. This publick and honourable

honourable Testimony given to his extraordinary Merit, without his Desire or Knowledge, prevented indeed his Performance of the Exercises, which would have done Honour to the University: However, he was appointed and desired to preach the publick Sermon on the *Ast Sunday* following, which also he publish'd at the Request of the Vice-chancellor.

We may now consider him for a few Years disengag'd indeed from any Controversies, but not idly employ'd in the Business of his Calling. He was particularly exercis'd in one Branch of a Clergyman's Duty, and that not less difficult than useful; *viz.* that of a Casuist, resolving Scruples in Points of Religion. Frequent Applications were made to him on this Account: His singular Discretion in the Manner of Address gain'd Attention; and the Opinion of his Integrity and Good-will recommended his Advice, and gave Authority to his Arguments; and the many good Offices done in this Respect, were afterwards gratefully acknowledg'd by the Parties concern'd. He was more especially consulted by Persons in Danger of being seduc'd into Popery. Hence follow'd Conferences, or Correspondences: Some small Treatises on several Points were occasionally drawn up for the private Use of his Friends; one of which in the Year 1726. he publish'd, bearing this Title, *Reasons against Conversion to the Church of Rome, in a Letter to his Guardian, a late Convert to that Church; by a Student in the Temple.* In this Treatise only one Part of the Popish Controversy, but that a fundamental one, is most accurately discuss'd, *viz.* the Infallibility of the Church of *Rome*. The Reader will observe something new and singular in the Manner of Managing the Argument, and the vain Pretensions of the *Romanists* to that Character overthrown, by nothing less than the Evidence of Demonstration, such as all their Arts of Sophistry could neither resist nor elude.

He distinguished himself in every Station as a publick-spirited Man, and a Favourer of all generous Designs. He had more particularly at Heart the Interest of two Institutions, *viz.* Charity-schools, and the Corporation for the Relief of Clergymens Widows and Children. He constantly exerted himself on this Occasion, and contributed to the Support of both, by the private Influence of his Recommendation among his Friends, by the Example of his own Liberality, and by his Eloquence from the Pulpit. With a peculiar Pleasure he attended upon all publick Solemnities for the promoting these Designs; but then to the greatest Advantage; when he appear'd the Orator of the Congregation; his undisssembled Zeal and Emotion of Spirit gave Life and Energy to his Discourse, and enflamed the Hearts of his Audience. His Sermons on those Occasions are publish'd. I am perswaded the Reader will peruse them with no small Satisfaction, tho' he has lost one Advantage which no Description can recall.

In 1726. by the Recommendation of some eminent Persons, who were desirous to to call out such Merit into publick View, he was made Chaplain to his present Majesty, then Prince of *Wales*, an Honour unexpected and unsought; which he soon afterwards took Occasion to acknowledge in the most decent Manner, in the Dedication of that excellent Series of Sermons on the *Necessity of a Divine Revelation, and the Truth and Certainty of the Christian Revelation.*

While these were in the Press, there came out a notable Performance, entituled, *The Scheme of literal Prophecy considered, &c.* containing a Defence of some Notions, which he had in those Discourses oppos'd, and withal a Plea for an unbounded universal Liberty in Matters of Religion, a Point, which in some former Treatises, he had attentively considered. He therefore thought proper in a Preface to this Volume to bestow some Animadversions on these Principles of Licentiousness; which, being written in much Haste, and with an honest Zeal for the Defence of our religious Establishment, and on a Point which requires some Tendernefs and Caution in the handling, seem'd liable to some Exception, or rather to demand a more full and distinct Explication. This gave Occasion to a Letter from his Friend Dr. *Nath. Marshall*, Dec. 20, 1727. which with our Author's satisfactory Answer, dated the 1st of *January* following, is communicated to the Publick. From this epistolary Correspondence the Reader may observe the great Difference there is in the Management of a Debate between Friends jointly engaged in the Pursuit of Truth, and between controversial Writers impatient of Contradiction, lying in wait for Matter of fresh Cavil, and never willing to come to the Truth.

It is not to be wonder'd that our Author shou'd be attack'd on this Head by some zealous Advocates for Liberty, Men dissatisfied with all Restraints, and profess'd Enemies to our religious Establishment. Accordingly he soon receiv'd the expected Compliments from that Quarter. A long Letter was address'd to him by an anonymous Writer; and another Gentleman in a Preface to a Treatise foreign to this Purpose, has gone out of
his

his Way to honour him with many opprobrious Reflexions. Thereby giving Occasion to some masterly Strokes of the Doctor's superior Genius triumphing over the Weakness of an acute angry Caviler in the various Expressions of Pitying, Advising, Reproving, Confuting, Forgiving *. It seems the Scheme of Liberty was a specious and plausible Topick for popular Harangue, and a few noisy Words might pass for Eloquence : Where solid Proofs were wanting, 'twas easy to advance bold Assertions, and to confute by Misrepresentations ; and as for proper Embellishments of the Performance, Scurrility and Ridicule might be plentifully laid on. On the other Hand, to hold the Balance between contending Parties, to adjust the respective Claims of Liberty and Authority, and ascertain the Limits of Right and Wrong in Cases where generally some Pre-engagement of Interest leads Men into Excess on one Side or other, is a Work of no less Nicety than Importance, such as requires a comprehensive Knowledge of an abstruse Subject, and an uncorrupted Heart, as well as distinguishing Head. This was reserv'd for Dr. Rogers : this compleated the Praise of the Controversial Writer. He had already establish'd the Truth and Certainty of the Christian Revelation, in Opposition to Deists and Infidels : He had fully asserted Ecclesiastical Authority, in Opposition to those who seem'd to deny the *internal* Powers and Rights of the Christian Church, consider'd as a *Visible Society* : It now remain'd that, in Opposition to those, who wou'd deprive the Church of all *external* Advantages arising from the Protection of the *Civil Magistrate*, he should vindicate the *Civil* Establishment of Religion. This he undertook, and successfully executed : He has deduced the Magistrate's Right to this Power from such clear Principles, and so accurately ascertain'd its Limits, that it appears to be free from all Objection but what lies equally against all Authority committed to fallible Men, *viz.* that it may be abus'd. So that upon the whole, he may not improperly be call'd a Defender of our Church ; a Name, ever to be mention'd with Honour among our *English* Divines, and to be join'd with that of his Master *Hooker*, to whom he stands most nearly allied in the Praise of his Performance, as well as the Similitude of his Subject. Whether we regard moral or intellectual Qualities, I am persuaded he will appear a most excellent Writer, and Posterity, by imitating, will praise the good Example. We find in him the Acuteness of a Critick, the close Reasoning of a Logician, the good Manners of a Gentleman, and Charity of a Christian : On all Occasions a true Greatness of Mind, disdaining every Pursuit but that of Truth ; above all Party Views, and personal Altercations ; and incapable of the common little Arts of Evasions, Dissimulations and Misrepresentations : A Quickness of Wit that gave Life and Beauty to his Compositions ; a Spirit either insensible or superior to Injuries and Slander, such as cou'd contemn with Silence, rebuke with Gravity, or forgive with Meekness : In the Management of his Argument an Honesty and Sincerity, which few observe amidst the Heat of the Disputation ; an Impartiality and Candor, which his Opponents cannot but allow ; a Perspicuity of Style and Sentiment, which they cannot honestly misinterpret ; and a Strength of Reasoning, which they can no more gainsay than imitate.

In 1726. having resigned his Lecture of *St. Clement's Dane*, he retir'd from *London* with an Intention to spend the remaining Part of his Life in the Country, and chiefly at *Wrington*, which Place he had doubly endear'd to himself, both by a considerable Expence of Money, and Merit of Contrivance. He was now return'd to that Situation in Life, to which he naturally was most inclin'd ; and again commenc'd a good plain Countryman, employ'd in manuring his Land, Planting, and other like Operations of Husbandry, and with Complacency enjoying the Fruits of his Industry. Something he wou'd learn from the Conversation of every one : and was no less solicitous to acquire the Knowledge of other Men in their several Ways, than communicative of his own. 'Twas observable of him that while he liv'd in *London*, and had frequent Intercourses with Tradesmen of various Denominations, he improv'd that Circumstance into a Means of getting some Insight into their respective Trades, and was esteem'd in those Matters, which seem farthest remov'd from the Notice of a Scholar, a Man of remarkable Understanding and Judgment. The same curious and inquisitive Temper, and close Application of Mind, render'd him Master of whatever Business he was pleas'd to take in Hand. He had a Head as well turn'd for the Mechanical as the Liberal Arts ; and in Truth he made the Exercise of the one subservient to the other. In his Leisure he was not unactive ; and wou'd often use some manual Trade, by way of Recreation to his Mind fatigued by severe Study : His House and Gardens were the Scene of his Labour and Diversions : He had Tools and Implements of various Kinds, and would often do the Work of a Painter, Upholsterer,

* Introd. to Vindicat. Civil Establish. p. 5.

Turner, and Smith. In his Garden he would dig, mow, plant, prune, and turn his Hand to any Garden Operation, whether laborious or ingenious. The Reader will perhaps smile at the Mention of such trifling Circumstances in the Character of a Great Man : But even these Peculiarities may appear worthy of some Notice, as they account for the Disposition of the leisure Intervals of his Time fill'd up with so innocent and useful Amusements, and are moreover Marks of a rare Genius suited to a Variety of Employments so different in Kind ; and especially, since they appear to have been so far from interfering with his more serious Studies, that the two last valuable Pieces which he publish'd, were drawn up amidst the Series of such mechanical Diversions.

He was never ambitious of being thought a great Scholar : His Learning was for Use, not for Ostentation : He neither collected nor read many Books, nor was curious in their Editions, a few well chosen, and studied to good Purpose, communicate more real Knowledge, than a copious slowly-growing Common-place-book. Not to mention others, he appear'd more particularly conversant in the Writings of the judicious Mr. *Hooker*, and the ingenious Mr. *Norris*, and he made their Excellencies his own. No one more attentively examin'd his own Notions, or digested them more methodically ; serious Meditation effected what cou'd never be attain'd by mere Assiduity of Reading. His Attention and Patience in the Pursuit of Truth, were equal to his Quickness and Sagacity ; and continual Exercise strengthened and enlarg'd his Capacities. As a masterly Reasoner he paid a just Deference to Authority, yet admitted no Principle implicitly without mature Examination, and regularly work'd out his own Conclusions. In short, he may be truly said to have built upon his own Bottom, being, what few can justly boast of, thoroughly acquainted with the Extent of his own Abilities, and a compleat Master of his own Knowledge.

In the latter end of the Summer, 1728. his Course of Waiting as King's Chaplain call'd him to *Windsor*, where the Court then resided. He had seldom appear'd on this Stage ; few were acquainted with his Person : The Courtier was unknown, but the Preacher soon distinguished himself to Advantage : His Performances in the Pulpit were honour'd with the general Approbation ; and the new Chaplain engaged the Notice of the Inquisitive ; and was, as I have heard, no less honourably than oddly described by the Character of the *visible and invisible* ROGERS. One Noble Lord in particular, being more than ordinarily affected with the Matter and Manner of his Discourses, was pleased to favour him with some singular Marks of Kindness and Condescension, and such Expressions of Esteem, as might well have flatter'd the Vanity, and rais'd the Ambition of a Mind covetous of Applause and Preferment. But all Overtures of this Nature were declin'd with the same Generosity of Spirit, with which they were offer'd. The Doctor had always an honest Openness in his Manners, and on proper Occasions a Stateliness of Address, suitable to the Greatness of his Mind. He was so much above many fashionable Littlenesses, that some, who judge only from Appearance of trifling Circumstances, have thought him a proud Man, from which Imputation no one in Reality was more free. And his Behaviour on that Juncture, as it shew'd a just Sense of that Lord's Goodness, which he ever acknowledged with Gratitude, at the same Time also discover'd an Instance of a laudable Pride, not often seen in Persons of his Station, studiously refusing those Advantages, which some perhaps wou'd admire with Envy, and most wou'd have improv'd with the closest Application. " As his Duty had call'd him up to the Court, it " now call'd him away to another Place, from which no other Views could detain him."

So he hastened into the Country ; but he had not been there many Days before he was surpriz'd by a most generous Invitation to Town from Persons, whose Approbation thus express'd, was an abundant Testimony of his high Merit. For about this Time died the Rev. Dr. *Thomas Bennet*, Vicar of *St. Giles's Cripplegate*, a City Living, in the Patronage of the Dean and Chapter of *St. Paul's*, very considerable in its Value, yet attended with some discouraging Circumstances, or rather such as required a great Share of Prudence and secular Wisdom in the Minister, as well as other Qualifications.

The Dean of *St. Paul's* and Dr. *Godolphin* concurred in the favourable Opinion of Dr. *Rogers* ; his well-known Abilities pointed him out to them as a Person most worthy of this important Cure. Accordingly upon this laudable Motive an Offer of it was made him in the most handsome Manner, much to the Doctor's Honour, because without his Solicitation or Knowledge ; nor less to the Honour of the judicious and publick-spirited Patrons.

With what undissembled Anxiety and Reluctance he accepted this Offer, they well remember who were most intimately acquainted with him. The mere Consideration of a larger Income was a Motive of too little Force to draw him from that Situation of Life,

in which he had propos'd to himself the greatest Satisfaction. As he had never shewn any Discontent, while his Preferment was far inferior to his Merit, so now the Advantages of a Fortune, which was of late considerably advanc'd, were far from making that Alteration in his Manners, which has been observ'd frequently to happen on such Occasions ; though he was grown competently Rich, yet he aim'd not at farther Acquisitions. However some peculiar Circumstances of an Invitation, so honourable and unexpected, had greater Weight with him than other Considerations ; and his Acceptance plainly appear'd to proceed not from the Desire of a lucrative Preferment, but rather out of Obedience to a Call, providentially offering him an Opportunity of doing more Good, in Proportion to the Difficulty and large Extent of his Cure. With this View he came to *Cripplegate*, and his Behaviour all along verified his Professions ; and if it had pleas'd God to have prolong'd his Life, the People in that Place would doubtless have enjoy'd the lasting Benefit of his good Offices in all Respects, and it would have been no *Hyperbole* to say, There was a Vicar of *Cripplegate*, a popular Man in his Parish.

The little Time he liv'd among them was wholly devoted to their Service, in Visiting the Sick, Catechising the Children, and, which he had much at Heart, regulating the Charity-Schools ; and moreover, which created him no small Trouble, diligently enquiring into the perplex'd State of the Parish Affairs, in order to set them on a better Footing, and to extricate them out of some Difficulties in which they were lately involv'd. A sincere Desire to do Service to his Parish in these Respects engaged his continual Application, even to the Neglect of his own Health. In truth, he was a Person of a rare Genius, equal to any Kind of Employment, of a Greatness of Mind incapable of being discourag'd by small Obstacles, or disturb'd by petty Provocations, or any Way diverted from the Pursuit of a laudable End. But this very Vivacity and unwearied Vigour which had hitherto carried him thro' every Undertaking, did in reality do Violence to his Constitution, by making him less sensible of any Danger, and gradually wasted away a valuable Life, by not admitting the timely Precautions necessary to its Preservation —

— Δαίμονιε, φθίσεις σε τὸ σὸν μένῃ !

In *April* he happen'd to be in Waiting at Court, and on *Sunday* the 20th Instant, after the Fatigue of a long Walk from *Cripplegate*, after officiating in his own Church, he preach'd a Sermon before the Royal Audience, his last Performance in the Pulpit, and Farewell to the World : And tho' he found himself a little indispos'd after the Hurry of the Day, yet that very Night, in Compliance with the Desire of some of his Parishioners, at a late Hour he attended and officiated at a Funeral. The Day following he went to Court again, and in the Afternoon he call'd upon his Sister, Mrs. *Bedwell*, not with that Air of Cheerfulness, with which he usually appear'd in that House, but with Looks compos'd and full of Uneasiness, complaining of an uncommon Disorder that sat heavy upon him, and pathetically express'd his Apprehension of his approaching Fate, with Reflections on that Point well worthy of a Christian Priest. Finding his Illness increase upon him after he came Home, he at length patiently took his Bed, without much Hopes of Recovery. He felt inward Convictions of his Danger, which did not discover itself to his Physicians by any violent Symptoms. And accordingly, when human Assurances fail'd, he had Recourse to the only Fountain of true Comfort. I need not recount many affecting Circumstances in this critical Juncture, which might awaken the Tenderness, and aggravate the Sorrows of those nearest Friends, who attended him during that melancholy Scene. Let it briefly be remark'd, that amidst this Conflict he was not wanting to himself in any Respect ; he gave Direction about his Affairs with the utmost Composedness of Mind, and in the most affectionate Manner took Leave of his Friends. He appear'd sensible to the last ; and much he labour'd to speak, but his fault'ring Tongue dropt short imperfect Sentences. But as long as he could articulate Sounds, he was heard to mention with Earnestness *Christ* and his Church ; and seem'd to be in the Fervency of continual Prayer--- There is something more than the bare Consideration of our common Mortality that strikes the Mind on this Occasion : The Reflection on the Good he has done, the Anticipation of great Things still expected from such Abilities and Virtues, the Disappointment of these Expectations by his untimely Death, are Circumstances which create a serious Solicitude and publick-spirited Sorrow ; which, while they redound to his Honour, aggravate the Sense of our Loss : In this View we may esteem his Death a Sort of publick Misfortune ; and have Reason to wish, that the Influence of his Example may follow the Respect done to his Memory, that our holy Church may never be destitute of such worthy Sons, for the Ornament and Defence of its Constitution.

Thus died this excellent Man, *May 1.* in the 50th Year of his Age, much honoured and lamented, at a Time when the Cause of Religion call'd for the Abilities of such an able Defender. On *Sunday* the 18th, at the Request of his Widow, a Sermon on this Occasion was preached by his Friend Dr. *N. Marshall*, in the Parish Church of *St. Giles, Cripplegate*; out of which I beg leave to transcribe or extract his Character, as it there occurs summ'd up in general Terms, *p. 29.* “ I should not mention among the Praises
 “ due to him, that clear, comprehensive, and strong Understanding God had given him,
 “ but for the excellent Uses to which he applied it. His Works will praise him, when
 “ our Lips can no longer perform the grateful Office: The Infidel and Libertine may
 “ stand thence corrected or instructed; as the Serious and Faithful may thence derive a
 “ farther Support and Confirmation in their respective Sentiments and Practices. Had
 “ he been born of a Parentage which had easily led him to the highest Stations in Life,
 “ he was amply qualified for sustaining and adorning them; as in a lower Figure of Life
 “ and Fortune he was equally fitted for improving, or being content with it. A Mind
 “ so exquisitely form'd for any Situation, any Posture of Affairs, to which the Providence
 “ of God might have call'd him; such an Indifference toward the Honours and Profits
 “ of this Life, with such Abilities to have acquired the one, and to have adorned the
 “ other, are Talents rarely to be met with in the same Person, and very hardly to be
 “ imitated by any other. It fell to my Lot to give him that earliest Notice of his Invi-
 “ tation to this extensive Cure, which I am morally sure, 'till then he had never thought
 “ of, much less sought after, or canvassed for it. His Answer convinc'd me that his
 “ own Choice would have rather fix'd him in a Rural Privacy, than have enter'd him
 “ upon such a publick Scene of Action: But a Call so unlook'd for, so utterly unex-
 “ pected, he esteem'd Providential; as such he obey'd it, rather than embrac'd it. He
 “ was an entire Despiser of Craft and Cunning, that Ape of Wisdom, the uglier for be-
 “ ing so like it; yet with the Simplicity and godly Sincerity of the honest *Christian*, with
 “ the harmless Temper of the Dove, he had such a due Proportion of the Serpent's
 “ Wisdom, that as he would impose upon none, so he was not himself easily impos'd
 “ upon. His Religion was pure and unaffected. His Piety real and rational, zealous
 “ without Excess, and temperate without any faulty Coldness, free from supercilious
 “ Reserves and haughty Appearances; but agreeably season'd with a peculiar Liveliness
 “ of Spirit, as well as all fit Urbanity and Freedom of Converse. Of his publick Spirit,
 “ he has left behind him very costly Monuments in the several Cures, to which he stood
 “ for any time related. Upon the whole, in our Loss of this worthy Man, this pious
 “ *Christian*, this vigilant Pastor, Religion in general has lost an able Champion, the
 “ Church of *England* in particular, a prudent and strenuous Defender, this District par-
 “ ticularly, so lately committed to his Care, a discreet, faithful, and watchful Overseer;
 “ as his Friends and Relatives have sustain'd an irreparable Misfortune from it. Yet let
 “ us not sorrow as Men without Hope, for them who die in the Lord,” &c. Thus far Dr. *Marshall* in the Close of his Discourse, giving this publick Testimony to the Honour of his deceased Friend, which exactly agrees in Substance with the Particulars mention'd here at large.

I have had Occasion already to quote a Clause out of the Preamble to his Will: It may not be amiss to recite the whole Paragraph, written between three and four Years before his Death, which being presumed to express the most serious and sincere Thoughts of the Writer, may perhaps give a fuller Idea of his truly Christian Piety than the *Elogium* of any Historian. 'Tis as follows:

“ **I** *John Rogers*, Rector of *Wrington*, in the County of *Somerset*, in the Name of the
 “ holy and ever blessed Trinity, do make and appoint my last Will and Testament
 “ in the Manner and Form following:

“ *First*, I think myself now and at all Times oblig'd to return my humble Thanks
 “ to Almighty GOD, thro' whose Mercy I have been baptiz'd into the Christian Faith,
 “ and call'd to the Honour of the Priesthood, in the Church of *England*, which I reve-
 “ rence, as most agreeable in its Doctrine and Constitution to the purest Ages of the
 “ Gospel: Beseeching the Divine Goodness to continue his holy Protection over it; to
 “ heal its unhappy Divisions, to repair the Breaches of its Discipline, and to defend it
 “ from those many Enemies who labour its Subversion. And I earnestly entreat my
 “ most merciful GOD to pardon whatever in my Life has been less agreeable to the
 “ Purity of that Religion, which I have profess'd, and to the Dignity of that Office,
 “ which I have taken upon me; to accept my weak Endeavours to serve him and his
 Church;

“ Church, and to receive my Soul, washed and cleansed in the Blood of *Jesus Christ*
 “ my Saviour, to whom be Glory for ever and ever. *Amen.*”

Upon Review of the whole, I am sensible that this Account of the Life and Writings of Dr. Rogers is far from being perfect. They who were more intimately acquainted with him, will find many Omissions, and perhaps some slight Mistakes in Circumstances of Facts. Others will, perhaps, think this Narrative already too circumstantial and tedious. Besides, in praising a controversial Writer, some Reflections will of course be dropt, which may be thought exceptionable by those of the opposite Side of the Question. I hope the Reader will excuse Faults which could not easily be avoided. As on one Hand it were a needless Caution to dissemble Notice of what is too obvious to be conceal'd, so on the other I would not willingly give just Ground of Offence to any : And I am persuaded that Dr. Rogers's Character needs not to be set off to Advantage by the Disparagement of any other.

He was buried in the Parish Church of *Ensham* in *Oxfordshire*, on *Tuesday, May 13, 1729.* where a very handsome Monument is erected to his Memory by his Widow.

*The CHARACTER of the Honourable Mr. CHRISTOPHER VANE *, by the Rev^d. Mr. ADAM BATTY, Rector of St. John's Clerkenwell, and Lecturer of St. Dunstan's in the West †.*



AM sensible it is time now to betake ourselves to the sad Occasion of this Solemnity.

Our dear Friend and Brother here departed is indeed but a common Instance of Mortality, but he was no common Instance of the Circumstances of it : As he was duly sensible, and affectionately apprized of the Vanity, Shortness and Uncertainty of this Life, so he became a most remarkable Instance of them himself ; nor was he less remarkable for that which was the Subject of the other Part of this Discourse ; for he did in an eminent Degree *fear God and work Righteousness, and remember his Creator in the Days of his Youth.*

We cannot have a more convincing Proof of the former Part of this Discourse, than to see a young Gentleman wonderfully endowed and greatly accomplished, very comely in his Person, and graceful in his Behaviour, perfectly agreeable in his Temper and lovely in his Conversation, high in his Quality and rich in his Fortunes, improving himself for the most beautiful and most glorious Scenes of Life : To see such a one cut off in the Tendernefs of his Years, and the Budding of his Youth, taken off in the Glory of his growing Strength, at a Time when Men are apt to be wholly *at Ease and Quiet*, when *his Breasts were full of Milk, and his Bones were moistened with Marrow.*

Sixteen or seventeen Years of Age is but a very short Period of Life, especially for a hopeful and promising Youth : But our dear Brother here before us was endued with Wisdom, and had received Understanding far above his Years ; and we have this Comfort thereby, that we need not estimate his Age by the common Way of reckoning, for he was of an honourable Age ; and an *honourable Age*, as it is excellently express'd in the Wisdom of *Solomon*, *is not that which standeth in length of Time, nor that which is measured by number of Years : But Wisdom was the grey Hair unto him, and an unspotted Life was his old Age.*

It pleased God to bless him with such Parents as were very studious to add Piety to his high Birth, and Virtue to the Prospect of his future Possessions, well knowing that all the good Things of this Life without Holiness and the Grace of God, wou'd not any thing avail him ; and accordingly they labour'd to impress deep and early Remembrances of his Creator upon his Soul ; and their Labour was not in vain. After their pious

* Son to the Right Honourable *William* Lord Viscount *Vane*, and Grandson to *Christopher*, Lord *Barnard*.

† From the Sermon preach'd on Occasion of the Death of the Honourable Mr. *Christopher Vane*, by Mr. *Batty* ; and communicated in Manuscript.

Endeavours to improve the tender Years of his Childhood, he was removed to *King's College* in *Cambridge*, at the bare Age of Fifteen : For better than the two last Years I had a more intimate Acquaintance with him, and therefore can speak of him from my own Knowledge : And be it as far from me to flatter, as it is to defame the deceas'd ; but, God be praised, there is no Occasion for Flattery here, tho' if his *Character* was drawn by an able Hand, and placed in the true Light of its engaging Lustre ; however the Knowledge of him may clear whatever can be said to his Advantage, from the Imputation of Flattery, yet Strangers would scarce be brought to believe the Brightness of his Commendations to be any other than the borrow'd Embellishments of Fancy and Compliment.

This at least I may venture to mention with respect to that Part of his Age, wherein I had not the Honour to know him, that the tender Regard, which all who were then acquainted with him were always forward to express towards him, is a sort of Demonstration, that his Childhood was likewise adorned with many lovely Graces and endearing Excellencies.

Soon after his Settlement at *Cambridge*, he very seriously applied himself to his Studies : His Parts were quick and lively, and at the same time sound and retentive ; by the Manner of his Studies he seemed very desirous both to divert and improve himself, by which means he made considerable Advancements in Learning. The Foundation he laid was deep, solid and extensive, and we have great Reason to think the Superstructure would have been proportionably great and excellent : Men and Manners would have been the chief of his Studies, and accordingly he proposed to himself the Pleasure and Advantage of a compleat Knowledge of History ; but it pleased the Almighty Disposer of all things to disappoint this his Design, by taking him from the Conversation and Knowledge of Men, to the Fellowship of Angels, and the Knowledge of his Blessed Self.

He was fond of treasuring up any Part of Learning, which he thought would be at all serviceable to him ; but seemed particularly delighted with whatever tended to advance his Judgment and improve him in good Sense, and expressed Abundance of Pleasure in discovering any Instance of the Almighty Power, Wisdom or Goodness in the Works of the Creation ; so careful was he in every Circumstance *to remember his Creator in the Days of his Youth.*

But this was not the only End he answered by his Residence in that Place of Literature : The natural Disposition of his Soul, which before that Time had been cramped and restrained by the usual Modesty of Children, now began to display itself in all the possible Instances of Goodness : His Temper was noble and genteel : He scorned any thing that was mean and ungenerous : It was in a high Degree sweet and tractable, which Circumstances, as they are always the Effects of good Sense, so they reciprocally tend very much to advance and improve it ; and I believe all that knew our departed Brother will bear him Witness, that he made very speedy and vast Improvements in true manly Sense and Understanding. The Company he chiefly affected was such, as he was not happy enough to meet with much of, and that he could meet with but very few like himself, who had tempered the Gaiety and Vivacity of Youth with the Sedateness of Wisdom, and the serious, but chearful Tincture of Virtue : Upon which Account he very much conversed with Persons of superior Age ; and he declared, he liked that Company best which he could improve most by.

His constant Behaviour was civil and obliging, modest and condescending ; his Sobriety was remarkable almost to a Proverb among us ; and as his Courtesy and Affability had engaged the Esteem and Affection of the younger Part of the University, so his constant Regularity and due Observance of the Orders and Customs of that Place, had drawn the Notice and Respect of the graver and governing Part of it. The College to which he was particularly related, was always forward to express the tenderest Regard to him ; and, if we may Rate their Concern for his Death by their Esteem for him when alive, I may venture to affirm, that never any Person was more deeply and generally lamented by them.

But his Religion was far the brightest Part of his Character, and ought to be a Consideration full of Comfort to us : All the other Circumstances I have mentioned serve to aggravate our Grief, but this should extenuate it, nay, turn it into Joy : They render his Death a very great Loss to us, but this renders a much greater Gain to himself : Upon all other Accounts he was very worthy to live ; but in this Respect he was far more worthy to die.

Those Sparks of Piety which were so early diffused on his Soul, now began to blaze out into a Flame of Devotion ; and the constant Seriousness, Chearfulness, and Uniformity

with which his Goodness was attended, plainly shew, that it was not the Prejudice of his Education, tho' it was the Effect of it, but that it was likewise the Result of his Understanding, and the Choice of maturer Deliberation, and give us great Reason to think, that the *Service* which he paid the Almighty was a *reasonable* and an *acceptable Service*. *He remember'd his Creator in the Days of his Youth*; he remember'd Him as his All-powerful, All-wise, All-gracious Creator: Few Persons of advanced Years have more just and awful Apprehensions of the Deity, than he had: He did not suffer one Attribute to break in upon another in his Thoughts; and in this Respect was *wiser than the Aged*, because he lived conformably to his Knowledge, and took special Care to keep God's Commandments. He was utterly averse to that Practice of Prophaneness which obtains so powerfully among us: He did not only in this Respect, as he did in all others, *set a Watch over the Doors of his Lips*, that he might not offend with his Tongue, but was also zealous to shew his Dislike of it in others; so that he was not at all ashamed of Christ and his Words in this sinful and adulterous Generation; for he *remembered his Redeemer* as well as his *Creator, in the Days of his Youth*: He had very grateful Sensations of that Power, that Wisdom, and especially of that Goodness of God, and of our Lord Jesus Christ, which appears so visibly in every Step of our Redemption, and also of those powerful Operations of the Holy Spirit upon our Souls, by Faith, and Grace, and Sanctification: He was accordingly always desirous, and never missed any Opportunity of applying the Benefits of the Gospel to himself by partaking of the Blessed Sacrament: a Duty seldom much thought of by Persons of his Age; but he seemed to perform it with that Spirit of Devotion and Sense of his Duty, as made it to him the real Communion of the Body and Blood of our Lord and Saviour Jesus Christ.

It would be endless to compare his whole Life with the Precepts of the Gospel, and indeed that Spirit of Christianity, for such is the Power and Advantage of Religion, that Spirit of Christianity with which he was endued, even sanctified every thing he did, and made those *Actions Virtues* and *Graces* in him, which in others would have been only *Temper*s and *Habits*.

But there were some particular Gospel Duties very eminently practis'd by him; he was cloathed with Humility, and had put on the Ornament of Meekness, Virtues of great Price in the Sight both of God and Man. Young Gentlemen of Fortune, especially of brisk and lively Parts, are apt to be very forward and assuming in Company, but he demeaned himself with a very becoming Modesty, and paid a proper Deference to all he conversed with. He was full of Thankfulness to his Creator, and Gratitude to his Fellow Creatures. He took all Opportunities of honouring his Parents, and expressing his Love and Respects to his Friends and Relations: We have great Reason to think that as his Good-will was Universal, so his of Charity would have been very extensive: The Charities he did bestow were the free Will-offering of his Heart, performed with Joy and Cheerfulness. He seemed very much wean'd from any immoderate Love of this World, and that not out of any dull Stoical Indifference, for he was well enough formed for the Pleasures of this Life; but because he had seen with the Eye of Faith the vast Disproportion and intire Disagreement between the Things of this World and the next.

Now, if these were the Dawnings of his Youth, what a glorious Meridian might we have expected? If he had lived to have been advanced in Dignity and Authority among us, what Blessings might we have expected from him? How safely might any Power be entrusted to so much Sense, and especially to so much Goodness? and how great an Influence might so bright an Example have had? How active might he have been in the Cause of Virtue? How powerful in the Defence of Religion? what a noble Patron and Ornament to this Church and State? He was not of an Age to be set up for a *Light* to the World, but to those that knew him, he was a *shining Light*; let us therefore endeavour to profit by his Virtues. The Old should blush to see themselves so far out-strip by a Youth; and the Young should be fired with an earnest Ambition of imitating a Person of so amiable and accomplished a *Character*.

His Death was not less extraordinary than his Life: The Make of his Body was particularly fine and tender, and might be a natural Means perhaps of his quicker Advances in Understanding; but the Fineness of his Composition, for such is the Frailty of Nature, made him more liable to his Distemper, and the Niceness of his Contexture opened an easier and readier Way to his Dissolution. That Heat which had been inherent in his Blood from his Cradle, upon his taking a severe Cold, broke out into a consuming Fire, which burned more fiercely perhaps by having been so long suppress'd; no Art could assuage the Violence of his Hectick; but he was taken off by a Consumption in not many Weeks. He had indeed no Pains in his Body, nor Disquietudes in his Mind; but it was wonderful

to observe with what Courage he bore up against the Weakness that encreased daily upon him, and that amidst all his Uneasinesses and the Languishings of his Distemper, he was not heard to utter an impatient Word : Thus by his Meekness and Resignation he disarmed the King of Terrors of all his Force and Horror, and with the Gentleness, because with the Innocence of a Lamb he returned his Soul to that God that gave it. He died July 19, 1721. Aged seventeen Years.

*The CHARACTER of the Honourable Mr. JOHN VANE *,
by the Reverend Mr. THOMAS CURTEIS, Rector of
Wrotham in Kent †.*

* Brother to the Honourable Mr. Christopher Vane.

† From the Sermon preach'd at the *New Church* of Shipborn in Kent, April 17, 1724. and printed the same Year at London in Quarto, with the following Dedication, viz.

To the Right Honourable LUCY, Viscountess VANE.

MADAM,

WHEN I receiv'd my LORD VANE's and your Joint Commands to perform this Last Office of Kindness to the Deceased, 'twas not without some Surprise and Concern; partly from the Shortness of the Time, but much more from a just Sense that my Abilities were unequal to the Undertaking. But since Your Goodness is such as to approve so mean a Discourse, I presume on your Pardon for this Freedom of inscribing it to Your Self.

In the Loss of Two very valuable Sons, Eminent for their Exemplary Virtues and Proficiency in Learning; You have had, MADAM, a very deep Sense of the most piercing Affliction incident to Human Life, and the great Uncertainty of the most Promising Hopes and Expectations in this World: Yet, since they liv'd long enough to answer the True End of Living, i. e. To Honour their Creator, and secure their own Final Happiness, it should be Some Allay (as 'tis indeed, the Greatest that can be) to those strong Impressions of Grief which are Natural and Unavoidable.

That the Supreme Giver of those Dear Blessings would vouchsafe to continue to You the Small Surviving Part of Them; and that He may long live to answer the utmost of Your Wishes and Hopes, is the earnest Desire of,

MADAM, Your LADYSHIP's most humble and most obedient Servant,

THO. CURTEIS.



Heartily wish that such Instances of early Piety, and universal Goodness, were more frequently to be observ'd, especially in Persons of Distinction and Fortune; which are most apt to have an Influence on Those of inferior Rank. Thro' the Blessing of GOD on a very careful and pious Education, he shewed an early Proof of the happy Impressions it made on his Mind; and that his Sense of Religion was not superficial, but proceeded from such a true and lively Taste, as made it a governing Principle in his Actions and Conduct. His great Care and Diligence in attending the Publick Worship, and his engaging in it with a distinguishing Seriousness, discovered a peculiar Delight, rather than the too common Inducements of Custom and Reputation: His Dutifulness towards his Parents was remarkably exact, even and regular; not only in Matters of Weight, but in the minutest Circumstances. His Sincerity and Gratitude towards his Friends was highly commendable and engaging: And the general Sweetness of his Temper, with his courteous Behaviour towards all Persons, appear'd so humble and modest, so natural, so sincere and unaffected, that it gain'd him the Love and Esteem of every one that knew him; and, as I am well inform'd, procur'd him very great and distinguishing Civilities from all Persons of the best Figure and Judgment, who convers'd with him Abroad. His Apprehension was lively and quick, and yet free from the least Shadow of Vanity. His Prudence was very remarkable, and plainly discover'd a close and just Way of Thinking; and his Judgment was esteem'd by many, to be far
above

above his Years. In his Familiar Letters (some of which I have read with great Pleasure) there appear'd a rich Vein of Thought, an easy and masterly Style, and a beautiful Turn of Expression. He shew'd a very diligent and delightful Application to his Studies; wherein he made a more than ordinary Improvement in a short Time: To which End, he observ'd a constant and exact Distribution of his Hours to the best Advantage. Thro' the whole Course of his lingering Distemper, and the various Alterations in it, he shew'd, not only a becoming Patience, but a Chearfulness and Evenness of Mind; uncommon to that particular Case, which, from the uneasy Symptoms attending it, is often observ'd to sour the best of Tempers: And towards the Close of it, when all Hopes of Recovery were cut off, he gave such a lively Proof of an entire Resignation to the Will of G O D, as could proceed from nothing less than the Comforts of Religion, and a Mind supported by higher Expectations than any Thing of this World.

When he laid his Injunction on the Master of the Ship, to bring him back to his native Soil*, and requested of him the friendly Office of attending his Corpse at the Interment (giving him some particular Instructions relating to his Friends); 'twas with the same Sedateness as if he had been discoursing of other Matters: Which plainly shew'd that he had, without Reluctance, taken his Leave of the World already; and had nothing to do further than to wait for the happy finishing Hour.

Thus he prov'd the Certainty of this Great Maxim, *That the only Way to die with Peace and Comfort, is to live with a good Conscience; and in the faithful Discharge of our Duty, toward G O D and Men.*

If any should imagine that I have been too swelling in this *Encomium*, I can assure them, that I think I have rather said too little on his Behalf; that I have done no more than common Justice to his Memory; and that I never observ'd, in one so young, a more perfect Model of the accomplish'd *Gentleman* and the *Christian*. 'Tis almost natural for us to reflect what an happy Instrument of Publick Good, a Person of such excellent Endowments, might have prov'd: But the infinitely Wise and Sovereign Disposer of Life, who saw him ripe for Heaven, thought it best to remove him from the dangerous Snares of an extremely corrupt and degenerate Age; whilst his Character and Conduct were altogether unblemish'd, his Mind season'd with universal Piety, and his Affections happily temper'd into a Fitness for those blessed Regions of Purity, Peace and Love, which will be the everlasting Habitation of all those who thus wisely improve the short and uncertain Time of this transitory Life.

* He went to *Naples* for the Recovery of his Health, where he died.

The CHARACTER of Mrs. MARY TURVILE, by CHRISTOPHER CLARKSON, D. D. Rector of Stathern in Leicestershire†.*

 Come now to pay the last Office of *Friendship* and *Respect*, I might say, of *Truth* and *Justice*, to the Memory of the valuable and excellent Person, whose Loss all we who knew her, have but too just Reason to regret. In my own Judgment, indeed, I have ever been averse to *Funeral Commendations*, and this is the first I ever hazarded: They are of no real Service to the Dead, and when unjustly, immoderately, or even indiscreetly and injudiciously bestow'd, have a manifest ill Influence on the Living. And we of the Clergy should at all Times, and perhaps more particularly in these Days, be, above all Things, careful not to prostitute our Praises, and thereby bring ourselves and Order into Contempt.

But yet where a Character for Goodness is indisputable; where those who hear us can bear Witness to the Truth of what we say, can bear Witness that what we say falls short of Truth, there we may with Safety to our selves, and without Offence to others; nay, in some Cases, it may be our Duty; the declining and drooping Interests of Piety and Religion, (as requiring all the Helps we can give them) may demand it from us, to let *the good Works of those who depart hence in the Lord shine before Men, that they may see them, glorify God for them, and themselves learn to go and do likewise.*

* Wife of the Reverend Mr. *William Turvile*, Vicar of *Long Clawson* in *Leicestershire*.

† From the Sermon preach'd at *Long Clawson*, May 27, 1737. and printed the same Year at *London*, in *Quarto*.

And since I must speak of her, (for I cannot either deny it to my own Heart, to do what Justice I can to her Merit, nor would I willingly let slip such an Opportunity of recommending so fair an Example to your Imitation) I shall speak of her first, as is natural, in that Capacity in which I knew her best, and wherein I most sensibly feel her Loss, *viz.* in that of Friendship. And in this Relation, there was one Virtue, of which she was Mistress in a high Degree, and on the Account of which, I cannot help wishing she had been more generally known when living; because I think, now she is dead, we may almost say of it, as was formerly said of *Justice*, that it has *forsaken the Earth, and is fled to Heaven*: The Virtue I mean, is *Sincerity*; and this was owing to the natural Goodness of her Understanding, and what is still a stronger one, the Uprightness of her Heart; I say, a natural good Understanding; for all Insincerity is a certain Sign of a narrow and shallow Capacity, of a little and low Mind.

Her Behaviour to those with whom she conversed, was free from all false Appearances, artful Disguises, and little Frauds; it was easy and open. Her Kindness in the Reception of you, was not unlike that of a near Relation, and had something in it infinitely more taking than all the studied Art, all the affected Civility and Politeness in the World. Where she had a real Value her self, there she was, and there only, desirous of being esteem'd; and as she could not but be sensible she deservedly was so, if she valued her self upon any thing, it was on being so; this being but natural to a Mind so tender, so full of Sense and Sincerity, as hers was. As she was happy in the most even and constant Temper I ever knew, and as she did not hastily enter into an Intimacy, the Person who was once her Friend, was sure always of being so, unless by their own Fault. And tho' she had something so sweet in her Disposition, and so very engaging in her Manner, that she would in a single Visit, go a great way toward gaining your good Opinion; yet what confirm'd and secur'd it to her, was to find that all was sound and sincere; that there were no false Colours or Pretences hung out, but that the *Law of Kindness*, which dwelt on her *Tongue*, flowed *from her Heart*. As her Judgment of Persons and Things was very just, her Opinion (where it could be had) was of an inestimable Value, as one might depend upon its being free from every undue Influence; and she would weigh and consider a Friend's Case, just as if it had been her own. This right Turn of Mind and Sentiments, made it easy to converse with her: She was so far from expecting, that she, from her Heart, despised all those extravagant Compliments, those idle and foolish Speeches, which Vanity and Insincerity have rendered almost a necessary Part of Civility and good Manners to those of her Sex, of any Fashion in the World. There was one particular Piece of Baseness and Cruelty she abhorred, and that was, any Endeavour towards sinking a worthy and weighty Character, by dark Hints, or little and dubious Insinuations; or by picking out and heightning, and then ridiculing, any innocent and unavoidable Unhappiness or Misfortune in it.-----And tho' an honest Scorn and Detestation of every thing that was mean or vicious was, on all Occasions, eminently remarkable in her; yet the Unhappy, even by their own Folly and Fault, where the Circumstances would admit of it, were sure of her Compassion. In these she would pity, generously pity their Want of Education, and proper Opportunities of learning to know themselves, and what Decency and Duty demanded of them, better. This Integrity of Behaviour is so charming (I am sure it was so in her) that one knows not how to take one's Leave of it; one would set it, would the Time permit, in all possible Lights, that it might appear to all possible Advantage, the better to recommend it self to our Choice. Nor let any then think this a Matter of small Moment, which, if duly practis'd, would make Mankind so happy in one another.

I will not say, but the Opinion which I had conceiv'd of her, might make me sometimes partial in her Favour, (and a laudable Partiality this to the Deserving!) but in such an Hour, and such a Light as I have been describing, I have thought I have had before me that fair Picture of *Virtue*, which a Noble *Heathen* * tells us, *could we but see with our Eyes, would raise in us a wonderful Affection and Admiration of it.*

And if she was thus valuable as a *Friend*, what an inestimable Jewel must she have been as a *Wife*! She was, I think, in that Relation, all that Heart could wish; at once the most agreeable Companion, and most faithful Partaker in every Joy and every Sorrow. Sorrow did, I say? I believe if we except Sickness, and those unavoidable Accidents, which the very Condition of Living exposes all in common to, they scarce knew any. Their mutual Desire to oblige each other, and the Pleasure they took in it, like a perpetual Sunshine, dispersed every approaching Cloud, and one eternal Spring of Peace and Good-nature

* — Formam quidem ipsam — & tanquam faciem *Honesti* vides; quæ si oculis cerneretur, mirabiles Amores (ut ait *Plato*) excitaret, &c. *Cicero de Officiis*, l. 5.

cherish'd and enliven'd even the most indifferent Actions, and rais'd them far above common Life. Her whole Carriage and Conversation bespoke her pure and spotless, even in Thought ; and she pass'd as uncensur'd and unblemish'd through the World as her Virtues deserv'd. She was in Fact, what *Cæsar* is reported to have said his Wife ought to be, *not only free from Fault, but from the least Shadow or Suspicion of it* *.

Equally perfect was she as a *Daughter* ; and indeed she kept up the Duties of Love and Honour to her Father (her only surviving Parent after I knew her) in the highest and tenderest Manner I ever observ'd : One of the most sensible Pleasures of her Life was writing to, and hearing from that Father ; a Pleasure which she never long wanted. He had been careful to *train her up*, when young, in *the Way she should go*, and when grown up, she neither forgot him nor it. An useful Lesson to Parents, to sow the Seeds of Piety and Duty in the Minds of their Children early, if they expect the happy Fruits and Comfort of them afterwards.

And, indeed, as no one ever deserved a tender and affectionate Husband and Parent better ; so no Wife or Daughter was ever happier in those Relations of Life. She had the good Fortune to have her Worth known and priz'd, and to meet with just and full Returns of Regard and Affection.

And if any thing here below could have justified the setting our Hearts upon it, it must have been a *Friend*, a *Wife*, a *Daughter* like *her* ; and yet her Death has convinc'd us all, (particularly him who had the chief Interest in her, and who, in having so, was lately the happiest of Men) of the Vanity of doing this : And he is just like a Merchant, who had laid out all his Treasures in one Pearl of great Price, and of which, by a fatal Shipwreck, he has lately suffer'd the Loss.

To these I might add her universal Benevolence to all in general, her Regard and Tenderness to her Neighbours and Servants, and her Charity and Compassion to the Poor in particular. I might enlarge on that Heavenly-mindedness, that Love and Affection for *Things above*, which has been the Subject of the present Discourse ; but the Time will not permit, and I hasten to the chief Branch of it, to what our Blessed Saviour calls the *first and great Commandment*, and what is at once the Ground and Foundation, the Crown and Commendation of whatever Excellency we are capable of attaining, *viz.* her *Love of and Piety to God*.----And she was so exact and constant in her Devotion, that she could justly have applied herself to God in the Words of the *Psalmist* ; *In the Evening and Morning, and at Noon-day, will I pray, and that instantly*. The Sun rose, came to his height, and set, not more certainly and regularly than she prayed ; for though she was bless'd with Plenty, and happy in what are, though very improperly called the Goods of Fortune ; yet she was convinc'd, that nothing (no, nor every Thing) in this World, was capable of making her happy. She was sensible, that in Him she *lived and moved, and had her Being* ; that on Him she depended every Moment, not only for the Conveniencies and Comforts of this Life, but for Life itself. And as her Lot had *fallen in a fair Ground, and she had a goodly Heritage*, she had a deep Sense of God's Bounty towards her ; and, knowing that the best of us are not worthy of *the least of his Mercies*, as she was in all Respects of a grateful Temper ; so here she was remarkably so, and would take a particular Pleasure in *praising the Lord for his Goodness*.

And, in order to serve him acceptably, she did not, like the *Heathen* Idolaters of old, or like the *Natural Religion or Moral* Men in our Days, first make a God to her Mind, and then worship Him just as might suit her Humour or Fancy ; but she sought his Will in his Word, with this happy Qualification, to find it ; that she had no Will of her own, no Will but His. And in order to this blessed End, she was not only a conscientious Attendant in His House, and very observant of what she heard from the Pulpit ; but she was likewise at Home a constant and careful Reader of the Bible ; and had such a thorough Comprehension of the State and Condition of Mankind, from first to last ; of their original Innocence and Rectitude ; of their Fall ; of that gracious Method God had taken for their Recovery ; of the Fitness and Wisdom of it ; of the warm Returns of Thankfulness and Honour due from Christians for it ; and even of some of the more difficult Passages of Scripture, as is not commonly to be met with in one of her Sex : And it was impossible to entertain her better, to render your Conversation more agreeable to her, or indeed to lay a greater Obligation upon her, than to clear up any Part of the *Wisdom of God* in this great *Mystery* ; any thing relating to a future State, or the Happiness of Blessed Souls there, which she did not so perfectly understand before : And she is now gone to

* Interrogatusque cur igitur repudiasset Uxorem ; quoniam, inquit, Meos tam suspitione quam Crimine judicio carere oportere. *Suetonius Jul. Cæs. c. lxxiv.*

taste and experience the happy Privilege contain'd in that favourite Passage of hers, after the Meaning of which she was so inquisitive, and with the probable Interpretation of which she was so delighted here, wherein Christ promiseth, that to *Him* or *Her that overcometh*, *He will give to eat of the Tree of Life, which is in the Paradise of God* *. And after all her Care, (so tender was her Conscience, and of such infinite Importance was the Thing to her ! that) she would sometimes be a little apprehensive, lest she should not have formed her Faith aright ; and when she was confirmed and comforted in this Respect, you might discover the Joy of her Heart very visibly in her Face. As she had been early taught, and her Mind strongly tinctur'd with a Sense of Religion and Devotion, I think the Warmth of it was kept up in her Breast, like an eternal Flame, without ever once expiring. It must, and indeed will even in the best, be at some times warmer and brighter than at others. And indeed, as she lived, so she died ; pouring out her Soul to God in that excellent Collect of our Church, for the seventh *Sunday* after *Trinity*, which was, I suppose, one of her select Prayers.

This Temper, or rather Habit of Devotion, and of Regard to God's Will and Commands, made her glad of all Opportunities to receive the Sacrament, as a Testimony of the Sense she had of the inestimable Benefit of Christ's Death, and of her Gratitude to that Saviour, who had done and suffer'd so much for her ; and it was an astonishing Thing to her, that there should be Men who could overlook such an amazing Instance of Love and Kindness. And in *her* last Sickness, tho' she was not apprehensive of Danger, yet she intended, had she lived one Day longer, to have partook of this Holy Communion, giving this remarkable Reason for so doing, that she had once omitted it, upon being obliged to take a sudden Journey, which she seemed to charge her self with as a Fault or Neglect, of which she was desirous to ease her Conscience. Blessed Circumstance ! for ever to be, shall I say, admir'd, or envied ? That such a casual Omission, upon the Review of her Life, should be the highest Crime she had to accuse herself of.----From all which it appears, that the Principles of Piety to God, and Sincerity to Man, were in her like Seeds sown in a rich and happy Soil, they grew up, and brought forth Fruit to Perfection. As she had receiv'd them in *an honest and good Heart*, she suffered neither the *wicked One to come and take away that which was sown*, nor the *Cares of the World, or the Deceitfulness of Riches, or the Lusts of other Things, to enter in and choak them, so as to become unfruitful*.

Thus good, thus happy was she ! and, indeed, considering how just her Notions of Happiness were, it could hardly be otherwise : She placed it first (where it ever ought to be first placed) in the Favour and Approbation of God ; in a sincere Endeavour to live so as to be entitled to that *Blessedness* mention'd by the *Psalmist*, of having our former *Unrighteousness forgiven*, our *Transgressions covered* ; and our present smaller *Sins of Infirmary and daily IncurSION, not imputed unto us* : She look'd upon a *Conscience void of Offence toward God, and toward Men*, as the Foundation of all true Tranquility and Felicity : She placed it next in the Love and Affection of her Husband, Parent, and other Relations, and acquitting herself worthily in every Part of Life which properly belonged to her. To these she would add the Company and Conversation of a Friend, in whose Virtue and Sincerity she could think herself safe. In forming and fixing these Sentiments of Happiness, Retirement and Reading had been of great Service to her ; and she had at last so low an Opinion of every thing besides, that if she was forced for some time, either by Civility or Business, into the more general Conversation, or something like what is called the *Gaiety* of Life, She was soon sick of the Folly and Trifling, Vanity and Insincerity, Malice and Ill-nature, she could not but observe in it, and was always glad when she had escaped from it.

Much more might, much more ought to be said of this incomparable Woman : But we must be forced, how unwillingly soever, to take our Leave. I must, however, be so just both to her and to myself, as to observe, that I am far from thinking this a full and perfect Picture of her.---- No ! 'tis but a faint and distant Likeness,--- a favourite Feature or two, imperfectly copied by one who knew her well, had been happy in her Friendship, and who, from the sincere Affection and Esteem he bore her, was desirous to shew his

* I have quoted this Verse as it stands in the *Alex.* and several other MSS. in the most antient *Versions*, and in *Arctas* and *Cyprian*. The Words omitted were probably a Comment upon *Gen.* iii. 3. at first written in the Margin, and afterwards taken into the Text. The Sense of them, here alluded to, is this, That as the Tree of Life in Paradise was by Man's free Admission to it, either *naturally*, or by a *divine supernatural* Virtue, to have preserved him immortal, and upon his forfeiting Immortality, he was of course banished from it ; so upon his Entrance into Paradise after Death, he is represented as admitted to it again, to signify, that having undergone the Punishment of *Adam's* Transgression, the Curse of the Fall is no longer to rest upon him, but that he is from henceforth restored to that *Life* and *Immortality*, of which this Tree was not only a *Sign*, but a *Support*, and consequently to the eternal Fruition of all that Happiness and Glory for which he was originally designed.

Respect, little concern'd that he was at the same time shewing his own Weakness, and how unfit he was for the Task he had undertaken. Though any Attempt, how imperfect soever, to recommend Virtue, by doing what Justice we are able to those who deserved well, must, with the *Candid* and the *Good*, carry with it no small Excuse and Alleviation. And somebody or other has remark'd, in a like Case, * *That when Life is gone, a Picture drawn even by an unskilful Hand, will have its Use and Value with those who loved, what it doth however, unequally represent.*

Thus excellent, her Loss was, no doubt, great; and yet what made it more sensibly felt was, its being sudden and unlook'd for: for though she had been sick, she was thought in no Danger; and her Death at last was so easy and gentle, that as long as she could speak, (and she was speechless but a few Minutes) she was her self not sensible of any; as appears from this remarkable Expression which dropped from her: "*Was I dying, surely Nature would tell me so.*" Her Body free from any violent Pains or Convulsions, her Mind calm and serene: She had this best of Cordials to comfort her, and she blessed God for it, that she had not then her *Peace* to make. God in Kindness to her, had placed a Guard of good Angels round her, which would not suffer the Enemy to approach her, or disturb her last Moments.

Thus remarkably happy was she in Life and Death! Happy, where Happiness alone is to be found, in the Favour of God; and tho' *Death, without doubt, is to her Gain*; yet we cannot but wish, for our own Sakes, that we had been happy in the longer Enjoyment of her. However, be this our Comfort, that she lived and died good; that by being *faithful unto Death*, she had secured (the only Way by which it can be secured) a *Crown of Life*; that while living she was blessed in Plenty, blessed in Relations, blessed in Friends, and blessed in the general good Opinion, the Love and Esteem of all who knew her; and now she is dead, hath left behind her a Name, which will embalm her Memory, preserve it sweeter and fresher than the richest, the most precious Ointments, the most costly or fragrant Spices.-----And since all our Care and Caution, all our Love and Kindness, could not keep her; since she is no longer ours, but *her Life*, in the Language of my Text, *is hid with Christ in God*; it is but common Prudence, and a due Regard to our selves, to take care that she should not leave us Grief and Anguish only, when she has so well done her Part, to leave us so winning an Example of *whatsoever Things are true, of whatsoever Things are honest, of whatsoever Things are just, of whatsoever Things are pure, of whatsoever Things are lovely, of whatsoever Things are of good Report.* If therefore there be any Virtue left among us, or if there be any Praise yet remaining for what is Praise-worthy; if we have any Regard for her, or any for our selves, *let us think on, and imitate these Things.*

Her *Life is*, indeed (as the Apostle speaks) *hid with Christ in God.* But for her, and for our Comfort, we know that *when Christ, who is her Life, shall appear, then shall she also appear with Him in Glory*; as she left this World upon the same Day on which He *ascended up to Heaven*†. She is, without dispute, happy; unspeakably happy at present, and in full Expectation and Assurance of being still more so at the last Day, when that Body, which we are now committing to the Grave, with all the Marks of Respect and Honour in our Power, shall rise again to meet its departed Companion, that she may receive her *perfect Consummation and Bliss, both in Body and Soul.* 'Till which blessed Union, a *decent and secure Repository* || is provided for that Body, 'till the last Trump shall summon it to Judgment. And tho' I am sensible it can never in the least avail her; on Supposition that any Concern of this Nature in the Living could possibly avail the Dead, I think she would want it as little as almost any ever did; yet, out of pure Tendernefs, I cannot forbear this last Farewel, this friendly, but fruitless Wish for her, tho' departed, in the Words of St. Paul for Onesimus, then probably living, 2 Tim. i. 18. *The Lord grant unto her that she may find Mercy of the Lord in that Day.*

* Bishop Atterbury, in his *Character of the Lady Cutts.*

† She died on *Ascension-Day*: which Circumstance was the Reason of preaching on this Subject. The Design to prevail with us to ascend likewise in *Heart and Mind*, with her, to *seek those things which are above.*

|| A new Vault made in the Chancel upon this Occasion.

*Some MEMORIALS of the LIFE and CHARACTER of the
Rev^d. Dr. JOHN WARREN, Prebendary of St. Peter's,
Exeter, by RICHARD WARREN, D. D.**

 R. John Warren was born at *Preston* in *Sussex*, September 4, and baptized September 5, 1670. His Father, Mr. *Samuel Warren*, removed from thence with his Family 1673. to *Ashford* in *Kent*, to the *Vicarage* whereof he was in the same Year instituted and inducted, upon the Presentation of the *Dean* and *Chapter* of *Rocheſter*, through the Recommendation of the then worthy *DEAN*, Dr. *Thomas Lamplugh*.

He held this Living to the Day of his Death, *March*, 16, 1720. and performed the great *Duty* of it with Diligence and Chearfulness, being very laborious in a plain and instructive Manner of *Preaching*, and shewing himself an *Example* to his whole *Parish* of *Prudence*, Gentleness, and *Piety*.

He held also by *Sequestration*, through the Favour of four successive *Archbishops* of *Canterbury*, a small *Rectory* in the Neighbourhood, which was in fact a *Sinecure*, there being neither Church nor Inhabitant in the *Parish*, and which was therefore a very suitable *Appendix* to a Living, where the *Duty* was great and difficult, and the *Profits* far from bearing a just Proportion thereto.

In the Free-School of *Ashford* our *Author* had his Education in *Grammar Learning*, and he passed through the School with a good Reputation for his Diligence and Ingenuity, and Hopes were early entertained of his future *Usefulness* in the World.

I must here desire the *Reader's* Indulgence whilst I add a Word or two, for a Reason that shall presently be mentioned, concerning this *School* and its *Founder*.

It is a very handsome Building, and was erected and endowed with a Salary of 30*l.* per *Annum*, by the Bounty and Generosity of the pious and learned *SIR NORTON KNATCHBULL*, Knight and Baronet, in the Reign of *K. CHARLES the First*, about the Year 1636. The same Gentleman, who distinguished himself so much by his incomparable *Annotations upon some difficult Texts in all the Books of the New Testament*; from which *Divines*, and others capable of making a Judgment upon the *critical* Performances of the Learned, have received good Light, towards attaining to the true Sense of divers obscure *Passages* in the *Original*.

A Work that would have reflected Honour upon the most eminent among those whose *Profession* it is to study the *Holy Scriptures*, and from whose Lips the People are to receive *Knowledge*.

For (as the Publisher of the *English Edition*, in 1692, has well observed) in this excellent and judicious Work “ The most proper Sense and right Use of each ambiguous
“ Particle, Word and Phrase, and likewise the genuine Construction of all those intricate
“ Periods, obscure Transitions and perplexing Trajections, which occur frequently in those
“ SACRED WRITERS, are vindicated and cleared by a more plain and accurate Version,
“ or a more intelligible and commodious Exposition of them.”

But he was moreover (and which is the best Grace and Ornament of a *Christian*, in whatever Situation placed) full as eminent for his *Piety* and *Religion*, as for his *Birth* and *Learning*; whereby he shewed that it was not mere *Curiosity*, but a Love of *GOD* and his *Duty*, and a just Honour and Veneration for the SACRED ORACLES, that disposed him to such an unwearied Application to the Study of them.

I could not well avoid making this short *Digression* from the Purpose of this *Preface*, it being no other than a just Expression of *Gratitude* to the Memory of a Person, by whose pious Liberality the *Author* and four of his Brothers had the Opportunity of a very convenient Education in *Grammar Learning*.

From this School the *Author* went to *Cambridge*, and was admitted a *Scholar* of *Queen's College* in the Year 1686, before he was completely sixteen Years of Age.

In this Place he made a due Use of the happy Opportunity that was put into his Hands, of laying a Foundation in that *Learning*, which is of absolute Necessity to every one, who

* From the *Preface* to *Sermons on several Subjects*, by Dr. John Warren; in Two Volumes, in *Octavo*. Printed in 1739. Which are honour'd with a very numerous Subscription.

would make any Figure in the learned World, or even attain to the Capacity of being to any Degree *useful* in any of the *learned Professions*.

Of this he was very sensible, and therefore applied himself with Diligence to the Study of the *Philosophy* then in Repute, and laid his Foundation in the Study of *Geometry* and *Logic*. He had a Head very well formed for *metaphysical* Speculations, in which he was wont to busy himself pretty much ; by which in a while he came to *excel* in that kind of Knowledge, and accordingly to be taken Notice of for his *Accuracy* and *Acuteness* in Reasoning, and for his *laudable* Manner of performing all publick Exercises and Disputations.

And doubtless the Pains he then took to improve himself in what is properly called *Academical* Learning, was of *singular* Use to him ever after, and was *one* Cause of that *Clearness* of *Conception* and *Expression* which he ever shewed, as well upon any Debate in Conversation, as in his Compositions for the *Pulpit*.

For, I will take the Liberty to observe, that a *Neglect* of these Studies in the Time of Youth, and especially an avowed *Contempt* of them as more *abstruse* than *profitable*, has been the Occasion of much *Perplexity* in the Reasonings of many Men, and of an utter *Incapacity* in them of clearly detecting the *Fallacies* and *Sophistry* that sometimes run through the Performances of *Writers* of no mean Account in the World.

He was admitted to the Degree of *Bachelor of Arts* in *January*, 1689. with a Reputation which was the deserved Consequence of a diligent Application to the Study of those *Arts* and *Sciences*, a due Proficiency wherein the *Statutes* of the *University* require, as a Qualification in ALL who would be admitted to that first *Degree*.

And in a just Regard to the *University* wherein I had the Honour, for many Years, of being intrusted with the Education of young *Gentlemen*, I think myself bound to add, that there is always a very strict and full Examination made into the Abilities of every *Candidate* for this *Degree*, by Persons of approved Learning and Capacity, and that, if it sometimes happens, that a *Scholar* may obtain this *first Degree*, rather in Hopes of his *future* Diligence, than as a deserved Reward for what is *past* (which, I believe, is not often the Case) yet that there is however all possible Care taken to sift and discover every *Candidate's* true Qualifications, and that they who *excel* are sure to meet with due *Encouragements*, and to have their Excellencies notified, even by a *publick Testimony* of them before the whole *University*. But I return.

About two Years after the *Author's* commencing *Bachelor of Arts*, and when there were but small Hopes of his succeeding to a *Fellowship* in his *College*, he accepted an Offer that was made him of being *Tutor* to the Sons of *Sir William Twisden*, Baronet, of *East Peckham* in *Kent*.

What chiefly induced him to close with the Offer at that Time, was, that he was just then fallen from his Hopes of being promoted by the Favour of the good *Archbishop* of *York*, *Dr. Lamplugh*, his *Father's* Patron and constant Friend. Several Letters had passed after the *Archbishop's* Promotion, between him and *Mr. Warren* concerning our *Author*. And, as the *Archbishop* shewed by many Expressions of Kindness and Affection, a hearty Good-will to his *Correspondent*, and a plain Design of doing him any Kindness in his Power, so in one of his Letters he expressly directed, that he should send his Son to him, so soon as he had obtained the Degree of *Master of Arts*, with an Assurance that *he would take Care of him*.

This *singular* Kindness to the *Author's* Father had its Foundation in the Knowledge the *Archbishop* had of him, when he was *Principal* of *Alban Hall* in *Oxford*. To which Place his *Fame* and Reputation, as a *Governor*, had drawn together many young *Scholars*, to the Number of sixty and more, amongst which *Mr. Warren* was one. And an Honour to *him* and his Family it was to have been so much in the Esteem of so *wise* and *good* a Man. I say so *wise* and *good* a Man ; for certainly *Dr. Lamplugh's* Conduct does fully justify that Character of him.

For, as his Humanity, Piety, and Liberality never were questioned by any, so a true Love of his Country and a just Regard to the Liberties of it seem as visible in him as in any *Prelate* of his Time. And accordingly the *Oxford Historian* *, after shewing Willingness enough to represent him to Disadvantage, is forced, in the Close of his Account, to give him this full and great, tho' short Character. " He was esteemed as a Person of " REAL WORTH, and a GREAT LOVER of GOD and Mankind."

The good *Archbishop's* Death happening about the Time that the Offer before-mentioned was made by *Sir William Twisden*, it was thought advisable, as was said, to close with it.

Whilst our *Author* was at *Peckham*, employed in the weighty Office of instructing

* Antho. à Wood. Ath. Oxon. p. 1175.

several young Gentlemen in the *Greek* and *Latin* Languages, he had the Happiness of recommending himself so effectually to Sir *William Twisden*, that he voluntarily became a Solicitor for him, with *Dr. Sprat*, then *Bishop* of *Rockester*, for the *Rectory* of *Trosscliff* in that Neighbourhood, of the Value of an hundred Pounds *per annum* and upwards, and accordingly the *Bishop* collated him into it, soon after he had taken *Priest's* Orders.

It must be remembered also, that after he became known to the *Bishop*, he was encouraged by him to expect farther Expressions of his Favour, and such as might induce him to fix in that *Diocese*. For it was certainly much for his Reputation, that a Person so famed for Parts and for Skill in all *polite Literature*, and so great a Judge of the *Abilities* of others, as *Bishop Sprat* was, should entertain so good an Opinion of him.

But this not happening till he had obtained the Power (by being chosen *Fellow* of his *College*) of residing again in the *University*, it is not to be wondered at that he was not eager in pursuing an *Interest* that would probably so soon deprive him of the Opportunity of that Manner of Life and Conversation with which he was then so well pleased.

Upon the *ninth* of *Feb.* 1692. he was unanimously chosen *Fellow* of *Queen's College* in his Absence, when he little expected it, and had, in a manner, given over all Thoughts about it.

This Event made an immediate Alteration in his own *Scheme*, and in the *Scheme* of Sir *William Twisden* too, with Regard to the farther Education of his Children. It was now agreed, that our *Author* should return to *College*, and take with him the *two eldest* of his *Pupils*: This was accordingly done, and the young Gentlemen continued for some time under his Care, to their own Satisfaction, and their Father's.

Now our *Author* was placed in that very *Situation* he had so much desired, and, according to his *Duty*, he endeavoured to make it useful to *others*, as well as *himself*, by taking the Trouble of directing the Studies of several other young Gentlemen, who were committed to his Care, and instructing them in *Academical Learning*.

Dr. Patrick, then *Bishop* of *Ely*, who had been some time *Fellow* of *Queen's College*, and retained a great Love for it, did prefer several learned and worthy Men from thence; and, among others, our *Author* had some Share of his Favour. For, in a Year or two after his Re-settlement in *College*, he was nominated by the *Bishop* to the Cure of *Trinity-Church* in *Cambridge*, which he undertook and discharged intirely to the Satisfaction of the Patron, and the Parishioners.

Indeed he performed the Duties of his Place (one of which was that of reading Prayers twice a Day, upon the Week-days) with so much *Affiduity*, and preached so *usefully*, as to deserve and meet with the *particular Esteem* of those who had the Benefit of his *Ministrations*.

Whilst he continued to hold *this Cure*, and *another*, to which he was afterwards removed by the Favour of the learned and good *Bishop* last mentioned; he frequently preached before the *University* in *St. Mary's Church*, in a Manner that was very acceptable to that learned Audience. Two of those Sermons, and which are the *Fourth* and *Fifth* in the *Second Volume* of the *Collection*, were particularly taken Notice of and commended by Persons of Eminence for Learning.

In the Year 1702, he commenced *Bachelor* in *Divinity*, after he had performed all his *Exercises* for it.

In the Year 1703, the learned *Mr. Johnson* proposing to retire from the great Cure of *Mergate* in the Isle of *Thanet*, Inquiry was made by the Directions of the then Most Reverend *Archbishop* of *Canterbury*, *Dr. Tenison*, through his *Diocese*, and through the *University* of *Cambridge*, for a proper Person to succeed so learned and able a Man, in so large and difficult a Cure.

After some Time the *Author* was apply'd to, by *Dr. Lunn*, the present worthy *Arch-deacon* of *Huntingdon*, and upon the Recommendation of *Dr. Green*, then Master of *Benet College*, to his Grace, was fixed upon by him as one well qualified for so important a Trust.

The Event shewed, that a very right Judgment had been made concerning him: For, he not only performed the various and difficult Duties of his Place, with great Care and Affiduity, but through the Happiness of a great *Strength*, and an uncommon *Distinctness* of Voice, whereby he was easily heard in a large and crowded Congregation, and also by a studied Plainness in the general Manner of his *Preaching*, he acquired so great an Esteem among his Parishioners, of all Sorts, and was so much respected and beloved by them, that he had plainly the Power, from his then *Situation*, of being uncommonly useful in the Discharge of his *holy Function*.

And this Consideration had its just Weight with him, and served greatly to lighten his Burthen,

Burthen, and did so far make it agreeable to him, that he did, for some Time, seriously desire that it might be his Lot to be fixed in that Place.

Indeed afterwards he became more sensible of the *Fatigue* in the Discharge of the Duties of his Cure, than he at first did, and began to apprehend that he had undertaken more than he could with *Safety* perform without an *Assistant* : And being uncertain how long it might be, before he should be enabled to maintain one, from the Addition of any other *Benefice*, he entertained Thoughts of quitting *Mergate*, after somewhat above two Years Residence there.

And after due Deliberation, he signified his Thoughts in a Letter to *Dr. Green*, the *Archbishop's* Chaplain, and accordingly, in some little Time, *his Grace* provided a *Successor* for him.

The Occasion of this sudden and unexpected Turn was variously represented, according to the different Humour or *Party* of those who gave their Opinions concerning it.

One Report there was, that I am obliged to take Notice of and to refute, in Justice to our *Author*, and in Vindication of his *Character* ; and that was, ---That he had fallen under his *Grace's* Displeasure upon the Account of his Conduct with Regard to some publick Affairs at that Time.

For this Report, how confident soever made, was altogether without Foundation ; and *his Grace* was so far from conceiving any Dislike of him, with Relation to his Conduct in any Particular whatsoever, that he was desirous of his Continuance at *Mergate*, and had plainly an Intention of making the same agreeable to him, by some additional *Benefice*.

This appears evidently from what passed in Discourse between *his Grace* and the Reverend *Mr. Lewis*, the present worthy Minister of *Mergate*, and our *Author's* immediate Successor, when he waited upon the *Archbishop*, after he had been nominated to this Cure.

For the good *Archbishop* was pleased in a very kind and obliging Manner to declare, ----
“ That he was sorry *Mr. Warren* was resolved to leave *Mergate* so soon ; ” and added,
“ That he did not forget his *Friends*, though he could not always answer their Expectations so soon, as they desired he should.”

After this the *Author* was advised to seek an Opportunity of discharging his *Function* in some Cure or *Lectureship* in *London*.

He was hardly settled in *London*, before he was chosen Lecturer of *All-Hallows, Lombard-street* ; and soon after he obtained the Curacy of *St. Benet-Fink*.

In this Parish he resided, and from his diligent and laudable Manner of discharging his Duty, and from his regular and agreeable Conversation, was exceedingly beloved by his *Parishioners*, and lived in great *Friendship* and *Esteem* with them.

During his Residence upon this Cure in *London*, he often preached in one or other of the largest Churches, and before the most considerable Congregations in and about *London*. And was taken Notice of by many as excellently qualified for the Performance of his Office in such a Manner as is justly expected in such Assemblies.

He was well known to, and much respected by the learned *Dr. Stanhope*, then Dean of *Canterbury*. The learned *Dr. Mosse*, Chaplain to the Honourable Society of *Grey's-Inn*, and afterwards Dean of *Ely*, was also his intimate Friend, and had known his Integrity and Capacity many Years, and had a true *Friendship* for him.

These two learned and worthy Men having a particular Friendship with, and Interest in *Dr. Blackall*, joined together in a Recommendation of our *Author* to him, when he was nominated to the *Bishoprick* of *Exeter*, as a proper Person for his Chaplain.

The good *Bishop* readily consented, and accordingly took him down with him in the Capacity of his domestick Chaplain, when he went to reside in his *Diocese* in the Year 1708.

He continued in that Relation to the *Bishop* for seven Years, and in so full a Possession of that most excellent Man's Esteem, that he had great Comfort and Satisfaction under that Attendance, though he was far from receiving so much Benefit in the Way of *Preferment*, as might have been expected, and had been usual, in such a Situation.

For this happening from divers cross Accidents, which were the Occasion of Uneasiness and Disappointment to the *Bishop* as well as the Chaplain, did not lessen their mutual Esteem and Confidence ; and accordingly, the one was as much honoured and revered, and the other as much esteemed, as if every thing had succeeded according to their Wishes.

In the Year 1709, upon the second of April, the *Bishop* collated him to a *Prebend* in *St. Peter's, Exon*.

In the same Year, upon the fourteenth of June, he collated him to the *Rectory* of *Faringdon*, about six Miles from *Exeter*. And about *Midsummer* in the same Year he gave him *St. Stephen's* in *Exeter*, which he held by *Sequestration*.

Some little Time afterwards he was elected by the *Dean and Chapter* of *St. Peter's, Exon*, to one of their weekly *Lectures* in the said *Church*.

All these *Benefices* together amounted, in yearly Value, to a Sum very little exceeding the Income he had when he first became the *Bishop's Chaplain*. But, as they lay near together, and especially as they were looked upon as Earnests of farther Favour, they were thankfully accepted, though they could not be holden without quitting what was in itself, in a manner eligible.

His Income was indeed afterwards augmented, by his becoming *Surrogate* both to the *Chancellor* of the *Diocese*, and to the *Archdeacon* of *Exon*, but that was not without an Increase of Trouble and Expence of Time.

He soon made himself so well acquainted with his *new Business*, that he acquitted himself intirely to the Satisfaction of all Persons concerned, and in a Manner that gave fresh Proofs of his Capacity and Judgment.

In the Year 1710, he was chosen by the Clergy of the *Diocese* of *Exeter* to be one of their *Proctors* in the Convocation then summoned to meet; and he duly attended the *Sessions* thereof for the two first Years, during which Time he had always the Honour of being entrusted with the *Bishop's Proxy* as *Archdeacon* of *Exeter*.

About this Time it was that the good Bishop acquainted our *Author* with his Design of making Application to obtain for him the Honour of being a *Chaplain* in ordinary to QUEEN ANNE.

He was very sensible of the Bishop's Kindness herein, and of the Honour and probable Advantage of such a *Promotion*; but he could not prevail upon himself to quicken the designed Application on his Behalf: But declared that he had no Opinion of his being able to acquit himself in *Royal Presence* in such a Manner, as would be satisfactory to himself, and therefore had no *Ambition* of ever being advanced to any Honour of that Kind.

This was no very common Instance of *Humility* in a Man of his Qualifications, at a Time of Life especially, when, if ever, a Prospect of Court-Favour is wont to be agreeable.

It happened about the same Time that a Living of considerable Value, and one of the best in the *Bishop* of *Exeter's* Gift, fell void, to which our *Author* had just Reason to expect to be collated.

The good Bishop expressly told him, that he looked upon that Benefice to be, in Right, so much his, that he did not think himself at Liberty to *collate* any one else to it, without his Consent. He added that, he could not however deny that he had, for a *particular* Reason (which he mentioned) a great Desire to give it to another, if he could have our *Author's* free Consent that he should do so.

The Person intended to be obliged was a Man of Learning and Distinction; and the *Bishop* seemed to think himself under a kind of Obligation to shew him some distinguishing Mark of his Favour; whereupon our *Author* gave that Consent the *Bishop* seemed desirous of; by which he shewed a great Confidence in his *Patron's* Good-will towards him, and a greater Proof of his own *Modesty*, and dutiful Regard to his *Lord's* Satisfaction, than to his own Advantage.

A more selfish and a more *distrustful* Man than he might then have apprehended, what did indeed happen, that the *Bishop* might never afterwards have the Power of giving him an *Equivalent* for what he so quietly suffered to slip from him.

In the Year 1711, he commenced *Doctor* in *Divinity*, and before the End of it he married Mrs. J. Grimsted, only Daughter of — Grimsted, Gent. near *Wells* in *Somersetshire*. He still continued in his Relation to the *Bishop*, and officiating as *Chaplain* till the Year 1715, when Dr. Stuart succeeded him in that Place.

In the Year 1716, a little before the *Bishop* died, and when his Life was despaired of, the *Author* was sent for, on a sudden, from *Farringdon*, where he then resided, to attend the *Bishop* at *Exeter*.

When he came, he found Measures had been concerted for a *Collation* of him to the *Archdeaconry* of *Exon*, and Mr. Woolcomb to a *Prebend* and the *Treasurership* of the *Church*, upon what was then called the Bishop's *Dimission* of them.

It is to be observed, that the *Benefices* before-named were some of those which the *Bishop* held by Virtue of the *Commendam capere*; so that the *Collation* to them appertaining originally to the *Bishoprick*, he thought he had a Right, by quitting the Possession of them, to collate others to them at Discretion; and the rather, because it had been the Practice, as is said, for former *Bishops* to collate to *Benefices* that had been held by them in the same Manner.

However that may be, upon our *Author's* coming to the *Palace* he found Instruments of *Dimission* drawing, whereby the *Bishop* quitted his Right to the Possession of the said *Benefices*; and also Instruments of *Collation* of himself to the *Archdeaconry* of *Exon*, and *Mr. Woolcombe* to the *Prebend* and *Treasurership*, together with *Mandates* to the *Dean* and *Chapter*, reciting the said *Collations*, and injoining immediate *Installation*.

Upon *November 22, 1716*, the *Mandates* were served upon the then *President* of the *Chapter*, in the Absence of the *Dean*. The *President* said there would be a *Chapter* upon the *Saturday* following, and that he would then give an Answer.

I must here farther acquaint the Reader, that heretofore, when a *Bishop* of *Exeter* held any *Preferment* or *Benefice* of his own *Collation*, by Virtue of the *Commendam Capere*, he did it without taking Possession thereof by any Formality of *Institution* and *Induction*.

When therefore he attempted to fill the *Benefices* before mentioned, by Virtue of the original Right of *Collation* to them, it was looked upon as an Invasion of a Right devolved to the *Crown*; forasmuch as for want of *Institution* and *Induction* there had not of a long Time been a *Plenary*.

Whereupon the *Chapter* justly thought it not safe to concur in a Transaction which had so much the Appearance of being *illegal*, whatever the Practice might have been in like Cases*. So that when the *Chapter* was held, and *Dr. Warren* and *Mr. Woolcomb* tendered the *Mandates* to the Persons present at it, demanding *immediate Installation*, according to the Tenor of them, the *Chapter* refused, and adjourned to that Day Fortnight. Before which Time the good *Bishop* dying, an entire End was put to the whole Affair.

Upon a due Consideration of this Case, I think it must be acknowledged by all, that our *Author* did hereby suffer no kind of *Injury*, or even *Hardship*, whatever his *Disappointment* might be.

But then, as he suffered no Kind of *Injury* himself, so certainly he neither injured nor affronted any Person by his Conduct herein. For it cannot be thought that he should have demurred upon accepting so valuable a *Benefice*, or have canvassed his *Patron's* Right of *Collation*, even if he had any Suspicions concerning it, which, I will venture to say, he had not.

Since therefore he was neither the *Projector* of the *Scheme*, nor the *Promoter*, nor indeed any otherwise concerned in it, but by accepting the Kindness offered, and by doing in a becoming Manner, what was necessary to make it of any Effect, he was undoubtedly clear of all just Imputation for the Share he had in this Affair, which proved so unhappy to him.

However, although what is here affirmed is punctually true, it was far from being an easy Matter to make it appear to the Satisfaction of those whose Resentments were raised upon this Occasion.

Accordingly a very little Time passed, before he was dispossessed both of his *Lecture* in the *Church* of *St. Peter's*, and of his *Surrogate's* Place to the *Chancellor* of the *Diocese*. I do not censure the Conduct of any Person herein, being fully persuaded he was generally thought to have been a *Principal* in the *Scheme*; however I hope I may be indulged in acquainting the World (because it is no more than doing Justice to the *Author's* Character) that at the same Time that he was dispossessed of a third Part of his Income, there lay no kind of Exception against either his *Capacity* or his *moral* Character, and that it was expressly declared by one of those who were concerned in dispossessing him,----That "he was one of the most WORTHY GENTLEMEN in the *Diocese*."

His Loss would have been in a great Measure made up by that worthy Gentleman and his good Friend the late *John Rolle* of *Stephenson*, Esq; by his presenting him as he did to the *Rectory* of *Bickton*, just then void, if he had been suffered to continue to hold the *Church* of *St. Stephens* in *Exon* by *Sequestration*, as he had 'till then done.

But that being disposed of to another, so soon as our *Author* was in Possession of *Bickton*, 'tis certain his *Income* still continued reduced in the Proportion before-mentioned; neither was there any Addition made to it, in the twenty Years he lived afterwards.

Bad, as this Misfortune was, yet it did not come alone.

For not long after, viz. in the Year 1720, he was unhappily drawn in with the rest of the deluded Part of the Nation, to become an *Adventurer* upon the ruinous and wickedly executed *Scheme* of the *South-Sea* Company, whereby he sustained the Loss of several hundred Pounds; which, though it was the Effect of too rash a Conduct, yet was no other than what Men, to vast Numbers, of the very best Characters, as well with Regard

* For this Reason, as I am informed, the *Bishop* who succeeded was instituted by the *Metropolitan* into the *Benefices* he held by Virtue of the *Commendam Capere* upon the Presentation of the *Crown*.

to *Wisdom* and *Policy*, as to *Piety* and strict *Religion*, were deceived into throughout the whole *Nation*.

These great and unexpected *Misfortunes* he bore with an uncommon *Fortitude*, and a truly *Christian* Resolution. For though his *Family* continued for many Years afterwards to increase, which unavoidably occasioned frequent Returns of the *Remembrance* of his *Disappointments*, yet he was so far *Master* of his *Passions*, as seldom to appear to be greatly affected thereby, and accordingly he ever preserved the Reputation of a *wise*, *considerate*, and *pious* Man.

His being *Prebendary* of *St. Peter's Church* gave him the Opportunity, in his own Turn, and by preaching for others, who lived at a Distance, of often shewing his Abilities, as a *Preacher*, in that *Church*, before the *Bishop*, *Dean*, and *Chapter*, and a very numerous Audience.

Upon the *fifth* of *November*, in the Year 1736, the *Author* preached in *St. Peter's* upon the infinite *Power* and *Goodness*, *Justice* and *Wisdom* of the *Divine Providence*, and applied what he advanced under each of these Heads, agreeably to the *Solemnity* of the *Day*.

This Sermon was preached but *five* Weeks before his Death, though I believe it was then little apprehended that his Death was so near. But he had found *some* Tokens of Decay the *Summer* before. And, doubtless, it was owing, under *GOD*, to a most excellent *Constitution*, as well as a *regular* Life, and a diligent Watchfulness over his *Passions*, that the *Symptoms*, he at last complained of, did not seize him sooner.

His *Disappointments* were *Trials* of a searching Kind, and he shewed great *natural* Strength, and *Christian* Virtue, that he suffered so little from them, either in his *Constitution*, or his *Temper*.

It pleased *GOD* to take him to himself upon *December* 11, 1736, in the 67th Year of his Age, and he was buried *December* 13. according to his own Desire, in the *Church-yard* of *Farringdon* at the East End of the *Church*.

He left Issue one Son and six *Daughters*.

The CHARACTER of the Right Honourable CHRISTOPHER Lord BARNARD *, *by the Rev^d. Mr. THOMAS CURTEIS, Rector of Wrotham in Kent.* †

* Son of Sir Henry Vane, Knt. who was beheaded on *Tower-Hill* on *June* the 14th, 1662. His Lordship was in the tenth Year of King *William III.* created a Baron of this Realm, by Letters Patent, bearing Date the 8th of *July*, 1699. and by the Stile and Title of Lord *Barnard*, of *Barnard-Castle* in the Bishoprick of *Durham*. He married *Elizabeth*, eldest Daughter to *Gilbert Holles*, Earl of *Clare*, and Sister and Coheir to *John*, Duke of *Newcastle*; by whom he had Issue two Sons and three Daughters, that died young, and two Sons, *Gilbert*, and *William*, and a Daughter named *Grace*, that surviv'd their Father, who dying on the 28th of *October*, 1723, in the 70th Year of his Age, was succeeded by *Gilbert* his eldest Son, now Lord *Barnard*. See *Peerage of England*; in four Volumes, in *Octavo*.

† From the Sermon preach'd in the Parish Church of *Wrotham* in *Kent*, Nov. 17, 1723; and printed the same Year, In *Quarto*; with the following Dedication.—

To the Right Honourable *William*, Viscount *VANE*, Lord *DUNGANNON*.

My LORD,

THE very long Friendship which I had the Honour of receiving from the LORD BARNARD, my late Parishioner, soon determin'd me, upon the Approbation of the Right Honourable, his Lady Dowager and your Lordship, to pay this small Tribute to his Memory: In which, I have taken the Liberty of adding to that shorter Account from the Pulpit, a few brief Memoirs, relating to his Lordship's Character and Conduct.

The decent Concern of my Auditors at so melancholy an Occasion, render'd the Discourse, how mean soever in it self, both seasonable and acceptable to them: So that I thought fit, under the same further Approbation, to oblige them with a few printed Copies, as a more lasting Remembrance, than those transient Impressions which are usually made by the Ear: And having thus far ventur'd to submit so hasty a Performance to the Judgment of others, I apprehend that I have some Right to screen myself under your Lordship's Patronage.

Your known Affection to the present happy Establishment, join'd with an inviolable Attachment

ment to our Constitution and Civil Liberties ; your generous, candid and engaging Temper ; and, above all, your exemplary Piety and zealous Regard to the Honour and Interests of Religion, in an Age when 'tis almost become unfashionable ; very justly intitle your Lordship to a general Respect from all true Lovers of our Church and State, as well as the sincere Wishes, That these Paternal Virtues may descend in your Antient and Honourable Family to the latest Posterity : In which none can more heartily join, than,

My LORD,

Your Lordship's very much oblig'd, and most obedient Servant,

Tho. Curteis.



HOUGH Discourses of this Nature are not design'd for the Commendation of the Dead, but for the Instruction of the Living, I think my self oblig'd to touch a little upon the former ; yet so, as not to exceed the Bounds of Truth and Decency : For such an Extream would be the more Criminal, as it relates to One, who, in his Life-time appear'd very far from affecting Popularity.

HIS LORDSHIP'S Judgment of Persons and Things, was clear, solid, and penetrating ; and his Discourse, open, familiar, and improving, to Those who had the Honour and Pleasure of his most intimate Conversation. He seldom cared to enter much into Politics, tho' very few understood them better. Books were his chief Diversion ; and he had a ready Command of what was valuable or instructive in them.

As his Temper was generally even, free from the Ruffles of Passion, and excellent in it self ; so nothing but a chosen Retirement, chiefly occasion'd by a very long ill State of Health, could have hinder'd his Personal Abilities, both natural and acquir'd, from shining in a more diffusive Light.

He had a very just and honourable Zeal for our excellent establish'd Church, and its Interests ; yet, not without a charitable Latitude towards Those who conscientiously differ'd from it : Nor was he a less zealous Advocate for our happy Civil Constitution and Liberties.

He always declar'd himself an hearty Lover of the Public Peace, and of such Measures as he thought most directly tending to perpetuate so invaluable a Blessing : And, as he perfectly understood, so he practis'd those Virtues which conduce to the Quiet and Happiness of Social Life.

He was a very great Oeconomist, and a most exact Manager of his private Affairs ; yet, on some special Occasions, he shew'd Instances of a generous Liberality, to a Degree uncommon, and in a Way as much conceal'd from the World as possible.

Neither was his LORDSHIP less solicitous for the Publick Good : For, when, through some disagreeable Events, or the Caprices of the People, the National Credit has been endanger'd by a sudden Run upon the *Bank*, he has immediately thrown in large Sums to support it ; as he had, both a better Way of Judging than many Others, in Respect of Danger, and a due Regard to the Common Safety.

One Thing I ought also particularly to mention, which, like *a City on an Hill*, cannot be hid : I mean that pious Work of rebuilding the decay'd Church of *Shipborn*, in a very regular, beautiful, and sumptuous Manner ; a Work, which will, as *precious Oyntment*, embalm his Memory to After-ages.

But what I shall chiefly observe, is, That in his last Sickness, so long as he retain'd the Use of his Reason, he bore the painful Decays of Nature with great Meekness and Patience : And, by his frequently desiring the suitable appointed Prayers, both from his own domestick Chaplain, and my self, together with his devout joining in them, he had Recourse to the true Means of Support in that Hour of Trial, which needed the strongest Consolations from Above, and thereby appear'd to leave the World in a truly Pious Disposition : So that we may charitably hope he has made the blessed and most advantageous Exchange, which I have been describing.

Notice being taken in the foregoing Character of the Lord Barnard, of his Lordship's Rebuilding the Church of Shipburn in Kent ; we shall here subjoin so much of Dr. Trapp's Dedication of his Sermon, preach'd at the Opening of the said Church, as further concerns the Character of the Lord Barnard, and relates to That his Noble Benefaction.

My

To the Right Honourable CHRISTOPHER, Lord BARNARD, Baron of Barnard-Castle, in the County of Durham.

My LORD,

A Building which You have Dedicated to GOD, being the Occasion of the following Discourse ; To Whom, under Him, should That Discourse be Dedicated, but to Your Lordship ? Tho' not deserving Your Perusal, It must be Yours : And would, indeed, be worth Your Acceptance ; were the Sermon as Elegant and Beautiful, as its Sacred Subject, the Place in which it was Preached. Your Lordship's Indisposition (which I pray GOD to remove) will, I hope, permit You to Read what it would not permit You to Hear.

I farther hope I may Now presume to say Something which I durst not in the Discourse itself ; tho' it was not delivered in Your own Presence. Being at a greater Distance from Your Lordship, I am a little more embolden'd to Write those Truths which I was afraid to Speak. What might by Some (however erroneously) be thought Flattery in the House of GOD, tho' built by Yourself, will, by All that truly know You, be deem'd but common Justice in an Address of This Nature : Reputation is due to Virtue : And, however I may displease Your Lordship ; the World would blame me, should I not take This Opportunity to glance upon the Character of a Great Man, who delights more in being Good, than in being Great ; Who takes more Pleasure in providing Subsistence for the Poor, Churches for the Commonalty, and Both for the Glory of GOD, than magnificent Houses for Himself ; tho' in the Last too He is sufficiently magnificent : Who is as a Father to the poor Orphan, and as a Husband to the poor Widow ; being, at the same Time, in the literal Sense of Those Relations, the Best of Fathers, and the Best of Husbands : Whose Travels into Foreign Countries have not (as it too often happens) cooled or relaxed his Love to his Own : Who, being by all the Qualifications of Nature and Art finish'd for Publick Business, has, notwithstanding, declin'd all Publick Posts ; but how industriously soever He may have avoided to exert the Statesman, could not, with all his modest Care and Caution, conceal Him ; any more than he could conceal the true faithful Patriot, the exquisitely accomplish'd Gentleman, the humble condescending Nobleman, and (which are Characters more amiable than all others) the Charitable, Pious Christian.

Such Things considered, it cannot be difficult to assign a Reason why GOD has prospered Your Lordship in so extraordinary a Manner ; why Your own private Conduct has been so wonderfully seconded by His Blessing. If any Thing, besides your high Quality, can denominate You a publick Person, it is Your being of a publick Spirit ; and Your having so many hundreds of Souls employ'd in Your Service, and supported by Your Charity.

In Return for These Blessings from GOD, Your Lordship has built Him an House, for His Honour and Worship. He first blessed You for Your other good Deeds ; You again by This Building glorify Him for having so Rewarded You, and by That very Means are entitled to be still farther Rewarded.

*It may be, and I think is, objected by Some, that Parish-Churches, at least in obscure Country-Villages, should not be fine, and splendid. But They seem not to consider, that the Almighty Author of our Being is no less the GOD of the Country, as well as of the City, than of the Valleys, as well as of the Hills *. If there be any Difference ; the Advantage is rather on This Side. How delightful is it to see such a beauteous sacred Edifice encompass'd with Fields, Trees, and Meadows : The Artificial Gilding of That and the Natural Verdure of These casting a mutual Lustre upon Each other, and Both upon the Great Creator ! This Contraste is thought proper, when Houses are built for Men : And why should it not be so, when they are built for GOD ? If Any look with a malignant Eye upon This pious and charitable Work of Yours ; let him seriously reflect upon That of the Psalmist, the one Part applicable to Your Lordship, the other to Himself. † He hath dispers'd abroad ; He hath given to the Poor (I may add to GOD likewise) And his Righteousness remaineth for ever ; His Horn shall be exalted with Honour. The Ungodly shall see it, and it shall grieve him ; He shall gnash with his Teeth, and consume away ; The Desire of the Ungodly shall perish. Let him, I say, (if any such there be) reflect upon This, for Your Lordship's Honour, and for his own Reformation : And may GOD by his Blessing increase the One, and by his Grace effect the Other.*

My LORD,

These Thoughts have led me on so far, (much farther than I intended) that I fear I shall be in almost as much Danger of wearying Your Lordship by This Epistle ; as I should have

* 1 Kings xx. 28.

† Psal. cxii. 9, 10.

been by the Sermon, if You had heard it. That This may not be quite so long as That ; I will take my Leave with a short Prayer, that as by a Christian Contempt of Death You have built your own Tomb in This very Church, which is a yet more noble Monument of You than the Tomb itself ; so it may be very long before That Part be entirely finish'd. May the yet vacant Marble, in the Midst of the August Statues, and other Decorations with which it is surrounded, for many Years continue vacant. May Your Lordship, and Your Noble Consort (Your Consort too in This Piety and Charity) for many happy Years worship GOD in Body and Spirit, within This sacred Edifice ; before Your mortal Bodies rest under it, and Your immortal Spirits triumph above it. I am, with the greatest Respect,

May it please Your Lordship, Your Lordship's

most humble, and most obedient Servant,

London, St. Peter's-
Day, 1723.

JOSEPH TRAPP.

The CHARACTER of the Right Honourable HENRIETTA,
Countess of Orrery †.*

LL the Qualities, that can make Woman lastingly amiable, were center'd in Lady Orrery. The Fondness of a *Wife*, and tender *Mother*, were eminently conspicuous in all her Behaviour. It was a Pleasure to her to adapt herself to her *Lord's* Sentiments ; and his Lordship could honour none with any Degree of his Friendship, but that was a Merit to recommend them to her Smiles. In her *Conversation* the Vivacity of Youth was happily temper'd with the Sageness of the Matron. She knew how to be pleasant, without Levity, and to display Wisdom, divested of all its disagreeable Severities. With what Sweetness of Deportment she behav'd to her *Domesticks*, was visible in that Love and Reverence with which they obey'd her. She maintain'd the Respect due to her Rank, without being either supercilious or affected ; yet at the same Time knew, that her great Birth and Station ought not to set her above being the Mistress of her Family. Hence, in the Point of her *Lord's Table*, while she consulted his Quality, she took Care of his Fortune. Elegance was so blended with Oeconomy in her Management, it shew'd the Guests the Difference betwixt Plenty and Ostentation.

This (saith the Characterizer) is but drawing the Out-lines of the Picture ; to sketch out that Symmetry, which distinguish'd her equally to every Beholder ; to finish up the Colouring of the Whole, is above my Strength or Vanity. The peculiar Duties she paid, either to Heaven, or to her Lord, are too sacred to be touch'd here : They stand forbid to a vulgar Approach ; and I chuse, as in the *Jewish* Temples, to draw a Curtain across that Altar. It might be a childish Superstition, perhaps, to imagine her too good for this World ; but we feel, to our Concern, that what made her revered on Earth, qualified her too early for a Saint in Heaven.

*Ostendunt terris hanc tantum Fata, nec ultra
Esse sinunt. -----*

* Third Daughter of the most noble and puissant Lord George Hamilton Earl of Orkney. She was on the 18th of April, 1728, married to John, Lord Boyle, Son and Heir apparent to Charles Earl of Orrery in Ireland.

† From the Dedication prefix'd to Mr. Theobald's Edition of *Shakespeare*.

On the Death of the Right Honourable HENRIETTA, Countess of
Orrery. ||

WHILE the full Breast swells with unutter'd Woe,
While Tears gush genuine, tho' forbid to flow ;
While the stol'n Sigh the deep Distress reveals,
The Friend, the Lover, and the Husband feels ;

|| From Mr. S. Wesley's *Poems*, Quarto, 1736.

While Orphans scarce their Parent lost deplore,
Whose Age, the less it mourns her, wants the more ;
Late, at her Tomb, a distant Bard appears,
With faithful, fruitless, sympathetic Tears ;
Nor asks a Muse's Aid ; nor needs there Art
T' express the Anguish of a bleeding Heart.

How soon the mightiest earthly Blessings pass !
She was----What now avails us that she was ?
Mature for Heav'n, e'er Life had reach'd its Noon ;
For Earth, at Sev'nty, she had died too soon.
She Gospel Truth, with steady Faith believ'd,
And liv'd the glorious Doctrine she receiv'd :
Her pious Breast glow'd with Devotion's Fire,
Whose Flames, " the more they tremble, mount the higher."
Spotless as Infant Souls, her Life she spent,
Yet humble, as the prostrate Penitent.
Not puff'd by Rank, descended, or ally'd,
She seem'd to wonder what was meant by Pride ;
Which, boasting Blood, degrades the noblest Veins ;
Which, boasting Virtue, ev'ry Virtue stains.
Here Honour pure, with tenderest Softness join'd,
Softness transcendent in the softest Kind ;
Ill-Fortune found its keenest Rage repress'd ;
The Darts might reach, but scarcely wound her Breast.
So Balls in yielding Wool fall gently down,
That tear resistless through a Rock of Stone.
Sore was the Storm ! let Mem'ry ne'er report
How long the Tempest, and the Calm how short !
When Fever's Fire rag'd in her Confort's Blood,
And drove to dang'rous Height the vital Flood,
Lo ! at his Side her constant Duty lies,
And Love, still fearful, watch'd with sleepless Eyes ;
Almost o'er-power'd, 'till Nature, weary grown,
Had for a dearer Safety, lost her own.

Hail, wedded Love ! by gracious God design'd
At once the Source and Glory of Mankind !
'Tis this can Toil, and Grief, and Pain assuage,
Secure our Youth, and dignify our Age ;
'Tis this, fair Fame and guiltless Pleasure brings,
And shakes rich Plenty from its brooding Wings ;
Gilds Duty's roughest Paths with Friendship's Ray,
And strews with Roses sweet the narrow Way.
Not so the Harlot----if it lawful be
To mention Vice, when praising Chastity----
Not so the Harlot plights her venal Vow,
With Heart obdurate, and *Corinthian* Brow,
She fawns unfriendly, practis'd to beguile,
Stings while she weeps, and murders in a Smile.
Fame, Peace, and Virtue, she at once destroys,
And damns most surely when she most enjoys.

Too oft the Rich their Alms refuse to show'r,
Or put off Mercy to their latest Hour :
Too oft the Great, Affliction scorn to know ;
Strangers to half their Species here below.
But *Orrery*, with penetrating Ray,
Through darkest Distance found her willing Way :
Where-e'er the Pris'ner pin'd, with fruitless Moan
To Hearts far harder than the circling Stone ;
Where-e'er the Widow wept in vain for Bread,
The Merchant Bankrupt, or the Sailor dead ;
Where-e'er the Orphan, friendless Wretch, complain'd,
Who feels the Woes ~~he~~ scarce can understand ;
Where-e'er

Where-e'er the Sick were destin'd to sustain
 Hunger and Cold, and Solitude and Pain ;
 Where-e'er the Poor groan'd at th' Oppressor's Feet,
 Bore down and trampled by the lawless Great ;
 With gen'rous Charity behold her fly
 Each Ill to soften, and each Want supply :
 Not meanest Objects 'scap'd her daily Care ;
 She saw, and reverenc'd, a Redeemer there.
 So fairest Cherubs left their Heavenly State,
 When a loath'd *Lazar* languish'd at the Gate ;
 T' attend his Death they stoop'd with ready Wings,
 Courtiers and Fav'rites to the King of Kings.

When GOD's high Summons bade her Virtue try
 That one great Bus'ness of Mankind, to die,
 No conscious Doubt her parting Soul dismays,
 No Guilt of idle, or of ill-spent Days :
 There the still Calm of Innocence appears,
 And glorious Hope th' expiring Christian cheers,
 Welcomes the Hour that ends her worldly Toil,
 And greets the King of Terrors with a Smile.
 Love's stronger Flame, when vital Heat retir'd,
 A while, with Warmth, her dying Breast inspir'd :
 An Husband, Parent, Child, her Soul detains,
 And stops the Chil'ness in her ebbing Veins ;
 To these, ev'n then, some pious Thoughts were giv'n ;
 These stay'd th' ascending Spirit from its Heav'n.
 O ! who shall now the Orphan's Loss repair ?
 Whose Arm shall clasp them with a Mother's Care ?
 Who now shall form their Minds with heav'nly Truth,
 And guide the heedless Violence of Youth ;
 Warn them to shun the World's delusive Snares ;
 Teach by her Life, and guard them by her Pray'rs ?
 Forgive me, *Boyle*, if deeply I bemoan
 The Lot that soon, too soon, may prove my own !
 To part ---- O bitter Fruit of Sin ---- to part ! ----
 Pain, beyond Language, to a faithful Heart !
No more to meet ! the Bliss for ever o'er !
 What Love can bear the Thought ---- *To meet no more !*
 Yes, Love Divine your Soul may yet sustain,
 And lead, in Spite of Death, to meet again ;
 May bid you both, your Grief for ever o'er,
In endless Glory meet, ---- to part no more.

*Some MEMORIALS of the LIFE and CHARACTER of the
 Rev^d. Dr. ROBERT MOSS, Dean of Ely, and
 Preacher to the Honourable Society of Gray's-Inn, by
 a Learned Hand.**



R. (a) *Moss* laid the first Foundation of his Learning at *Norwich* (b) School. The Place of his Nativity (c) was *Gillingham* in *Norfolk* ; his (d) Father, who lived at *Poswick* in the same County, was a Gentleman in good Circumstances, occupying his own Lands ; so that by his Care and prudent Management, he was enabled to make a handsome Provision for all his four Sons, of whom our Author was the (e) eldest.

* Prefix'd to the First Volume of *Dr. Moss's Posthumous Sermons and Discourses*, printed at *London* in 1732. in Octavo.

(a) Some lesser Circumstances, which, though one Sort of Readers are apt to disregard, yet the more inquisitive are curious to be inform'd of, for the Sake of both, it is thought adviseable to throw into the Margin ; that neither the Attention of the one Sort may be interrupted, nor the Curiosity of the other be defeated.

(b) His Master was Mr. *John Burton*. (c) He was born about 1667. (d) his Father's Name was *Robert*, his Mother's *Mary*. (e) The three youngest Sons were *Samuel*, *William*, and *Charles*.

He was (*f*) admitted of *Bennet*, or *Corpus Christi* College in *Cambridge*, before he was sixteen Years of Age, where he was chosen Fellow, when of no higher Standing than Junior Bachelor, the very learned Dr. *Spencer* Dean of *Ely*, the then Master, having a true Value for his Merit. He continued to distinguish himself by repeated Proofs of very uncommon Abilities, and acquired a Reputation of one of the most ingenious Performers of any about his Time, of all Kinds of publick Exercises, whether in the Way of Claf-fical or Academical Learning. His Sermons at *St. Mary's* were always attended by a full Audience; and so were his Disputations in the Schools, in which he shewed a clear and distinguishing Head, reasoned justly and closely in defending a Question, and urg'd his Objections with great Acuteness, when he bore the Part of an Opponent, always expressing himself with great Ease and Fluency, in the most proper and significant *Latin*.

After he had kept a Divinity-Act in the Schools, in order to his Degree of (*g*) Bachelour in Divinity, there being a publick Commencement that Year, he voluntarily undertook another on that Occasion, in *St. Mary's*, where the Commencement was held, before the Erection of the *New Regent-House*: And acquitted himself in both, to the general Satisfaction, particularly in maintaining the (*h*) Necessity of believing our Saviour to be the true G o d, against the Doctrine of *Episcopus*.

He continued in his Fellowship for several Years, had the Tuition of a good Number of Pupils, who profited happily under his Instruction: And neither the good Wishes nor Endeavours of many were wanting for his Advancement to higher Stations in the University. That those Endeavours missed of Success, may easily be imputed to the Variety of Persons well qualified for the same Posts; in which Case, as all cannot gain their End, where there is Room only for one, so a Disappointment, under such Circumstances, can never be reckon'd a Disparagement: He came within two or three Votes of being chosen Publick Orator; for the Discharge of which Office, with Honour to the University and himself, if the Election had ended in his Favour, he was confessedly furnish'd with every proper Talent and Accomplishment, whether natural or acquir'd. And it will readily be allowed by all who remember the Transactions of those Times, that he lost no Credit, by that, or any other Competition.

His first Call from the University was, his being appointed (*i*) Preacher to the Honourable Society of *Gray's-Inn*, in the Room of the Revd. Dr. *Thomas Richardson*, Master of *St. Peter's* College in *Cambridge*; which Preferment he enjoyed to his dying Day, though for some of his last Years, when his Infirmities disabled him from officiating in Person, that learned Body, which always shewed great Regard to his Person, and still express it to his Memory, indulged him in the Liberty of supplying the Duty by a Deputy.

(*k*) Toward the End of the following Year, he was named Preacher Assistant of *St. James's Westminster*, by his (*l*) present Grace of *Canterbury*, then Rector, with the Concurrence of the Vestry. He was sworn Chaplain in Ordinary in (*m*) three succeeding Reigns, and being one of the Chaplains in Waiting (*n*), when the late Queen (*o*) was pleased to visit the University of *Cambridge*, was created Doctor of Divinity in her Majesty's Presence.

In the Year (*p*) 1708, he was invited by the Parishioners of *St. Lawrence Jewry*, to accept of their *Tuesday's* Lecture, in the Room of the Revd. Dr. *Stanhope*, the late Dean of *Canterbury*, who then resign'd it; which, though but moderately endowed, as to Profit, had long been reputed a Post of Honour, having been possessed by a Succession of the most able and celebrated Preachers, of whom Archbishop *Tillotson* was one, and having been usually attended by a Resort of Persons of Note and Eminence in the City and elsewhere, and particularly by great Numbers of the Clergy, not only of the younger Sort, but by several of long Standing, and establish'd Characters. And our Author continued to support the Credit and Dignity of that Place, by meeting with the same Approbation and Applause, with which it had been maintained before, and which he himself had gained, in his former Stations: 'Till at last, after many Years painful Discharge of that

(*f*) April, 1682, under the Tuition of Mr. *John Corey*, B. D. took his Bachelor's Degree 1685-6. He was ordained Deacon by *John (Lake)* Bishop of *Chichester*, in the Parish Church of *St. Dionis Back-Church*, London, December 26, 1688. Ordained Priest by *Thomas (Tenison)* Bishop of *Lincoln*, at *Bugden*, September 21, 1690. Licensed by the University to be one of their Twelve Preachers, July 6, 1693.

(*g*) Anno 1696, Seven Years after his commencing M. A. which was in 1689.

(*h*) The Question was thus stated:

Jesum Christum esse vere Deum est Doctrina creditu ad Salutem necessaria.

His other Position was,

Transubstantiatio non est æque credibilis, ac Trinitas Personarum in Divinâ Essentia.

(*i*) By an Order of the Bench, July 11, 1698. (*k*) Jan. 9, 1699. (*l*) Dr. *Wake*. (*m*) To King *William*, Apr. 30. 1701. To Queen *Anne*, July 9, 1702. To King *George I.* Oct. 28, 1715. (*n*) Apr. 16, 1705. (*o*) *Anne*. (*p*) His Licence to that Lecture from Bishop *Compton* bears Date Oct. 4. 1708.

Duty, he was, by Infirmities growing upon him, obliged to surrender it, in the Year 1727.

Upon the Death of the Revd. Dr. *Charles Roderick*, he was named by Queen *Anne* to the Deanery of *Ely*, to which he was instituted by Bishop *Moore*, April 30, 1712. This was the highest, but not the last Promotion he obtained in the Church, for in the Year 1714, he was collated by Bishop *Robinson*, of *London*, to a small (q) Rectory, on the East Side of *Hertfordshire*, which, though but of an indifferent Value, proved of great Convenience to one so disabled, as he was, from taking long Journeys upon the Stretch, not only serv'd to accommodate him in his Passage between *London* and *Ely*, but as he usually resided there several Months in the Year, it afforded him a more uninterrupted Retirement, than it was in his Power to command, in Places of publick Resort.

His Constitution had been impair'd by many and severe Returns of the Gout, which Distemper began to seize him very early in Life; but his Attempt to cure it, by a Regimen, in which Sulphur was a great Ingredient, which others had tried before, with a Success that was much boasted of, and which seem'd, for some Time to have wrought a perfect Cure upon him; is thought to have occasioned that almost total Loss of the Use of his Limbs, which it was his Misfortune to labour under, for some of his latest Years. And as it began to be apprehended, that the same Indisposition might, in a little Time more, impair his Parts and Memory too, and leave little more than the outward Shell of what had been once Dr. *Moss*; (which Calamity had befall some great Genius's and bright Ornaments of the Church) the Loss of him, though at any Time to be lamented, admitted of some Consolation, in this Respect, that he did not out-live himself.

It pleas'd God to release him from this mortal State, March 26, 1729. in the Sixty-third Year of his Age. (r) He died without Issue, and left a comfortable Provision for his Relict; and after several Legacies, the Bulk of his Fortune to his third Brother's Son (s), a promising Youth, a Student at *Cambridge*.

As to the CHARACTER of the Dean, he was of a graceful Personage, a Gentleman-like Address, a sweet, affable, and benevolent Disposition, without the least Tincture of the sour and austere, of the captious and censorious, of the assuming and over-bearing; and had something so winning and engaging in his Conversation, that he was scarce ever known to lose a Friend that had been once intimately acquainted with him. He was of a frank, open, and generous Mind, a Stranger to all Artifice and Disguise: However deep his Capacity reach'd in Matters of Science, yet in the Commerce of social Life, he was so void of all Reserve, that you might see through him: He affirmed, and you believed him; he promis'd, and you trust'd him; you knew him, and you lov'd him.

He was very communicative both of his Substance and his Knowledge, being a liberal Benefactor to Persons in Distress, and a friendly Guide to those who repaired to him for Advice; having been the Director of many young Divines, in the Course of their Studies, and having resolv'd some Cases of Conscience, of a nice and delicate Nature, which were put to him, with great Judgment and Integrity.

To give any Thing like an Abstract of his Discourses, was not the Design of this Undertaking, and to point out the peculiar Excellencies in them, would be too much anticipating the Readers Judgment: one Set of Sermons however, in the Second Volume (t), about *the Nature of Truth and Falshood*, as the Writer of this Account has been particularly affected with, he cannot forbear recommending to the Perusal of those, who were most familiarly acquainted with the Dean, not altogether for the Justness of the Composition, Clearness of Thought, or Elegance of Style, with Regard to which, his other Sermons may stand upon an equal Foot; but because it cannot help bringing to their Remembrance the Behaviour, and Manner of Dealing of their late worthy Friend; how truly he was an Observer of the Rules of that honest Casuistry, by which he requires others to regulate their Conduct; how sincere and hearty a Lover he was of Truth, how averse to Lying and Falshood, in every Shape; how far he was from allowing himself to practise any little Arts of Deceit; with what a generous Scorn he would forego the fairest Opportunities of promoting his own Advantage, if the Way to it were not open and direct, if any sinister Means were to be made Use of, if the lowest Degree of Dissimula-

(q) *Gilston*, alias *Geddleston*.

(r) By his Will, bearing Date *October*, 1728. he order'd, that his Body should be buried with a decent Frugality, without the Ostentation, or Expence of any Escutcheon, or such-like Ornament, only with a plain Tomb-stone laid over his Corps, and with these Letters inscribed: *R. M. S. T. P. D. E. obiit Die & Anno*; with the Day, Month, and Year of his Death to be insert'd. He was buried in the Presbytery of the Cathedral-Church of *Ely*, where the Bishops, Deans, and Prebendaries are usually interred.

(s) Mr. *Charles Moss*, then the Master's Sizar, of *Gonville and Caius College*, on the future Possessors of which Place, the Dean has settl'd an Augmentation of five Pounds *per Annum* for ever, charg'd on Lands in *Cheshire*.

(t) Sermon 9, 10, 11.

tion or Guile, of Shift or Evasion, of Over-reaching or Undermining, were to be dispensed with, in order to the Attainment of his End.

In a Word, Faithfulness and Veracity, Honour and Integrity, Candor and Humanity, were his just Characteristicks, which joined with his other Christian Virtues and Intellectual Endowments, render'd him amiable and respected, by as many as were within the Sphere of his Acquaintance : And those who were not, will be inclined, if not for the Sake of what is here said, to esteem him at least for his Work's Sake, after a Perusal of his excellent Discourses.

*The CHARACTER of Mr. THOMAS BENNET *, by FRANCIS ATTERBURY, D. D. Dean of Carlisle, and afterwards Lord Bishop of Rochester †.*



Know, such Accounts as these are look'd upon as a Tribute, due to the Memory of those only who have moved in an high Sphere, and out-shone the rest of the World by their Rank, as well as their Virtues. However, the CHARACTERS of Men placed in lower Stations of Life, tho' less usually insisted upon, are yet more useful ; as being imitable by greater Numbers, and not so liable to be suspected of Flattery or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament ; and the greater Part of you, who were not, had, for that Reason, so just an Esteem of him, that it will not be unwelcome to you, I presume, to be put in Mind of those good Qualities which you observ'd in him. And, therefore, I shall, in as few Words as I can, comprize what twenty Years Experience hath enabled me justly to say of him.

He was a serious sincere Christian ; of an innocent, irreproachable, nay exemplary Life ; which was led, not only at a great Distance from any foul Vice, but also in the even and uniform Practice of many Virtues ; such as were suitable to a Life of great Application and Business, such as became and adorn'd the State and Profession to which it pleas'd God to call him.

He highly valu'd, and heartily lov'd that Church wherein he was baptiz'd, and educated : of which he gave the best Proofs, by being a constant Frequenter of its Worship, and, in the latter Part of his Life, a never-failing monthly Communicant ; I add also, and by adhering steadily to its Interest ; two Things which ought never to be separated !

Nor was his Attendance on Divine Offices a Matter of Formality and Custom, but of Conscience ; as appear'd by his compos'd and serious Behaviour, during the Service. It was such as shew'd him to be in earnest, and truly affected with what he was doing.

His Religion did not spend it self all in Publick ; the private Duties of the Closet were equally his Care ; with these he began each Morning, and to these he repair'd, as often as he entered upon any Business of Consequence (I speak knowingly) ; and his Family were every Evening summon'd by him to Common Devotions : and in these too his Regard for the Publick Service of the Church appear'd ; for they were express'd always in Her Language.

Indeed, he was a very singular Instance of all those domestick Virtues that relate to the good and discreet Government of a Family. He had great natural Prudence, which Experience had much improv'd ; he was of a sweet Temper, and a mighty Lover of Regularity and Order : and, by the happy Mixture of these good Qualities, manag'd all his Affairs (particularly those within-doors) with the utmost Exactness, and yet with as much Quiet and Ease to himself, and others, as was possible.

Those about him grew insensibly Active and Industrious by his Example, and Encouragement ; and he had such a gentle Method of reproving their Faults, that they were not so much afraid, as ashamed to repeat them. He took the surest Way to be obey'd, by being lov'd, and respected : for he was free from any of those rough, ungovernable Passions, which hurry Men on, to say, and do very hard, or offensive Things. He had

* Of London, Bookseller.

† From the Sermon preach'd in the Cathedral-Church of St. Paul, Aug. 30, 1706 ; and printed the same Year at London ; in Quarto.

indeed a certain Quickness of Apprehension, which inclin'd him a little to kindle into the first Motions of Anger : but this Part of his Disposition he had so far conquer'd, that, for a long time before he dy'd, no one, who had Occasion to receive his Orders, did, I believe, ever hear an intemperate, or harsh Word proceed from him ; or see any thing in his Behaviour, that betray'd any misbecoming Degree of inward Concern.

He took Care to season the Minds of his Servants with Religious Instructions ; and, for that End, did himself often read useful Discourses to them, on the Lord's Day, of which he was always a very strict and solemn Observer. And what they thus learn'd from him, in one Way, they did not unlearn again, in another : for he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see here many authentick Witnesses of this particular Branch of his CHARACTER.

He abounded in all the truest Signs of an affectionate Tenderneſs towards his Wife and Children ; and yet did so prudently moderate and temper his Passions of this Kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behov'd, or became him to perform : He did also, in a very just and fitting Manner, proportion his Respects to all others that were any ways related to him, either by Blood, or Affinity ; and was very observant of some of them, even where he could not be determin'd by any Views of Interest, and had manifestly no other Obligations, but those of Duty and Decency, to sway him.

In what Manner he liv'd toward those who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to say ; not that I judge it a slight, but because I take it to be a confess'd Part of his CHARACTER, which even his Enemies (if there were any such) cannot but allow : For, however, in Matters where his Judgment led him to oppose Men, on a Publick Account, he would do it vigorously and heartily ; yet the Opposition ended there, without souring his private Conversation, which was, (to use the Words of a great Writer) soft and easy, as his Principles were stubborn.

In a Word, whether we consider him as an Husband, a Parent, a Master, Relation, or Neighbour ; his CHARACTER was, in all these Respects, highly fit to be recommended to Men, and, I verily think, as compleat as any that ever fell under my Observation.

And all this Religion and Virtue sat easily, naturally, and gracefully upon him ; without any of that Stiffness and Constraint, any of those forbidding Appearances, which sometimes disparage the Actions of Men sincerely Pious, and hinder real Goodness from spreading its Interest far, and wide, into the Hearts of Beholders.

There was not the least Tang of Religious (which is indeed the worst Sort of) Affectation in any thing he said, or did ; nor any Endeavour to recommend himself to others, by appearing to be even what he really was : He was rather faulty on the other Side, being led by an Excess of Modesty, to conceal (as much as might be) some of his chief Virtues ; which therefore were scarce known to any but those who very nearly observ'd him, tho' every Day of his Life almost was a Witness to the Practice of them.

I need not say, how perfect a Master he was of all the Business of that useful Profession wherein he had engag'd himself : You know it well ; and the great Success his Endeavours met with, sufficiently proves it. Nor could the Event well be otherwise : for his natural Abilities were very good, and his Industry exceeding great, and the Evenness and Probity of his Temper not inferior to either of them. Besides, he had one peculiar Felicity (which carry'd in it some Resemblance of a great Christian Perfection) that he was entirely contented and pleas'd with his Lot, loving his Employment for its own Sake, (as he hath often said) and so, as to be willing to spend the rest of his Life in it, tho' he were not to reap (if that could be suppos'd) any farther Advantages from it. Not but that the Powers of his Mind were equal to much greater Tasks ; and therefore when, in his later Years, he was call'd up to some Publick Offices and Stations, he distinguish'd himself in all of them by his Penetration, and Dexterity in the Dispatch of that Business which belong'd to them, by a winning Behaviour, and some Degree even of a smooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himself to his own Business, and be serviceable to Religion and Learning, in the Way to which God's Providence had seem'd more particularly to direct him, and in which it had so remarkably bless'd him.

When Riches flow'd in upon him, they made no Change in his Mind, or Manner of Living. This may be imputed to a secret Desire of heaping up Wealth ; but it was really owing to another Principle : He had a great Indifference to the Pleasures of this Life, and an Aversion to the Poms of it ; and therefore, his Desires being no

Way increas'd by his Fortune, he had no Occasion to enlarge the Scene of his Enjoyments.

He was so far from over-valuing any of the Appendages of Life, that the Thoughts even of Life itself did not seem to affect him. Of its Loss he spake often, in full Health, with great Unconcern; and, when his late Distemper attack'd him (which from the Beginning he judg'd Fatal), after the first Surprize of that sad Stroke was over, he submitted to it with great Meekness and Resignation, as became a good Man, and a good Christian.

Tho' he had a long Illness (considering the great Heat with which it raged) yet his Intervals of Sense being few and short, left but little Room for the Offices of Devotion; at which he was the less concern'd, because (as he himself then said) he had not been wanting in those Duties, while he had Strength to perform them. Indeed, on the Lord's Day, which immediately preceeded this Illness, he had receiv'd the Sacrament; and was therefore (we have Reason to believe) *when the Master of the House soon afterwards came*, prepar'd and ready to receive him.

As the Blessings of G o d upon his honest Industry had been great, so he was not without Intentions of making suitable Returns to him, in Acts of Mercy, and Charity. Something of this Kind he hath taken Care of in his Will, drawn up at a Time, while his Family was as numerous as it is now, and his Circumstances not so plentiful. One Part of the Benefactions was worthy of him; being the Expression of a generous and grateful Mind towards the Persons who had most oblig'd him, and of a pious Regard to the Place of his Education. More he would probably have done, had not the Disease, of which he dy'd, seiz'd him with that Violence, as to render him incapable of executing whatever of this Kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let us imitate his Example, that, when We also depart this Life, we may share his Heavenly Reward, and be as well spoken of by those who survive us.

The CHARACTER of Mrs. MARY WATTS, by JOSIAH WOODWARD, D. D. Minister of Poplar†.*



AM sensible of the many wrong Interpretations and ill Uses that have been made of *Funeral Commendations*: But yet, on the other Hand, the *Glory* that is due to G o d in the Sanctification of a Sinner, the Demonstration it gives of the Truth of the *Messiahship* of our Lord *Jesus Christ*, and the Encouragement of others in the Ways of G o d, are to me constraining Arguments of the Expediency of a just and exact Relation of the pious Lives and Deaths of *Faithful Christians*. In this we find not only the Notions of Religion, but the Rules of it reduced to Practice; and there is a peculiar Aptitude in the Beauty of a *Holy Life* to produce its Likeness in such as seriously consider it, through the Grace of G o d.

I shall therefore give you the following brief Account of the *Life* and *Death* of this pious Sister in our Lord *Jesus Christ*, from the *Mouths* and *Pens* of those, who, I am confident, dare not lie, no, not for G o d.

She seemed to be endued with the Fear of G o d from her early Years, and delighted to read the Holy Scriptures: By the Search of which she soon found, even at the Age of twelve Years, that the People called *Quakers*, among whom she had been wholly educated, were deplorably misled, even in the fundamental Points of the Christian Religion. For she found, in the Writings of the Evangelists, that our Blessed Saviour ordained *Two Sacraments* of perpetual Use and Benefit to his Church. And she could not get over the Thought of the heavy Guilt of neglecting and despising such solemn and beneficial Institutions of the Author of our Salvation. Upon which, after due *Consideration*, *Advice*, and *Prayer*, she was *Baptized* by the Reverend Dr. *Tennison*, the present Archbishop of *Canterbury*; and in due Time received the Sacrament of the *Lord's Supper*, and continued a very serious and exemplary Member of our Church to her Death. For she took good

* Wife of Mr. *Stephen Watts*.

† From the Sermon preach'd in the Parish-Church of St. *Mary, Aldermanbury*, Apr. 20, 1705; and printed the same Year in *Quarto*.

Heed to perform her Vows : And no common Avocation could, after her Baptism, keep her from the House of Prayer, and the just Observance of G O D's holy Ordinances, in which she constantly shewed a very exemplary Devotion : For now she grew very sensible of the infinite Rewards and Punishments of the other World ; and of the Preciousness of the Minutes of this mortal Life, which serve to the great Purposes of the Eternity to come. She took a strict Care of her Words and all her Ways, and delighted much in Retirement, and Private as well as Publick Devotion.

Her Regard to her *relational Duties* was very tender, yet withal so well tempered, as shewed that the Love of G O D guided and prevailed over all. And indeed nothing but her Love to G O D seemed to excel her Affection to her pious Relatives and Friends. For the Sake of these, she found some Struggles when she thought of leaving this World ; but her Love to G O D in *Christ* soon prevailed over this Difficulty, and made her resigned to his Will.

She had enlarged Bowels of Compassion for any that she knew in Distress, especially for the *wounded Spirit*, and would sometimes hazard her own Health in administering to them ; and when she was perswaded to be more careful of her self, she replied, *I have prayed to G O D to keep me in this Service to him, and I trust he will do it.*

She exceedingly loved pious Discourse, her very Heart was in it, and promoted it very industriously ; and would often praise G O D, who had brought her to such Affinity and Acquaintance as tended to her Spiritual Good.

She greatly valued those useful Visits and Appointments of those of her Sex, who frequently met together on purpose to edify and entertain each other with pious Discourse ; not in Tale-bearing, or Back-biting the Absent, as the Manner of some is ; much less in depraving and debauching one the other in Drinking, Gaming, and other Service to the Flesh ; which too many, even of this Sex, are guilty of : But these devout Souls so met together here, as who would hereby secure their joyful Meeting in Heaven.

If any of her Acquaintance were preparing for the Sacrament of the *Lord's Supper*, who needed Assistance in it, she readily did what in her lay to instruct and encourage them, and to bring such as she thought more sufficient, to their Assistance. And in this and other Things, a graceful Humility covered and adorned all.

As to her own Practice in the Point of the Lord's Supper ; she was a *Weekly Communicant* for many Years, and would encourage others in the same Practice, saying, that she scarce ever went to the Lord's Table with a Desire to have any Doubt removed, or Spiritual Good granted, but she found a most gracious Answer from G O D.

Her Devotion at the Lord's Table was extraordinary, such as cannot well be conceived but by such as were Witnesses of it ; it was full of Life and Devotion, yet free from Vanity and Affectation. And though she strove to conceal her exalted Affections from the Eyes of Men, yet it could not but appear like a *Coal of the Altar*, of such Vigour, as tended to enliven those that were about her. And she did not depart from her Devotion when she went from that *Holy Table*, but she was observed to adorn her Profession in the Course of her Life.

She had a great Value for all good People, especially for those that united their Endeavours to attain those Two Things which we greatly want, and in the Want of which we are almost undone, namely, the Increase of Virtue and Piety, and the Suppressing of scandalous Vice and Prophaneness.

In her Private Devotions, her Manner was to Pen down what she thought expedient to ask of G O D ; and thus she suited her Petitions to the emergent Exigencies of her Condition : And in some of these Composures which I have seen, there is a peculiar Spirit of Piety very observable, together with the most absolute *Resignation* to the Will of G O D. And thus putting herself in the proper Way of Direction from G O D, she seemed to be continually under a peculiar Conduct of *Divine Providence*.

As she drew near to her Departure into a better State, her Love to G O D and Goodness greatly increased, insomuch that she could hardly endure that any thing else should be discoursed of : Desiring her Friends to assist her Mind and Memory in Things Spiritual and Divine : For she had told them, about six Months before her Death, that she was assured that she should not live long. She continued her weekly partaking of the Lord's Supper, when she could, even on her sick Bed ; and it was happy that she did not begin it here, as too many do.

She admired the infinite Mercy of G O D in her Conversion, and his infinite Goodness in gathering all his People into the Kingdom of his *Dear Son* in Heaven, where she hoped to enjoy the Company of her Pious Relatives and Acquaintance in a more perfect Manner for ever ; and above all, the Fellowship of her Blessed Lord and Saviour, who
had

had, she said, *washed her in his own Blood, and engraven her on the Palms of his Hands*: She was even ravished, she said, in this Contemplation; and rejoiced that she should have an *Eternity* in which she should praise G O D.

She exhorted her Friends in many excellent Points of *Christian Advice*, and above all bid them be sure to love G O D above all things; which, she said, would make all things easy to them. She cautioned them against the Snares of this present World; and recommended frequent Communicating at the *Lord's Table*, as the proper Antidote to Sin and Vanity, and as the Blessed Nourishment of Spiritual Life.

In her frequent Examination of her Life, she said, she could appeal to G O D as to her Sincerity: but yet, when she compared her imperfect Doings with the absolute Righteousness of G O D, she could find nothing to support her Hope of finding Favour in his Sight, but the Mediation of the *undefiled High Priest*; and the Evidence of her Interest in Him, fixed her Hope, and raised her Consolation. So that at last she grew so vehement in her Desires of Death, in order to the Enjoyment of Things above, that it occasioned a Scruple upon her Mind; whether she did well to be so desirous of leaving the Place of *Work*, for that of *Rest*. But then she replied, that she was willing to live a *hundred Years*, were it possible, if by such an Extent of Life she might glorify G O D.

When she observed the Grief of her Friends on the Account of her Weakness, she called upon them to rejoice, to see what G O D had done for a poor Worm; having, as she said, pulled her as a *Fire-brand* out of the Fire; referring, as it is supposed, to that *Ignorance and Error* in which she had been brought up in her Youth, as well as to the *Corruption* of human Nature.

But the *Tempter* did not suffer her to leave the World without some Marks of his *Envy and Malice*. He suggested many Things to weaken her Confidence and Christian Hope: But she was, through the Succours of her *Redeemer*, soon raised to strong Consolation and good Hope through her Faith in what is said (a) *Christ in you, the Hope of Glory*. And again, (b) *Your Life is hid with Christ in G O D*. As also (c) *There is now no Condemnation to them that are in Christ Jesus*. And many like Scriptures, which declare the Union and Dearness of *Christians to Christ*, administered Support to her, which are indeed the only Cordials of departing Souls.

And now, perceiving that her Departure drew near, and that Death made its final Approaches to her; she called her Friends about her, and with many affectionate Expressions relating to Salvation, took particular Leave of them all, in Hope of their future Eternal Fellowship. And this being on the *Lord's Day*, after some Time, she desired that the *Psalms* for the Day might be read, with the *Collects*, and the *Epistle and Gospel*. After this she desired that our Saviour's *last Prayer* might be read (d): And then, in Hope of the Accomplishment of what is there prayed for, in the Behalf of those that should in all Ages *believe in Him*; and with the *Commendatory Prayer* of our Church, she still very sensible, and full of Hope and Joy, resigned her Soul into the Hands of her *Faithful Creator and Redeemer*. And we hope, that the *Lord's Day* on which she died, began her *Eternal Sabbath*, entring then into that *Rest*, which my Text assures us, *there remains to G O D's People*.

(a) Col. i. 27.

(b) Col. iii. 3.

(c) Rom. viii. 1, &c.

(d) John xvii.

The CHARACTER of the Rev^d. Mr. THOMAS STAYNOE, B. D. Minister of the United Parishes of Christ-Church, and St. Leonard Foster-Lane, London, by the Rev^d. JOHN ADAMS, D. D. Rector of St. Alban's Wood-street.*

HAT the great *Example* of this excellent Person, which G O D in *Mercy to us*, set many Years before us, but now in *Mercy to him*, hath taken to his Reward, may have its due Effect upon our Minds, by being frequently the Subject of our *Discourse*, and oftner the Subject of our *Meditation*; I shall endeavour to recollect what I can, to form his just CHARACTER, and strengthen and perpetuate his Memory in us; and this I shall do with that Plainness and Integrity which distinguish'd him so remarkably.

* From the Sermon preach'd in the Parish-Church of *Christ-Church, London, March 3, 1707-8*; and printed the same Year at *London, in Quarto*.

How early did he begin to be useful to the World! And to shew himself a faithful Servant to G o d, by improving those Talents, those great Endowments, which he had entrusted him withal. He had no sooner laid in great Store of Learning of all Sorts, but he began to impart it to others; and was most faithful in the Discharge of his Trust as a Tutor; happy were those who had the Advantage of being under his Care and Instruction, and of having their Minds and their Manners form'd by him. By his Industry and Success in this Station, he not only maintain'd the Reputation of his College *, but rais'd his own to a very great Height; and upon all Publick Occasions (to which he was frequently call'd) became a Credit to that great and famous University itself.

When he remov'd to Town, he was soon remarkable for Justness of Method, Firmness of Connexion, close and solid Reason, in all his Discourses.

He was always a diligent Pursuer of his Argument; follow'd Truth upon the View; and never ceas'd 'till he had brought it Home to his Hearers, and put them in full Possession of it; and what contributed much to this, was, the Plainness and Force of his Expression and Delivery, which gave a Dignity and Authority to all that he said; so that every Body went Home either Convinced or Informed.

Agreeable to this was the Manner of his Conversation, Easy, Friendly, and Instructive; gladly would he hear other Peoples Opinions, and freely communicate his own: The Friendship he profess'd he always made good; the Integrity of his Soul appear'd in all his Words and Actions; Justice and Uprightness were remarkable in all his Dealings, and in all he said, Truth and Nature were immediately visible, without the least Disguise.

The Greatness of his Charity makes his Loss more universal; for though expos'd to so much Pain and Affliction himself, yet he always took Care to make the *Orphan, ready to perish, bless him; and the Widow's Heart to sing for Joy*: Besides what he could not help being known, he dispos'd of large Sums in Private: His blameless Integrity abhor'd the least Suspicion of Ostentation, and dreaded nothing more than the vile Reward of *having Glory of Men* †.

This Integrity was well supported by a natural Courage and Greatness of Mind: Both which made him adhere steadily and faithfully to the fundamental Doctrines and Worship of that Church, to which he had long been a mighty Strength and Ornament: And might have been so, much more, had not G o d in his Wisdom thought fitting, to make him useful to the World in another Manner, as an Example, not only of Patience, but of Cheerfulness, under continual Weakness, and most painful Distempers for near twenty Years together.

How many Diseases try'd him in their Turns, but still found him immovable: When the Gout, Cholick, Rheumatism, Dropsy, and the Stone attack'd him successively, and many of them together; when so many *Arrows stuck fast in him, and G O D's Hand press'd him so very sore*: yet still he *held fast his Integrity*; and not only supported, but conquer'd them all.

What was it enabled him to do so, but a just Sense of *that* Integrity? and of his having been always *faithful* to G o d and Man? What was it upheld him so long! but the Example of a Crucify'd Jesus? how often must he have set this before him? how well must he have studied his Saviour's Sufferings, who was so very able to bear his own?

I question not but there are many here, who have observ'd with what great Pains and Trouble || he has labour'd to get up to this Place; and have been astonish'd afterwards, to hear such lively Force of Reason in all that he said, and to find such active Vigour of the Soul, in so decaying a Body; and when his Weakness and Distempers increas'd upon him afterwards, one of his greatest Troubles, was, his being wholly disabled from giving this Publick Evidence of his Love and Care of his Parish, and of his Fidelity for his G o d.

Thus after he had been many Years a Spectacle to Men and Angels, of Human Misery, and Christian Fortitude, G o d took this Servant who had been so *faithful* to Him, *faithful* to such a *Death, to give him a Crown of Life*.

Let his Memory be always precious to us, and his great Example be still present to us: And since Health and Strength, and every Thing of this World, is so uncertain; let us implore the Assistance of the Divine Goodness, that we may be always faithful to our G o d; whatever we are to do, or suffer: Yes, O Blessed *Jesu*! whatever thy Providence ordains for us, let thy own glorious Example; let the Examples of thy faithful Servants, be still before us, that after an upright and sincere Discharge of our Duty, even

* Trinity-College, Oxford.

† Matt. vi. 2.

|| Mr. Staynoe was, for several Years, carry'd in an open Chair from his House in *Warwick Court* to his Pew, from whence he was about half a quarter of an Hour getting up into the Pulpit, by the Help of his Crutches and the Rail.

unto Death, (let it come in what Shape or Form soever) we may be rais'd to receive a Crown of Life.

He died in *February*, 1707-8. and was buried the Third of *March* following in his Parish-Church, of *Christ-Church* in *London*.

The CHARACTER of Mr. THOMAS LAMB, by
RICHARD LUCAS, D.D. Vicar of St. Stephen, Cole-
*man-street **.



HAVING resolv'd to say nothing, but what I either personally knew, or have full or unquestionable Proof of, I shall pass over that Part of the Life of this worthy Person, as to which I am in a great measure a Stranger; though I cannot forbear recommending to you two Rules, which he thought necessary for the Christian Conduct of Trade: *First*, That Traders should carefully avoid the grasping at, and embracing so much Business, as should make their Trade encroach and intrench upon their Religion; that they should not suffer their Time and their Hearts to be engross'd by the Love and Pursuit of worldly Gain, to the Neglect and Ruin of their Eternal Interest. *Secondly*, That they should propose and design an Increase of their Charity in Proportion to the Increase of their Wealth.

And now I proceed to the Life of our departed Friend, with Regard to the general Obligations he lay under as *Man* and *Christian*; wherein we meet with these two Things considerable, *his Religion towards GOD*, and *his Charity towards Man*. These two divided and shared his whole Life between them, there being very few Actions of it which might not be referred to the one or other, as the Source and Principle of them.

First, Of his Religion towards GOD: This was that to which he dedicated and devoted himself betimes; *he remembered his Creator in the Days of his Youth*: Nor was he more early than constant in this, for he persisted steadfast in it to the End: His Religion had no Interruption, no Intermision: I could never find that there was any the least Period of his Life, which he abandon'd and gave up to an Indulgence of Sin and Folly. 'Tis true, as you all know, he was sometime misled in Point of Judgment; but 'tis as true, that under all the Changes of Times and Opinions, he retain'd his Sincerity and his Zeal. An Opinion of greater Strictness of Life, and a more lively Relish and Savour of spiritual Things amongst those of the Separation first tempted him out of the Bosom of our Church; and a deep Sense of the manifold Impieties and dreadful Mischiefs which attended Separation, first mov'd him to return to us; for this rais'd many Scruples and Perplexities in him, and made him reasonably doubt that GOD could not be the Author of that Way. The Method he afterwards took for a full and just Information of himself; namely, impartial Examination of our best Writings, Conference with our ablest Men, together with incessant Prayers to GOD for the Illumination of his Spirit, the Time and Manner of his Return, his open Acknowledgment of his Error, his publick Profession of Repentance, his solemn and earnest Invitation of others to return to the Paths of Truth and Peace, and his successful Industry in recovering those whom he had been instrumental to pervert, sufficiently demonstrate the Sincerity and Integrity of his Heart: And those two excellent Treatises he has writ for the disabusing those of the Separation, have made an abundant Compensation for the Errors he was betray'd into through Frailty and Weakness of Judgment.

But I come now to his Religion, such as it was since I knew him; and so I'll say something of his own personal Behaviour towards GOD, and of his Zeal to propagate the Fear of GOD among others.

As to his own Behaviour, the Character of the godly Man in the *Psalmist*, was truly his: *Blessed is the Man that walketh not in the Council of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful: But his Delight is in the Law of the Lord; and in His Law doth he meditate Day and Night* †. He was a Man that did

* From the Sermon preach'd July 23, 1686; and printed the same Year, in *Quarto*.

† *Psalms* i. 1, 2.

abominate all Company wherein any thing was either said or done to the Disparagement of Virtue, or Dishonour of Religion : He was so far from partaking in the Guilt of any such Thing, that he never wanted the Courage to reprove and rebuke it : And as all filthy and sinful Communication was an Abomination, so all trifling and unprofitable Communication was a Burden to his Soul : And therefore it was, that his Conversation was reduced within so narrow a Compass, that he had very few Confidants and Intimates, and very little Company, besides that of his near Relations and the Poor : this he was with Regard to Negative Righteousness. As to Positive Righteousness, it may be truly said of him, that *his Delight was in the Law of the LORD* ; whether this be to be inferred from Meditation or Practice, this could not but appear to every one that convers'd with him, for he was richly furnish'd with Scripture-Knowledge ; he had treasured up the richest Portions of Divine Writ ; he had digested them into Nourishment and Strength, and he was grown so familiarly acquainted with them, that there was no Doctrine of Faith or Duty of Practice, for which he could not readily urge several the most pertinent Texts of Scripture, and not only cite the Words, the Chapter, the Verse, but give a very rational Account of the Spirit and Design of them, and of their Coherence with the Context. But his Religion, though it was, as it ought, begun and founded in *Knowledge*, yet it did not, like that of many Men, terminate and end in it too, but was perfected and finished in *Practice*. He was wont to place all Religion in Three Things, *Contemplation, Adoration, and Imitation*.

As to the First, that of *Contemplation*, which is to the other Two, like Oil to Flame, that nourishes and supports it : You may guess by his Knowledge in Divine Things, that he was no Stranger to it. However, one Thing there is which deserves to be recommended to your Imitation, which is this ; after long Experience his Soul was grown weary of fruitless Speculations and barren Controversies ; and his Meditations were of late wisely confin'd to these excellent Subjects, the Purity and Holiness of GOD, the Riches of his Love and Goodness to Mankind, manifested in Jesus, and the Blessedness of a future State ; into which last he was very lately more particularly and industriously inquisitive, beginning several Discourses with me on that Subject, and carrying them on with no little Pleasure and Satisfaction.

As to *Adoration*, he complained, I confess, to me, that of late, he could not put up his Petitions with that Vigour and Importunity, with that close Application and Intention of Spirit which he had formerly done ; but withal he added, that as to one Part of *Adoration*, that of Praise and Thanksgiving, his Soul did abound in that, and he ever found himself exalted and lifted up in that Exercise. This Part of Adoration he was wont to account as a maintaining Communion with the Heavenly Inhabitants, and a joining with the Church triumphant in their Hallelujahs. Upon which Ground, as also because the Purpose and devoting of his Heart towards GOD in Respect of his Faith, Love, and Obedience, continued stedfast and unmoveable, I was inclin'd to impute the Alteration he complain'd of, not to an Abatement of his Sincerity or Zeal, but to the Heaviness of his Age, and the Decay of his Spirits.

As to the *Imitation* of GOD, he conceived that to consist mainly in *doing Good* ; of which I shall say something presently, under the Head of Charity, having first, according to the Order I propos'd, taken Notice of his Zeal in propagating the Fear of GOD amongst others, which was no less eminent in him, than the Piety of his own Demeanour towards GOD. He never let slip any Opportunity, either of reproofing and discountenancing Vice, or of preaching up and recommending Virtue ; and this he did with that Gravity and Authority, and with that Goodness and Charity, with that Evidence of Scripture, back'd with Strength of Reason and Experience, that he seldom missed of doing some Good by it. He was extreamly solicitous to instruct Youth in the Principles of our Religion ; for which Purpose he had a Catechism of his own composing, containing the Grounds of our Christian Faith, which he did industriously imprint, not only on the Memories, but Judgments and Hearts of young People : He did often inculcate the Necessity and Usefulness of writing Sermons, and repeating them at Home : He did often bewail the Corruption of Conversation, and recommend the Advantage of gracious and good Discourses in our daily and familiar Intercourse with one another : He was zealous for the Observation of Family-Duties ; and in all this was eminently exemplary himself : His Resolution was that of *Joshua* *, *As for me and my House, we will serve the LORD*. Nor can it be unknown to many here how successful he was in this ; what a Spirit of Religion and Goodness reigned in his Family, and what lasting Impressions of both, his

* Chap. xxiv. 15.

Endeavours made in his Children ; and were it not that I should oppress their Modesty, incur (it may be) an Imputation of Flattery, which I detest and scorn, I would insist more largely upon this Topick, as a noble Encouragement to the Watchfulness and Industry of Fathers and Masters over their Children and Families. From this his Charity to the Soul, I proceed,

Secondly, To that which relates to the external State of Man ; this was the second Thing propos'd to be spoken to, after his Religion towards GOD, *his Charity towards Man*. This was that in which he conceived the Imitation of GOD most properly to consist ; he was always wont to have in his Mouth that of the Prophet *Jeremy* ; *But let him that glorieth glory in this, that he understands and knows Me, that I am the Lord, which exercise Loving-kindness, Judgment and Righteousness in the Earth ; for in these Things I delight, saith the Lord* *. This therefore was the Virtue wherein he was eminent and exemplary ; to this he so wholly gave up his Heart and his Life, that I may safely say he did in some degree renounce his own Business and his own Interest, that he might with less Distraction and better Success attend the Concerns of the Poor and Miserable. 'Tis true, (that I may here anticipate the Objection of some Sort of Men) the *Charities* he undertook and engaged himself in, were too many and too great to be carried on upon his own single Stock or particular Fund ; he had therefore Assistance many Ways ; and much from many good Men, I believe, here present : but 'tis as true too, that he was not only a faithful Steward and Dispenser of other Mens Bounty, but also bountiful himself, even to the Diminution of his Estate. To go on therefore to the Point, several hundreds of Prisoners were by him, with great Travel and Expence, set free ; nay, Prisons themselves were set free from some Oppressions and Cheats that had obtain'd in them, and render'd more hospitable and tolerable to the miserable Inhabitants, Fees being reduced to a lower Rate, and Maintenance and Provision for Prisoners much better settled : Several entangled Estates were by his Care, Prudence and Labour, clear'd and preserv'd : Many desolate *Orphans* found in him the Tenderness and Compassion of a Father, and many desolate *Widows* the Care and Protection of a Husband : How tender and liberal he was to very many Relations that stood in Need of him, is well known to many here. Finally such Numbers of Poor were relieved by him, that he was continually throng'd by Flocks of his Clients, (as he called them) and he could scarce pass any Street where the Blessings of some one or other succour'd by him, did not light upon him. Nor did his Charity exert itself only in the Relief of the Poor and Needy, but also in ministering to every Sort of Necessity and Misery of Mankind ; he comforted the Afflicted, rescued the Oppressed, advised and counselled the Ignorant, and subdued the Obstinate by the Sweetness of his Address, by the Meekness of Reason, and an extraordinary Spirit of Religion, which discover'd itself in all his Discourses. Here I should have concluded with this general Account, were there not in his *Charity* three Things so eminently and peculiarly remarkable, that they deserve never to be forgot, his *Meekness*, his *Industry*, and his *Delight in doing Good*.

First, His *Meekness*. He had a Text to this Purpose, which he did often repeat ; *Let it not grieve thee to bow down thine Ear to the Poor, and to give him a friendly Answer with Meekness* †. And he liv'd up to this Rule ; no Sourness or Churlishness of Speech, no Impatience or Insolence of Behaviour did ever imbitter his Alms or Relief to the Needy : *Charity* was not a greater Ornament to him, than his *Sweetness* and *Meekness* was to his *Charity* : He would often hear not only tedious and impertinent, but also rude and passionate Discourses, with matchless Patience and Goodness, having Regard to the Miseries, not the Frailties of those who address'd themselves to him.

Secondly, His *Industry*. He had often in his Mouth that of the Psalmist ; *Blessed is he that considers the Poor*, and that of *Job*, *The Cause that I knew not, I searched out* : And accordingly he did with indefatigable Patience sound the Depths, and fathom the Bottom of every Cause ; and then he did, with great Solicitude and Earnestness of Mind, study, contrive and consult, what Method was most likely to prove effectual for the Redress of the Miserable ; and when he had fix'd upon it, he set his Heart so much upon the Accomplishment of his Design, that there were seldom, if ever, any Difficulties so great, which he did not one Way or other remove or surmount : And he never thought much of the Time or Travel which he bestow'd thus : So intent was he upon the excellent Works of Charity, that he pursued them panting, and almost breathless ; and I have sometimes heard him regret the Weakness and Infirmary of his Age, and express his Fear, lest he should live to those Years, wherein, through Defect of Strength, he might be utterly

* Jer. ix. 24.

† Eccles. iv. 8.

useless. Indeed his decay'd Body was not at length able to undergo all the Drudgery which so many and considerable Designs of Charity did require ; and therefore, for several of his last Years he maintain'd a Servant on purpose to receive and execute his Directions.

One Passage under this Head I forgot in the Pulpit, and it deserves not to be omitted in the Press, which is, that he was often advised and pressed to go into the Country for his Health's Sake : against this, he urged many Scruples, which, though they appear'd not to others of sufficient Weight, yet he could never bring his Mind to it : What shall my Poor then do, said he, 'tis even best for me to die in my Station and in my Employment.

Such was his Vigour, such his Industry. And GOD was pleas'd to bless him with suitable Success ; so that 'tis not easy to express his *Felicity* in mollifying the most obdurate Creditors, in reducing them to Terms of Moderation and charitable Composition, in reconciling Differences, and in sweetning the most alienated and exasperated Minds.

Thirdly, His Delight. It was one of his darling Propositions, which he set a high Rate upon, *That the Life of Man is to be estimated by the Usefulness of it ;* and accordingly that Portion of his Life was always most delightful and valuable to him, wherein he was most successfully active in some Design of Charity ; his Spirit rejoiced within him, when GOD had blessed him in the Accomplishment of any good Work ; and I may confidently say, that never Soldier entertain'd Victory, or Trader the Increase of his Wealth with a truer Satisfaction, than he did the Successes of his Charitable Labours. I confess, that taking Notice, how much he was pleas'd with reflecting upon and repeating himself several of his Atchievements, and with hearing the Echoes and Rebounds of them from others, I grew sometimes jealous of him, lest *dead Flies* should corrupt this *Oyntment*, and a silly Affectation of Praise and Vain-glory should blast his Charity and bereave him of the Fruit and Reward of it ; but upon a narrower Inspection into the Root of this Matter, I found that this sprung from the Pleasure he took in the Comfort and Happiness which he procur'd to others : his pious Soul, as it did suffer in the Misery, so did it exult in the Prosperity of his Brother ; as he was ready to *weep with those that wept*, so also *to rejoice with those that rejoiced*, and so much the more whenever GOD had made him the Instrument of their Joy ; so that it was not his own Praise that created his Satisfaction, but the Good procur'd his Neighbour, and the Honour which did from thence redound to GOD.

Shall I now, after all, add his Justice, Integrity and Diligence in all his Dealings and Undertakings ? His Simplicity and Candour, his Ingenuity, Meekness and Humility in all his Conversation ? His Plainness, Sincerity and Zeal towards his Friend, shewed itself especially in his Tenderness for his Eternal Interest ? The Sweetness and Obligingness of his Carriage, not towards his Children only, but even towards the meanest that had any Relation to him ? Shall I add his Christian Moderation, and comprehensive Charity, for all peaceful, humble, and upright Christians of every Persuasion ? Shall I insist upon his Purity and Heavenly-mindedness, not only to an Indifference, but (I may almost say) even Contempt for the Things of this World, Wealth, Power, Honour, and the Ostentation of Life ? Shall I finally remember his Strictness and Sobriety, which was such, that I had much ado to remove some Scruples out of his Mind, about the Use of such Things, as I judg'd necessary to the Support of his Age, and the Maintenance of his Health and Strength ? These and other Virtues of our deceas'd Friend, I might insist upon, and in all this, I should have the Testimony and Approbation of all that knew him : But the Time would fail me, and I have said enough, enough to do Right in some measure to the Memory of this excellent Person, for the *Righteous shall be had in everlasting Remembrance.*

The CHARACTER of Mrs. MARY ALSTON, by
ADAM LITTLETON, D. D. Rector of Chelsey †.*



CHARITY, as well as *Custom*, makes it necessary, that where much may be said, something *must*. Nor need I be lavish in her *Praises*, since to be but *just* to her *Memory*, and to speak out but her *due Commendations*, would seem to distrust the *Neighbours*, her *Acquaintance*, my *Auditors*, whose good Word and high Esteem as she had, when she was *living* ; so she needs no *Pulpit-flattery* to set her forth, being *dead*. Shall I tell you of her *Conjugal Affection*, and her *chaste Conversa-*

* Wife to Joseph Alston, Esq; of Chelsey.

† From the Sermon preach'd at Chelsey, Febr. 7, 1670 ; and printed at London in 1671. In Quarto.

tion coupled with Fear? who, besides the Advantages of a great Fortune, brought that to her Husband, which was a more valuable Portion, a lowly Mind; paying that constant respect to his Person, and that due Submission to his Pleasure, and that sure Friendship to all his Concerns, and demeaning herself so humbly, as if she had brought him nothing but her Virtues.

Shall I mention her indulgent Care and motherly Love of her Children? whose Duties she earned by a laborious Attendance on their Infant Years, thinking it would look too like an Unkindness to be owned as a Mother, where she had not been a Nurse too, and judging it little better than unnatural not to entertain them at her Breasts, whom she had carried in her Womb.

Shall I take notice to you, what good Order and Decorum she kept in her Family, how she centered all her Thoughts and Business, like the standing Foot of the Compass, at Home, and how unconcerned she was in the Publick, unless it were to do any Office of neighbourly Kindness, or when the Duties of the Sabbath called her forth?

Above all, her Humility was remarkable; for she had that, which St. Peter advises grave Matrons to put on, the Ornament of a meek and quiet Spirit, which is in the Sight of God, and of good Men too, of great Price: And this she preferred before all the gawdy Attire, which others of her Sex, especially of her Fortune, use to adorn themselves withal.

In a Word; as she express'd the Virtues of the other Sister in her domestick Cares, so I doubt not but she minded the One Thing necessary too, and with Mary, in the Gospel, chose that better Part which shall not be taken from her.

*Some MEMORIALS of the LIFE of the Most Reverend
Dr. JOHN TILLOTSON, Lord Archbishop of
Canterbury, together with his CHARACTER, by the
Right Reverend Dr. GILBERT BURNET, Lord Bishop
of Salisbury*.*



HIS (a) most Reverend Prelate was born at Sowerby, in the Parish of Halifax, in the County of York, either the latter End of September, or Beginning of October, 1630, and baptiz'd in the Church of Halifax, Oct. 3.

After he had with a quick Proficiency gone through the Grammar Schools, and arrived to an uncommon Knowledge in the learned Languages, (b) he was admitted Pensioner of Clare Hall, in Cambridge, April 28, 1647, under the Tuition of Mr. Clarkson. He was admitted into the Matricula of the University, July 1, 1647, commenced Bachelor of Arts at Midsummer, 1650, was admitted Fellow of the College about Nov. 27, 1651, being elected into the Fellowship of his Tutor Mr. Clarkson, who had intruded into it on the Dispossession of Mr. Peter Gunning, and in 1654, proceeded Master of Arts.

(c) In the Years 1661, and 1662, he was Curate to Dr. Hacket, Vicar of Cheshunt in Hertfordshire, where by his mild and gentle Behaviour, and persuasive Eloquence, he prevail'd with an old Oliverian Soldier, who set up for an Anabaptist Preacher there, and preach'd in a red Coat, and was much follow'd in that Place, to desist from that Encroachment upon the Parish Minister, and the Usurpation of the Priest's Office, and to betake himself to some honest Employment.

(d) In June, 1663, he was presented by Sir Thomas Barnardiston to the Rectory of Ketton alias Keddington, in the County of Suffolk. In 1664, he was chosen Preacher to Lincoln's Inn, where he continued some Years, and was wonderfully admir'd and lov'd by that honourable and learned Society for his eloquent Sermons: And in the same Year he was chosen Tuesday Lecturer at St. Lawrence's Church in the Jewry, London, where he preach'd his incomparable Sermons concerning the Divinity and Incarnation of our

* The MEMORIALS from Mr. Le Neve's Lives of the Protestant Bishops; the CHARACTER from Bishop Burnet's Sermon at his Funeral, preached at St. Lawrence Jewry, in London, November 30, 1694; and printed the same Year in Quarto.

(a) See his Life, 8vo, Lond. 1717. p. 11. (b) MSS. Rev. Tho. Baker, S. T. B. (c) Life ut supra, p. 19, 20.

(d) Ibid. p. 22, 24.

Blessed Saviour; which Lectures were much frequented by all the Divines of the Town, and by a great many Persons of Quality and Distinction.

In 1666, he proceeded Doctor in Divinity, and in (e) 1669, *March* 14, he was admitted Prebendary of the second Stall in the Cathedral at *Canterbury*; and *November* 4, 1672, he was admitted Dean of the said Cathedral.

(f) *An.* 1675, *Dec.* 18, he was presented to the Prebend of *Ealdland* in *St. Paul's* Cathedral, *London*, which he resigned for that of *Oxgate*, and a Residencyship in the same Church, *Feb.* 14, 1677.

(g) In *July*, 1683, he attended the Lord *Russel* in his last Moments on the Scaffold.

(h) *Anno* 1689, *Nov.* 19, he was elected Dean of *St. Paul's*, and was installed the 21st of the same Month; and *Dec.* 24, following, was admitted to the Prebend of *Newington* in the same Church. In the same Year likewise he was made Clerk of the Closet to King *William* and Queen *Mary*.

In 1691, *April* 23, he was nominated Archbishop of *Canterbury*, (Archbishop *Sancroft* persisting in his Refusal to comply in taking the Oaths to the new Government) the *Conge d'Elire* was granted *May* 1, elected the 16th, (i) confirmed the 28th, and consecrated the 31st of the same Month, being *Whitsunday*, in the Church of *St. Mary le Bow, Cheapside, London*.

Four Days after his Grace was sworn of the Privy Council, and their Majesties always reposed a most entire Confidence in his Prudence, Moderation and Integrity.

But his Possession of his high Dignity proved of no long Continuance; for on the 17th of *November*, 1694, he was seized with a sudden Illness while he was at Chapel, which soon turned to a dead Palsy, which he patiently underwent till *November* 22, on which Day at Five in the Afternoon he resigned his Soul to the Mercy of his Creator, in the 65th Year of his Age, at his Palace at *Lambeth*.

He was buried on the 30th of the same Month in the Church of *St. Lawrence Jewry, London*, the Bishop of *Salisbury* preaching his Funeral Sermon, from whence the following CHARACTER of him is extracted.

HIS first Education and Impressions were among those who were then (k) called *Puritans*; but of the best Sort. Yet, even before his Mind was opened to clearer Thoughts, he felt somewhat within him that disposed him to larger Notions, and a better Temper. The Books which were put in the Hands of the Youth of that Time, were generally heavy; he could scarce bear them, even before he knew better Things; he happily fell on *Chillingworth's* Book, which gave his Mind the Ply that it held ever after, and put him on a true Scent. He was soon freed from his first Prejudices, or rather he was never mastered by them; yet he still stuck to the Strictness of Life to which he was bred, and retained a just Value, and a due Tenderness for the Men of that Persuasion: and by the Strength of his Reason, together with the Clearness of his Principles, he brought over more serious Persons from their Scruples to the Communion of the Church, and fix'd more in it, than any Man I ever knew. But he neither treated them with Contempt nor Hatred, and he disliked all Levities and Railings upon those Subjects. This gave him great Advantages in dealing with them, and he still persisted in it, how much soever it was either disliked or suspected by angry Men.

As he got into a true Method of Study, so he entered into Friendships with some Great Men, which contributed not a little to the perfecting his own Mind. There was then a Set of as extraordinary Persons, in the University where he was formed, as perhaps any Age has produced; they had clear Thoughts, and a vast Compass; great Minds, and noble Tempers. But that which gave him his last Finishing, was his close and long Friendship with Bishop *Wilkins*. He went into all the best Things that were in that Great Man, but so, that he perfected every one of them: For though Bishop *Wilkins* was the more universal Man, yet he was the greater Divine: if the one had more Flame, the other was more correct. Both acted with great Plainness, and were raised above regarding Vulgar Censures. But if Bishop *Wilkins* had a Talent so peculiar to himself, that perhaps never Man could admonish and reprove with such Weight and Authority, and in a Way so obliging as he did; so no Man knew better than this his great Friend, the Art of gaining upon Mens Hearts, and of making themselves find out that which might be amiss in them, though the Gentleness and Modesty of his Temper had not so well fitted him for the rough Work of Reproving.

(e) *Fasti Eccl. Angl.* p. 10, 14. (f) *Newcourt*, Vol. 1. p. 147, 192. (g) See his Life *ut antea*, p. 56. (h) *Newcourt*, Vol. 1. p. 53. (i) *Regr. ipsius*. (k) 1640.

Having dedicated himself to the Service of the Church, and being sensible of the great Good that might be done by a plain and edifying Way of Preaching, he was very little disposed to follow the Patterns *then* set him, or indeed those of former Times. And so he set a Pattern to himself, and such an one it was, that 'tis to be hoped it will be long and much followed.

He begun with a deep and close Study of the Scriptures, upon which he spent four or five Years, 'till he had arrived at a true Understanding of them. He studied next all the antient Philosophers and Books of Morality: Among the Fathers St. *Basil* and St. *Chrysostom* were those he chiefly read. Upon these Preparations he set himself to compose the greatest Variety of Sermons, and on the best Subjects, that perhaps any one Man has ever yet done. His joining with Bishop *Wilkins* in pursuing the Scheme of an Universal Character, led him to consider exactly the Truth of Language and Stile, in which no Man was happier, and knew better the Art of preserving the Majesty of Things under a Simplicity of Words; tempering these so equally together, that neither did his Thoughts sink, nor his Stile swell; keeping always the due Mein between a low Flatness, and the Dresses of false Rhetorick. Together with the Pomp of Words, he did also cut off all Superfluities and needless Enlargements: He said what was just necessary to give clear Idea's of Things, and no more: He laid aside all long and affected Periods: His Sentences were short and clear; and the whole Thread was of a Piece, plain and distinct. No Affectations of Learning, no squeezing of Texts, no superficial Strains, no false Thoughts, nor bold Flights; all was solid, and yet lively, and grave, as well as fine: so that few ever heard him, but they found some new Thought occurred; something that either they had not considered before, or at least not so distinctly, and with so clear a View as he gave them.

Whether he explained Points of Divinity, Matters of Controversy, or the Rules of Morality, on which he dwelt most copiously, there was something peculiar in him on them all, that conquered the Minds, as well as it commanded the Attention of his Hearers; who felt all the while that they were learning somewhat, and were never tired by him; for he cut off both the Luxuriances of Stile, and the Length of Sermons; and he concluded them with some Thoughts of such Gravity and Use, that he generally dismissed his Hearers with somewhat that stuck to them. He read his Sermons with so due a Pronunciation, in so sedate and so solemn a Manner, that they were not the feeble, but rather the perfecter, even by that Way, which often lessens the Grace, as much as it adds to the Exactness of such Discourses.

He saw, with a deep Regret, the fatal Corruption of this Age, while the Hypocrisies and Extravagancies of former Times, and the Liberties and Looseness of the present, disposed many to Atheism and Impiety. He therefore went far into this Matter: and as he had considered all the antient and modern Apologies for the Christian Religion, with an Exactness that became the Importance of the Subject, so he set the whole Strength of his Thoughts and Studies to withstand the Progress that this was making. In order to that he laboured particularly to bring every thing out of the clearest Principles, and to make all People feel the Reasonableness of the Truths, as well as of the Precepts of the Christian Religion. When he saw that Popery was at the Root of this, and that the Design seemed to be laid, to make us first Atheists, that we might be the more easily made Papists, and that many did not stick to own, that we could have no Certainty for the Christian Faith, unless we believed the Infallibility of the Church, this gave him a deep and just Indignation: It was such a betraying of the Cause of God, rather than not to gain their own, that in this the Foundation was laid of his great Zeal against Popery. This drew his Studies for some Years much that Way: He looked on the whole Complex of Popery as such a Corruption of the whole Design of Christianity, that he thought it was incumbent on him, to set himself against it, with the Zeal and Courage which became that Cause, and was necessary for those Times: He thought the Idolatry and Superstition of the Church of *Rome* did enervate true Piety and Morality; and that their Cruelty was such a Contradiction to the Meekness of Christ, and to that Love and Charity which he made the Character and Distinction of his Disciples and Followers, that he resolved to sacrifice every Thing, except a good Conscience, in a Cause for which he had resolved, if it should come to Extremities, to become a Sacrifice himself.

His Enemies soon saw how much he stood in their Way, and were not wanting in the Arts of Calumny, to disable him from opposing them with that great Success which his Writings and Sermons had on the Nation. His Life was too pure in all the Parts of it, to give them a Pretence to attempt on that. So regular a Piety, such an unblemished

Probity,

Probity, and so extensive and tender a Charity, together with his great and constant Labours, both in private and publick, set him above Reproach. That honourable Society * which treated him always with so particular a Respect, and so generous a Kindness; and this great City, not only the Neighbourhood of this Place †, which was so long happy in him, but the whole Extent of it, knew him too well, and esteemed him too much, for those his Enemies to adventure on the common Arts of defaming; subtiler Methods were to be used, since his Virtue was too exemplary to be soiled in the ordinary Way.

His endeavouring to make out every thing in Religion from clear and plain Principles, and with a Fulness of demonstrative Proof, was laid hold on to make him pass for one that could believe nothing that lay beyond the Compass of humane Reason: And his tender Method of treating with Dissenters, his Endeavours to extinguish that Fire, and to unite us among ourselves, were represented as a want of Zeal in the Cause of the Church, and an Inclination towards those who departed from it. But how unhappily successful soever they might be, in infusing those Jealousies of him, into some warm and unwary Men, he still went on in his own Way: He would neither depart from his Moderation, nor take Pains to cover himself from so false an Imputation. He thought the Openness of his Temper, the Course of his Life, his Sincerity, and the visible Effects of his Labours, which had contributed so much to turn the greatest Part of this vast City to a hearty Love of the Church, and a firm adhering to the Communion of it, in which no Man was ever more eminently distinguished than he was: He thought, I say, that constant Zeal with which he had served such as came to labour in this great City, and by which he had been so singularly useful to them; he thought the great Change that had been made in bringing Mens Minds off from many wild Opinions, to sober and steady Principles, and that in so prudent a Manner, that Things were done without Mens perceiving it, or being either startled or fretted by the Peevishness which is raised and kept up by Contradiction or Disputing, in which, without derogating from other Mens Labours, no Man had a larger Share than himself; upon all these Reasons, he thought that his Conduct needed no Apology, but that it was above it.

After the Restoration of the Church, Anger upon those Heads was both more in fashion, and seemed more excusable: Men coming then out of the Injustice and Violence by which they had been so long ill used, and were so much provoked; yet neither that, nor the Narrowness of his Fortune, while he needed Supports, and saw what was the shortest Way to arrive at them, could make him change his Strain. A Benefice || being offered him in the Country, he once intended to have left this great Scene, and gone to that Retirement, where he spent almost a Year: But he was happily recalled by that *Honourable Society*, for whom he always retained just Impressions of Gratitude. And though in the Intervals of *Terms* he could have given a large Part of the Year to his Parish, yet so strict he was to the *Pastoral Care* in the Point of *Residence*, that he parted with it even when his Incomes here could scarce support him.

I need not tell you for how many Years, and with what Labour and Success he divided himself between that *Society* and this *Place*. The numerous Assembly that this Lecture ‡ brought together, even from the remotest Parts of this wide City; the great Concourse of Clergymen who came hither to form their Minds, the happy Union that thereby the Clergy of this great Body grew into, and the blessed Effects this had, are Things which it is to be hoped an Age will not wear out of Mens Minds. Some great Charity, some publick Service or good Design, was the Work of most of those Days. Every one saw him considered as the Head of this learned and eminent Body; he was the only Person that made no Reflections on it himself; he was still so affable and humble, so modest, and so ready to serve the youngest and meanest in it, that such as saw all that, must needs feel the Impressions of it go deep, and stick long with him.

Those great Preferments to which his extraordinary Worth seemed to have forced some who had no Kindness to him, to advance him afterwards, had no other Effect on him, but to enlarge his Capacity of doing Good: He neither slackned his Labours, nor advanced his Fortunes by them: He did not content himself with such a *Residence* as answered the *Statute*, considering his Obligations to attend at Court; but gave as much of his Time and Labours to his *Cathedral* § as could agree with his Obligations here. He neither aspired nor hearkned to the Motions of a further Advancement; and all that he

* *Lincoln's Inn.* † *St. Lawrence Jury.* || *Ketton, alias Keddington, in Suffolk.* ‡ The *Tuesday Lecture* at *St. Lawrence's.* § *Canterbury, where he was Dean.*

desired upon the *Happy Revolution*, was such a Change as did considerably lessen his Income, but delivered him from the invidious Load of having two Dignities. He bore this in the former Reigns, because the Practice was common: And he was enabled by it, to go far in his Charities: But as he intended to put a Stop to that Abuse, so he resolved to set an Example to others in it.

As to the last Scene of Strugglings of this holy Man, he did truly rejoyce in the happy Deliverance of these Nations: he could not but observe those amazing Steps of Providence that accompanied it, and hoped it was a beginning to great Blessings that were to follow it. Upon filling up the vacant Sees, he was pitched upon as the fittest Person to steer this Church. It is well known how long and how earnestly he withstood this: Not from any feeble or fearful Considerations relating to himself: He was not afraid of a Party, nor concerned in such Censures and Calumnies as might be thrown upon him: He was not unwilling to sacrifice the Quiet of his Life, which he apprehended might soon decline and sink under so great a Load. The Pomp of Greatness, the Attendance upon Courts, and a high Station, were indeed very contrary to his Genius: But though these were Grounds good enough to make him unwilling to rise higher in the World, yet none of them seemed strong enough, to fix him to an obstinate Refusal. That which went the deepest in his own Mind, and which he laid out the most earnestly before their Majesties †, was, That those groundless Prejudices with which his Enemies had loaded him, had been so industriously propagated, while they were neglected by himself, that he believed, that he, who (as his Humility made him think) could at no Time do any great Service, was less capable of it now than ever. But their Majesties persisting in their Intentions, he thought it was the Voice and Call of God to him, and so he submitted: Yet with a heaviness of Mind that no Man knew better than myself. But as he engaged in it, he formed two settled Resolutions, from which he never departed. The one was, That whensoever the State of their Majesties Affairs was such, that he could hope to be dismiss'd from that Post, he would become a most importunate Suitor to be delivered from it. The other was, That if the Infirmities of Age should have so overtaken him, that he could not go through the Fatigue and Labours of it, then he would humbly offer it up to their Majesties: And he charged some of his most particular Friends, to use all Freedom with him in this Matter, if they should observe it, before it were perceived by himself.

Thus did he enter upon this last Scene of Life: how much he applied himself to it, and how faithfully he went through it, and how constantly he proposed and promoted all good Designs in it, is so well known, that I need not enlarge upon it. He enjoyed more Privacy in it, than in the former Parts of his Life; for while he lived in or near this great City, his Acquaintance was so much desired, and his Conversation was so much valued; so many came to him, or sent for him, that his Time was almost wholly given up to the Labours of his Function, or the Endearments of Friendship: And he chose rather to live to the Good of others, than to himself. So that his Studies were by this Means much broken; for he thought, that to do an Act of Charity, or even of Tenderness, and Kindness, was of more Value, both in itself, and in the Sight of God, than to pursue the pompous Parts of Learning, how much soever his own Genius might lead him to it. But in his last Years the Post he held, and the Place he lived in, set him more at Liberty, from that Croud, which he had suffered to break in upon him formerly. This Privacy was for most Part employed in considering what could be done for the Good of the Church, and the Advancement of Religion and Virtue: In his Minutes of Leisure, he was looking over his Sermons, and giving them their last Touches. His Thoughts were indeed chiefly raised to the best Objects; for he gave himself much to Prayer and Meditation. He had one great Encouragement in that high, but invidious Station; which was not only the constant Favour of their Majesties, but that which gave him a Support of another Nature, since the other was only personal, and so less regarded by one that considered himself very little, was that he perceived in them, such serious Designs, so true a Zeal, and so right a Judgment in all the Concerns of Religion, and of this Church; that he often said, he did not think that any Age had produced Princes who understood the true Interests of our Church so well, and were so much set on promoting them, as Their Majesties were. A Zeal he observed in them, that was so tender, and yet so well guided, that he did indeed expect greater Blessings from it, than so corrupt an Age is either capable of, or can well deserve and hope for. But God seemed to have a great Work to do, and they seemed to be proper Instruments for it. This did animate him to cast about and project a great Variety of Designs, every one of which was always graciously received and well entertained.

† King William and Queen Mary.

But as this was the greatest, so it was almost the single Satisfaction that he enjoyed in his Elevation, while he was from other Hands assaulted with the most boisterous, the most injurious, as well as the falsest Calumnies that Malice could invent : And yet how false soever these were generally known to be, the Confidence with which they were averred, joined with the Envy that accompanies a high Station, had a greater Operation than could have been imagined ; considering how long he had lived on so publick a Scene, and how well he was known. It seemed a new and an unusual Thing, that a Man, who in a Course of above thirty Years had done so much Good, so many Services to so many Persons, without ever once doing an ill Office or a hard Thing to any one Person, who had a Sweetness and Gentleness in him, that seemed rather to lean to Excess, should yet meet with so much Unkindness and Injustice. But the Returns of Impudence and Malice, which were made to the *Son of God* himself, and to his Apostles, taught him to bear all this with Submission to the Will of *God* ; praying for those who despitefully used him, and upon all Occasions doing them Good for Evil. Nor had this any other Effect on him, either to change his Temper or his Maxims, though perhaps it might sink too much into him, with Relation to his Health. He was so exactly true in all the Representations of Things or Persons, that he laid before Their Majesties, that he neither raised the Character of his Friends, nor sunk that of those that deserved not so well of him, but offered every Thing to them with that Sincerity that did so well become him : that Truth and Candor was almost perceptible in every Thing he said or did : His Looks and whole Manner seemed to take away all Suspicion concerning him : For he thought nothing in this World was worth much Art, or great Management. With all these Things he struggled, 'till at last they overcame him, or rather he overcame them, and escaped from them.

His Life was not only free from Blemishes, which is but a low Size of Commendation ; it shined in all the Parts of it. In his domestick Relations, in his Friendships, in the whole Commerce of Business, he was always a Pattern, easy and humble, frank and open, tender-hearted and bountiful, kind and obliging, in the greatest, as well as in the smallest Matters : A decent but grave Chearfulness made his Conversation as lively and agreeable, as it was useful and instructing : He was ever in Good-humour, always the same, both accessible and affable : He heard every thing patiently ; was neither apt to mistake, nor to suspect : His own great Candor disposing him to put the best Constructions, and to judge the most favourably of all Persons and Things : He pass'd over many Injuries, and was ever ready to forgive the greatest, and to do all good Offices, even to those who had used himself very ill. He was never imperious, nor assuming : And tho' he had a superior Judgment to most Men, yet he never dictated to others : Few Men had observed Human Nature more carefully, could judge better, and make larger Allowances for the Frailties of Mankind than he did. He lived in a due Neglect of his Person, and Contempt of Pleasure ; but never affected pompous Severities : He despised Wealth, but as it furnished him for Charity, in which he was both liberal and judicious.

Thus his Course in the private Virtues and Capacities of a Christian was of a sublime Pitch : His Temper had made him incapable of the Practices either of Craft or Violence.

In his Function, he was a constant Preacher, and diligent in all the other Parts of his Duty : for tho' he had no Care of Souls upon him, yet few that had, laboured so painfully as he did ; in visiting the Sick, in comforting the Afflicted, and in settling such as were either shaking in their Opinions, or troubled in Mind. He had a great Compass in Learning : what he knew he had so perfectly digested, that he was truly the Master of it. But the Largeness of his Genius, and the Correctness of his Judgment, carried him much further, than the Leisure that he had enjoyed for Study, seemed to furnish him ; for he could go a great Way upon general Hints. Thus he lived ; thus he run, and thus he *finished his Course*.

He *kept the Faith*. If Fidelity is meant by this, no Man made Promises more unwillingly, but observed them more religiously than he did. The sacred Vows of his Function were consciously pursued by him : he reckoned himself dedicated to the Service of *God*, and to the doing of Good. In this he lived, and seemed to live to no other End. But if by *keeping the Faith*, be to be understood the preserving and handing down the sacred Trust of the Christian Doctrine, this he maintained pure and undefiled. Even in his younger Days, when he had a great Liveliness of Thought, and Fineness of Imagination, he avoided the disturbing the Peace of the Church with particular Opinions, or an angry Opposition about more indifferent, or doubtful Matters : He lived indeed in great Friendship with Men that differed from him : He thought the surest Way to bring them off from their Mistakes, was by gaining upon their Hearts and Affections : And in an Age

of such great Dissolution, as this is, he judged that the best Way to put a Stop to growing Impiety, was first to establish the Principles of Natural Religion, and from that to advance to the Proof of the Christian Religion, and of the Scriptures: which being once solidly done, would soon settle all other Things. Therefore he was in great Doubt, whether the surest Way to persuade the World to the Belief of the sublime Truths that are contained in the Scriptures, concerning *God, the Father, the Son, and the Holy Ghost*, and concerning the *Person of Christ*, was to enter much into the discussing of those Mysteries: He feared that an indiscreet dwelling and descanting upon those Things, might do more hurt than good: He thought the maintaining these Doctrines, as they are proposed in the Scriptures, without entring too much into Explanations or Controversies, would be the most effectual Way to preserve the Reverence that was due to them, and to fix them in Mens Belief. But when he was desired by some, and provoked by others, and saw just Occasions moving him to it, he asserted those great Mysteries with that Strength and Clearness, that was his peculiar Talent. He thought the less Mens Consciences were entangled, and the less the Communion of the Church was clogg'd with disputable Opinions, or Practices, the World would be the happier, Consciences the freer, and the Church the quieter. He made the Scriptures the Measure of his Faith, and the chief Subject of all his Meditations.

He indeed judged, that the great Design of Christianity was the reforming Mens Natures, and governing their Actions, the restraining their Appetites, and Passions, the softening their Tempers, and sweetning their Humours, the composing their Affections, and the raising their Minds above the Interests and Follies of this present World, to the Hope and Pursuit of endless Blessedness: And he considered the whole Christian Doctrine as a System of Principles, all tending to this. He looked on Mens contending about lesser Matters, or about Subtilties relating to those that are greater, as one of the chief Practices of the Powers of Darkness, to defeat the true Ends *for which the Son of God came into the World*, and that they did lead Men into much dry and angry Work, who while they were hot in the making Parties, and settling Opinions, became so much the slacker in those great Duties, which were chiefly designed by the Christian Doctrine.

I have now viewed him in this Light, in which *St. Paul* does view himself*, and have considered how much of that CHARACTER belonged to him: I have Reason to believe, that he went over these Things often in his own Thoughts, with the same Prospect that *St. Paul* had: For tho' he seemed not to apprehend that Death was so near him, as it proved to be, yet he thought it was not far from him: He often spoke of it, as that which he was longing for, and which he would welcome with Joy.

He kept nothing in reserve for his last Hours: He was still ready waiting for them, so he could not be surprized, though every Body else was. The first Attacks came upon him while he was in that Employment in which he delighted most, at Church, and in the Worship of God: He bore them with his usual Neglect of himself; and tho' his Countenance shewed he was ill, he would neither interrupt nor break off from those sacred Exercises, nor make haste to look after his Health. The Fit came on slowly, but seemed to be fatal: All Symptoms were melancholy. It soon turned to a Dead Palsy. The Oppression was so great that it became very uneasy for him to speak, but it appeared that his Understanding was still clear, though others could not have the Advantage of it: he only said, that he had no Burden on his Conscience. All Remedies proved ineffectual: He expressed no Concern to live, nor Fear to die, but patiently bore his Burden, till it sunk him on the fifth Day, and in the 65th Year of his Age.

Though the foregoing CHARACTER of Archbishop *Tillotson*, may be thought sufficient to our present Purpose, yet we can't pass by a shorter, which is said to be taken from a Manuscript Diary of a late learned and pious Divine, because there is a Particular in it which must arise from a personal Knowledge of him.

‘† He taught (says he) by his Sermons more Ministers to preach well, and more People to live well, than any other Man since the Apostles Days: He was the Ornament of the last Century, and the Glory of his Function; in the Pulpit another *Chrysostom*, and in the Episcopal Chair a second *Cranmer*. He was so exceeding charitable, that while in a private Station he always laid aside two Tenths of his Income for charitable Uses.

* See 2 Tim. iv. 7. &c.

† Life, p. 36.

* King *William*, after the Archbishop's Death, never mentioned him, but with some Testimony of his singular Esteem for his Memory. He used often to tell his Son-in-Law Mr. *Chadwick*, *I lov'd your Father; I never knew an honest Man; and I never had a better Friend.*

† The Copy of two Volumes of his Sermons published after his Death in Folio, was sold for two thousand five hundred Guineas, which indeed was the only Legacy he left to his Family, (we can't find that he made any Will) his extensive Charity consuming his yearly Revenues as constantly as they came to his Hands. But the GOD whom he served in the strictest Letter of the Commandment, suffered not his Relict to want, the Royal Bounty exerting itself to her in the two following Grants.

Anno Septimo Gulielmi III. Maii secundo.

The King granteth unto *Elizabeth Tillotson*, Widow and Relict of *John* late Archbishop of *Canterbury*, an Annuity of four hundred Pounds during her natural Life.

Anno Decimo Gulielmi III. Augusti decimo octavo.

The King granteth unto *Elizabeth Tillotson*, Relict of Archbishop *Tillotson*, two hundred Pounds *per Annum*, as an Addition to her Annuity of four hundred Pounds *per Annum*, granted to her by Letters Patents dated *May 2, 1695.*

She died *Jan. 20, 1701-2.*

* *Compleat History of England*, Vol. III. p. 676.

† *Life*, p. 136, 137.

The CHARACTER of the Right Honourable JOHN Lord SOMERS, Lord High Chancellor of England, by JOSEPH ADDISON, Esq; †

T often happens, that extirpating the Love of Glory, which is observed to take the deepest Root in Noble Minds, tears up several Virtues with it; and that suppressing the Desire of Fame, is apt to reduce Man to a State of Indolence and Supineness. But when, without any Incentive of Vanity, a Person of great Abilities is zealous for the Good of Mankind; and as solicitous for the Concealment, as the Performance of illustrious Actions; we may be sure that he has something more than ordinary in his Composition, and has a Heart filled with Goodness and Magnanimity.

There is not perhaps in all History, a greater Instance of this Temper of Mind, than what appeared in that excellent Person, whose Motto || I have placed at the Head of this Paper. He had worn himself out in his Application to such Studies as made him useful or ornamental to the World, in concerting Schemes for the Welfare of his Country, and in such prosecuting such Measures as were necessary for making those Schemes effectual: But all this was done with a View to the Publick Good that should rise out of these generous Endeavours, and not to the Fame which should accrue to himself. Let the Reputation of the Action fall where it would; so his Country reaped the Benefit of it, he was satisfied. As this Turn of Mind threw off, in a great Measure, the Opposition of Envy and Competition, it enabled him to gain the most vain and impracticable into his Designs, and to bring about several great Events for the Safety and Advantage of the

† *From the Freeholder of the 4th of May, 1716.*

N. B. Two Years after his Lordship's Advancement to the Seals, Mr. *Edmund Gibson*, of *Queen's College* in *Oxford*, now the Right Reverend the Bishop of *London*, published *Camden's Britannia*, in a new Version, and with very large Additions. This Work he dedicated to the Lord Keeper *Somers*, and in his Epistle says, "To whom then can our *Britannia* address her self with a better Assurance, than to your Lordship, whose Life is one continued Zeal for her Honour and Happiness? She's sensible of your Favours, and in return has pickt up these Rarities of Art and Nature for a Present to your Lordship. They are the Choice of her whole Stock, and she hopes there may be something in them to divert you in that Multitude of Business, wherein you are daily engaged for her Peace and Preservation. But if there should not, she's sure, however by disposing thus of her Treasure to lay an universal Obligation upon her Sons. She still remembers how they all blest you for your Defence of her distressed Prelates, and how, upon your Lordship's Advancement, a general Joy ran thro' her whole Family: But that a more particular Satisfaction appeared among the Learned, to see the Honour conferred upon a Leading Member of their own Body. She was pleas'd to hear them say, that by such Promotions, they, as well as their Neighbours, might at last have their *Richieus* and *Colberts*."

|| *Prædeste quam conspicui.*

Publick, which must have died in their Birth, had he been as desirous of appearing Beneficial to Mankind, as of being so.

As he was admitted into the secret and most retired Thoughts and Counsels of his Royal Master King *William*, a great Share in the Plan of the Protestant Succession is universally ascribed to him: And if he did not entirely project the Union of the Two Kingdoms, and the Bill of Regency, which seem to have been the only Methods in humane Policy, for securing to us so inestimable a Blessing, there is none who will deny him to have been the chief Conductor in both these glorious Works: For Posterity are obliged to allow him that Praise after his Death, which he industriously declined while he was living. His Life indeed seems to have been prolonged beyond its natural Term, under those Indispositions which hung upon the latter Part of it, that he might have the Satisfaction of seeing that happy Settlement take Place, which he had proposed to himself, as the principal End of all his publick Labours. Nor was it a small Addition to his Happiness, that by this Means he saw those who had been always his most intimate Friends, and who had concerted with him such Measures for the Guaranty of the Protestant Succession, as drew upon them the Displeasure of Men who were averse to it, advanced to the highest Posts of Trust and Honour under his present Majesty. I believe there are none of those Patriots, who will think it a Derogation from their Merit, to have it said, that they received many Lights and Advantages from their Intimacy with my Lord *Somers*: Who had such a general Knowledge of Affairs, and so tender a Concern for his Friends, that whatever Station they were in, they usually applied to him for his Advice in every Perplexity of Business, and in Affairs of the greatest Difficulty.

His Life was in every Part of it set off with that graceful Modesty and Reserve, which made his Virtues more beautiful, the more they were cast in such agreeable Shades.

His Religion was sincere, not ostentatious; and such as inspired him with an universal Benevolence towards all his Fellow-Subjects; not with Bitterness against any Part of them. He shewed his firm Adherence to it as modelled by our National Constitution, and was constant to its Offices of Devotion, both in Publick and in his Family. He appeared a Champion for it with great Reputation in the Cause of the Seven Bishops, at a Time when the Church was really in Danger. To which we may add, that he held a strict Friendship and Correspondence with the great Archbishop *Tillotson*, being acted by the same Spirit of Candor and Moderation; and moved rather with Pity than Indignation towards the Persons of those, who differed from him in the unessential Parts of Christianity.

His great Humanity appeared in the minutest Circumstances of his Conversation. You found it in the Benevolence of his Aspect, the Complacency of his Behaviour, and the Tone of his Voice. His great Application to the severer Studies of the Law, had not infected his Temper with any thing positive or litigious. He did not know what it was to wrangle on indifferent Points, to triumph in the Superiority of his Understanding, or to be supercilious on the Side of Truth. He joined the greatest Delicacy of Good Breeding to the greatest Strength of Reason. By approving the Sentiments of a Person, with whom he conversed, in such Particulars as were just, he won him over from those Points in which he was mistaken; and had so agreeable a Way of conveying Knowledge, that whoever conferred with him grew the wiser, without perceiving that he had been instructed. We may probably ascribe to this masterly and engaging Manner of Conversation, the great Esteem which he had gained with the late Queen, while she pursued those Measures which had carried the *British* Nation to the highest Pitch of Glory; notwithstanding she had entertained many unreasonable Prejudices against him, before she was acquainted with his Personal Worth and Behaviour.

As in his Political Capacity we have before seen how much he contributed to the Establishment of the Protestant Interest, and the Good of his Native Country, he was always true to these great Ends. His Character was uniform and consistent with itself, and his whole Conduct of a Piece. His Principles were founded in Reason, and supported by Virtue; and therefore did not lie at the Mercy of Ambition, Avarice, or Resentment. His Notions were no less steady and unshaken, than just and upright. In a word, he concluded his Course among the same well chosen Friendships and Alliances, with which he began it.

This Great Man was not more conspicuous as a Patriot and a Statesman, than as a Person of universal Knowledge and Learning. As by dividing his Time between the publick Scenes of Business, and the private Retirements of Life, he took care to keep up both the Great and Good Man; so by the same Means he accomplished himself, not

only in the Knowledge of Men and Things, but in the Skill of the most refined Arts and Sciences. That unwearied Diligence which followed him through all the Stages of this Life, gave him such a thorough Insight into the Laws of the Land, that he passed for one of the greatest Masters of his Profession, at the first Appearance in it. Tho' he made a regular Progress through the several Honours of the Long Robe; he was always looked upon as one that deserved a superior Station to that he was possessed of; till he arrived at the highest Dignity to which those Studies could advance him.

He enjoyed in the highest Perfection two Talents, which do not often meet in the same Person, the greatest Strength of good Sense, and the most exquisite Taste of Politeness. Without the first, Learning is but an Incumbrance; and without the last, is ungraceful. My Lord *Somers* was Master of these two Qualifications in so eminent a Degree, that all the Parts of Knowledge appeared in him with such an additional Strength and Beauty, as they want in the Possession of others. If he delivered his Opinion of a Piece of Poetry, a Statue, or a Picture, there was something so just and delicate in his Observations, as naturally produced Pleasure and Assent in those who heard him.

His Solidity and Elegance, improved by the reading of the finest Authors, both of the Learned and Modern Languages, discovered itself in all his Productions. His Oratory was Masculine and Persuasive, free from every Thing trivial and affected. His Style in Writing was Chaste and Pure, but at the same time full of Spirit and Politeness; and fit to convey the most intricate Business to the Understanding of the Reader, with the utmost Clearness and Perspicuity. And here it is to be lamented, that this extraordinary Person, out of his natural Aversion to Vain-glory, wrote several Pieces, as well as perform'd several Actions, which he did not assume the Honour of: Tho' at the same Time so many Works of this Nature have appear'd, which every one has ascrib'd to him, that I believe no Author of the greatest Eminence would deny my Lord *Somers* to have been the best Writer of the Age in which he liv'd.

This Noble Lord, for the great Extent of his Knowledge and Capacity, has been often compared with the Lord *Verulam*, who had also been Chancellor of *England*. But the Conduct of these two extraordinary Persons under the same Circumstances, was vastly different. They were both Impeach'd by a House of Commons: One of them as he had given just Occasion for it, sunk under it; and was reduced to such an abject Submission, as very much diminish'd the Lustre of so exalted a Character: But my Lord *Somers* was too well fortified in his Integrity to fear the Impotence of an Attempt upon his Reputation; and tho' his Accusers would gladly have dropp'd their Impeachment, he was instant with them for the Prosecution of it, and would not let the Matter rest 'till it was brought to an Issue. For the same Virtue and Greatness of Mind which gave him a Disregard to Fame, made him impatient of an undeserved Reproach.

There is no Question but this wonderful Man will make one of the most distinguish'd Figures in the History of the present Age; but we cannot expect that his Merit will shine out in its proper Light, since he wrote many Things which are not publish'd in his Name, was at the Bottom of many excellent Counsels, in which he did not appear; did Offices of Friendship to many Persons, who knew not from whom they were deriv'd; and perform'd great Services to his Country, the Glory of which was transferr'd to others: In short, since he made it his Endeavour rather to do worthy Actions, than to gain an Illustrious Character.

He died *April* 26, 1716, in the 64th Year of his Age.

*The CHARACTER of the Lady MARY BRIDGMAN,
by ISAAC FOX, A.M. Vicar of St. Michael's in Coven-
try.**

* From the Sermon preach'd at Coventry, June 17, 1701; and printed at London, 1702. in Quarto, with the following Dedication.

TO Sir ORLANDO BRIDGMAN, Baronet.

S I R,

THOUGH I could not easily perswade myself to publish this following Sermon, yet when I resolv'd upon it, I was soon determin'd to whom I ought to present it. And since you are pleas'd to lay your Commands upon me to make it publick; it naturally lays Claim to your Protection.

The Subject is truly Great and Noble in itself, discovering the vast Understanding, and solid Judgment, of that Excellent Lady (your Mother) who made Choice of it for her dying Meditations.

Such a Subject, as justly deserves a much abler Pen, a wider Compass, and closer Collection of Thought, and a deeper Way of Reasoning than any I can pretend to.

I have only this to say for myself, that I have endeavour'd to handle it in such a Manner, as I thought most proper for Edification; which ought always to be the chief Aim and Design of the Pulpit.

And if there be any thing in it, which may serve either to abate your Grief under so great a Loss, or engage you to follow so bright an Example of Piety and Goodness, or may be useful to others (when they most stand in need of Comfort) in the Times of Sicknes, and Approach of Death, I have my End; and I desire that God may have the Praise.

That the blessed Rewards of Virtue, both Temporal and Eternal, may plentifully descend upon You, is the earnest Prayer of,

Honoured Sir, your most humble and most obedient Servant,

J. F.



OD was pleas'd to furnish her with a large Stock of natural Abilities, with a quick and nimble Apprehension, a large and comprehensive Understanding, a sound and solid Judgment, a strong and retentive Memory: All which were accompanied with a singular Modesty to adorn them; and with the Assistance of GOD's Grace to employ them in promoting his Honour, and the Good and Benefit of her own Soul.

Her Conversation was affable and pleasant, as well as edifying: With what Strength of Reason and Judgment have I heard her discourse about Matters of greatest Speculation! Her very Countenance discovered a wonderful Serenity of Mind, as well as an Averseness from Vanity of Spirit and Pride; for she was of a Disposition ready to oblige all, always cheerful, and always kind.

She was a sound Member of the Church of *England*; believing it to be the best established Church in the whole World, very admirably compos'd to make Men soberly Religious; and therefore she would often bewail our Divisions, and Separation from it.

Neither was she only a bare Professor, but an illustrious Ornament to the Church: Her Faith was not only Sound and Orthodox, but her Life Sincere and Holy; for she was a constant Attender upon all the Means of Grace, the Word, Sacraments, and Prayers.

And with what a serious Frame and Temper of Mind, did she always approach this sacred Place? What an awful Regard had she to GOD's more immediate Presence? Like *Jacob* arguing with herself, *Surely the Lord is in this Place, this is none other but the House of God, this is the Gate of Heaven?*

She looked upon Religion, to be an inward vital Principle, a constant Spring of a hearty and uniform Obedience ; not to consist in outward Appearances, but in a divine Life ; in a Love of G O D, a Veneration of his Perfections, a Reverence of his Laws, an awful Regard to his Power and Presence ; and upon these Accounts it had a Right to command her most serious Thoughts and Attention.

And as she was thus constant in Publick ; so no less in her private Duties ; setting some considerable Time apart every Day, wherein she might retire from the World, and be conversant with G O D.

As it pleased G O D to bless her with a plentiful Estate, so with a charitable Mind. This Virtue of Charity, of all other shone brightest in her ; so diffusive and general it was, that it could not be concealed, tho' much desired by her. The great Number of poor Families she relieved in this City, together with the doleful Lamentations of the Fatherless and Widows, are very sensible Demonstrations of this Part of her Character.

As she was visited with a long and tedious Sickness, so she was endued with most signal and exemplary Patience, and a very humble Submission and Resignation to the Divine Will ; which ended, as I am well informed, in a great deal of Courage, encountering the King of Terrors with an undaunted Spirit, as knowing that her *Redeemer liveth, that he overcame Death, and hath brought Life and Immortality to Light through the Gospel.*

I have only given some short Hints of a great deal more that might truly be spoken of her ; which because I would not be tedious, I desire you to make out by your own Observations.

And I wish there may be such potent Rhetorick in her Example, as may persuade all those of her Quality in the World, to tread in her Steps.

She died in *June* 1701 ; and was buried the 17th of the same Month at *Coventry*.

*The CHARACTER of the most Reverend Dr. JOHN SHARP, Lord Archbishop of York.**

 NE cannot be too early in doing Justice to the Character of this Incomparable *Prelate* ; and in distinguishing the *Saint*, whilst his Memory is fresh amongst us : Because it is impossible to say any Good of him, which Mankind will not readily attest. He had all the Treasures of antient and modern Learning, which were necessary to render him a perfect Master of Divinity ; in its two main Branches, *Preaching and Controversy*. He Thought, and Spoke, and Wrote with inimitable Clearness : His Expressions were a Covering, for the Truths of Christianity, like Crystal, solid, durable and transparent. In his Person and Behaviour, in the Church and State, at his Table and in his Retirements, he gave all the natural unaffected Proofs of Primitive Uprightness and Integrity : But to the honest Plainness and Simplicity of the *Cyprianick* Age, he added all those refined Graces and Improvements of modern Erudition ; which others assume to gain Applause to themselves, and which *my Lord* of *York* wholly employ'd in the Propagation of Truth, and the Service of Religion. Nothing Mean or Trifling, Sowre or Ill-natur'd, ever came from him ; scarce from any Body else in his Presence. He was far from being of a retir'd Monastick Temper ; but had all that well grounded Chearfulness, that decent Affability and Humanity, which struck a Lustre upon all his other Virtues, and made the Imitation of him infinitely desirable and pleasing. As *His Grace* was the Delight of all Mankind ; so all Mankind was his Delight. His Charity and Bounty was large and extensive ; and reach'd not only to what-ever Objects came in his Way, but to all that he could find, by an Industry free from Ostentation, and that plainly shew'd his own want of Opportunities to do Good, was as great as that of others to receive it. He had a publick Spirit, immensely Large and perfectly Sincere ; and a Greatness of Soul, sufficient to adorn the highest Birth, and to proclaim the advantageous Difference between the *Roman* and *Christian* Honour and Nobility. His

* From the *Examiner* of February, 12, 1713. N. B. Notwithstanding we have in Page 533. of this Work, given some Account of the Life and Character of this Excellent Prelate, we cannot well omit This, which has since come to our Hands, as it was publish'd, as above, immediately upon his Grace's Death ; and which we hope will not be unacceptable to our Readers, as it indeed sets him in a fuller Light ; and may otherwise be likely to be entirely lost, it being nowhere printed, but in that single Paper.

Generosity extended even to the Relicts and Descendants of good and worthy Men ; and became the happy Instrument of Providence, in Rewarding the Posterity of Religious and Loyal Ancestors. His continual Exercise of this Virtue vastly exceeded the intentional Devotion of a Thousand posthumous Charities. He was Accessible, Complaisant, and Courteous to a surprizing Degree ; and his good Nature made no Difference in Habits, Fortunes, Stations and Degrees. Pity and Compassion seem'd to be a Part of his Nature ; and flow'd directly from his Heart. He might rather be said not to know what Resentment was, than to stifle and suppress it. No Man of a more forgiving Temper, less acquainted with Injuries, or better able to bear them. Amidst all our Party-Piques and Contentions, I do not remember any one single Creature, so wretched and abandon'd, as to deserve being call'd an Enemy to *My Lord of York* ; tho' even that Iniquity might easily be pardon'd, because of the Title it had to his constant and efficacious Prayers. He perfectly understood the Meaning and Measures of *Moderation* ; and left the World without Excuse for Quarrelling about the Word, when they saw it so fully Explain'd in *His Grace's* Life and Conversation. All the Relations of Life stood constantly before him in the clearest Light ; and the several Duties annex'd to them, shew'd themselves in the highest Beauty and fairest Order, as they bore an exact Proportion and Resemblance to his Practice. He endeavour'd to make all, who were Born of him, plac'd under him, or known to him, more worthy of that Benefit, by being more serviceable to the Church and State. Few Men Rise as he did, by those Virtues of Lowliness and Submission, which, in a corrupt Age, seem rather to have a Tendency another Way : and these he had fully learn'd and exercis'd, long before he merited to have no other Superior but *God* and the *Queen*. There are many, who will value the hereditary Honours they enjoy, and study to improve them, from the Advantage they thereby had of being Conversant with this Incomparable Prelate ; who never contracted a Friendship, without enlarging those Virtues, upon which it was at first founded. He was Just, Equitable, and impartially Good, to such a Degree, that if the World does but use Him, as he treated all Mankind, there will be no occasion to say, that he was One of the Best of Men living. His Temperance was so great and exemplary, that his Senses and bodily Appetites bore no Proportion to those of his Mind ; to that spiritual Sensation, which was perpetually searching after the purest Objects, and never could be satisfy'd, but in that blessed State, whither he is now removed. His Understanding and Conscience were two great Luminaries, moving together by unalterable Concert ; as remarkable for their Purity and Lustre, as for the Order and Steadiness of their Courses. He lov'd Truth, not with the vain Curiosity and uncertain Distrust of one who searches after it ; but with all the Delight and Complacency of the happy wise Man, who has found and enjoy'd it. His Word and Promise were esteem'd Equivalent to the firmest Security : His Veracity so free from Blemish, and so fully attested by common Consent, that it is become a Sin to Praise him, but upon the fullest Knowledge and the clearest Grounds : However, his boundless Candour is at least a Reason, why his Name, which is all that Remains of him, should have Justice done it ; and when Interest is no more, it would be equally Criminal, not to proclaim that of him, which the departed Saint cannot now hear ; and which all, who are left behind him, will hear with Pleasure, and unanimously justify.

In his Family, every thing was manag'd with such admirable Regularity, as if all his Care and Wisdom had been confin'd to that Sphere only. His Retirements were divided between Study and Devotion. At his Table there was that decent Freedom and Alacrity, that hospitable Abundance and Plenty, which became the Dignity of his Station and Character, and the Liberality of his Disposition. Had *Wolsey* been to dictate Splendor to him, still his Conversation must have been the best Part of the Entertainment. He redoubled the Esteem and Veneration of others for him, by aiming only at their Love ; and lost nothing of the *Archbishop* in the very good *Neighbour* and obliging *Friend*. The Charity, which flow'd from his Table to his Gate, was extreamly magnify'd by the Manner of bestowing it : It reach'd to the Souls as well as Bodies of the Poor ; and naturally led them to a grateful Remembrance of their Maker, when they saw so lively an Image of Him in one of his most faithful Stewards. His Delight in Private Charities could not be well conceal'd, but the Measures of his Bounty in that Way are a Secret, only known to Him, who shall one Day reward them openly. In his Chapel and Devotions, he was so intent and abstracted from the World, that the Duty look'd more like Pleasure and Enjoyment : And such an unaffected Humility and holy Ardor accompanied his daily Offering of our most *Excellent Liturgy*, that it sensibly diffus'd itself thro' all, who had the Advantage of Praying with him.

In his *Province* and *Diocese*, he acted with all that wholesome, but gentle Authority,

which became the Spiritual Father of the Clergy and Laity. He so far united those *two Orders* in Affection and Love for each other, which their first Institution plainly tended to promote ; that they often joined together to give publick Marks of their high Esteem and Veneration for him ; and of the irresistible Force and Influence which his Example had upon them, to compel them to Love and Unity. He was constant in his *Residence*, regular in his *Visitations* ; and by his steady and uniform Adherence to the Rules and Ordinances of the Church, accompany'd with a true Christian Humility and Gentleness, he regain'd all that Authority and Regard for the *Episcopal* Function, which is one of the distinguishing Marks of the Primitive Purity of Religion. No Man had a more tender Concern for the *Reform'd Interest* Abroad, nor more careful to preserve the Beauty and Order of the *Church of England*, that it might be a standing Pattern for all other *Protestants*. That Discipline, whose Decay he often Lamented, and tried in some measure to restore, appear'd truly Reforming and Medicinal under his Government ; and wherever the *Canon* was Invalid, the Ends of it were answered by the Force of his Example. As his *Province* made a noble *Barrier* against *Presbytery*, so it was much for the Honour and Interest of the *Church*, that such a *Primate* was placed in it, who, in the Person of a *single Archbishop*, could shew the *bordering Schismatics* more *Christian* Virtues, than ever yet met together in a whole *Class* or *Assembly* of *Presbyters*.

In the *Senate*, his Opinion and Judgment were of the greatest Weight, and his Veracity and Sincerity had never been call'd in Question. He spake with all imaginable Clearness and Solidity, upon the most important Subjects ; and very seldom or ever entered into any Debates which turn'd altogether upon private Pique or Interest : But he saw at once thro' the Merits and Tendency of every Cause, which any ways affected the Constitution in Church and State ; of which he was a consummate Judge, and unalterable Friend to both. Here he always exerted himself ; and discharg'd his Conscience, with regard as well to his Country, as to that Sacred Trust reposed in him, in such a Manner ; that he was always consistent with himself, and sure to have *God* and the *Queen* of his Party.

His *Works* will be ever admir'd, as the Standard of good Preaching, so long as the *English* Tongue and the *Protestant* Religion remain in any Degree of Purity and Perfection. His *Readers* have it not in their Power to wish for any Addition to the Holy Entertainment, that is before them, unless it was the Graces of his Elocution and Delivery. The important Subjects, of which he has Treated, are so justly and clearly stated, in so fine a Style, so exact a Method, and with such Strength and Energy of Reason ; that whoever comes after him, must be content to have his Quotations esteem'd by far the best Part of the Performance : And so true and lively a Spirit of Religion runs thro' all his Discourses, that they seem to be as much the Dictates of his Practice, as of his Understanding.

For the Honour of the *British Court*, I can say, that since a late unhappy Reign, there are few Years, in which he was not in high Trust and Favour. Whatever Factions, whatever Arts of Corruptions may prevail, eminent Examples of Loyalty and Piety will naturally attract the Notice of a State, that is not over-fond of its own Ruin ; and even the Envy rais'd against those Virtues must serve to distinguish them. I cannot come into their Opinion, who will not allow my Lord of *York* to be a very great Politician ; 'till I first see it made out, that an Abhorrence of all *Chicane* and Artifice, a Steadiness in Principle, and a Consistency in Behaviour, are direct Folly and Mismanagement. It is certain, he made a great Party for the Church, by his unshaken Constancy and exemplary Integrity ; and because every one, who knew his Principles, knew the Man, therefore he was the less liable to be deceiv'd in his Friends, when both He and They, and the Common Cause went together.

He had the advantageous Misfortune of presiding in the Church for many Years of Trouble and Disorder : In which Time, he had frequent Opportunities of giving Proofs of his unshaken Zeal and Integrity ; whenever any Innovations were attempted against *Religion* in general, or the *Church of England* and his own Order in particular. He was not satisfy'd with a tame Bewailing of these Attempts, but undauntedly plac'd himself in the Gap, and oppos'd them with a true *Christian* Bravery and Resolution. He often saw the Church beset with Enemies, both from within and without ; and tho' not openly Persecuted, yet violently oppos'd and discourag'd ; and the most inveterate Enmity to Her made a Mark of Honour, and a sure Title to Reward. At last he saw Her Deserted even by Her Once most Zealous Friends, and to whom he had many Personal Obligations ; and yet he remained the same steady unalterable Lover of the *Church of England*, and accompanied Her thro' all Her Distresses, 'till She was happily restored to a State of Honour and Safety. His Conduct before the *Revolution*, shew'd him to be a strenuous Opposer

Oppoſer of the Idolatry and Corruptions of the *Church of Rome*; and his Behaviour, both at and after the *Revolution*, made it apparent, how juſt a Senſe he had of that Deliverance; when he promoted every Thing which tended to the Reſtoration and Eſta- bliſhment of the Conſtitution, that had been leſſened and invaded; and as bravely op- poſed every Thing that tended to a further Change and Alteration in our Laws and Re- ligion, which were afterwards attempted by another Sort of Tyranny. They who inſiſt altogether on *his Grace's* Conduct at this Juncture, would do well to imitate him in all the other Parts of his Life; and then we ſhould have fewer Enemies to the *Church*, and leſs Trouble and Diſorder in the *State*.

*The CHARACTER of his Grace WILLIAM Duke
of BEDFORD, by SAMUEL FREEMAN, D. D.
Rector of St. Paul's, Covent-Garden*.*

* From the Sermon preach'd at *Cheyneſ*, in the County of *Bucks*, in 1700; and printed the ſame Year, in Quarto, with the following Dedication:

To his Grace WRIOTHESLY, Duke of *Bedford* †.

May it pleaſe your Grace,

THAT I take the Boldneſs to entitle this mean Diſcourſe to ſo great a Name, is not only becauſe of the near Relation your Grace bears to the Subject, but the early Proofs you have given of ſteering the whole Courſe of your Life by his correſt and almoſt perfect Example. Your Grace is arriv'd to that Pitch of Honour, next Royal, the higheſt, bleſt with a large and princely Fortune; and you cannot but think that the Eyes of all Men are turned upon you, how you'll comport yourſelf under ſuch obliging and glorious Circumſtances. May your Grace give me leave to lay before you what all your Friends, and all good Men, expect from an Heir of the *Bedford* Family, That you'll make it your chief Study to pro- mote the Glory of God, to whoſe bountiful Goodneſs you are indebted for ſo many great and uncommon Bleſſings, by your Authority and Example cruſhing Profaneſs and Vice, and maintaining the true Religion and Virtue; that you'll be a faithful Supporter of the Mo- narchy, a true Friend to your Country, a liberal Patron and Benefactor to the Church, a great Encourager of Learning, and an invincible Champion of the Proteſtant Religion. There's not the leaſt Reaſon to doubt, but that your Grace will fully anſwer and make good theſe Expectations, and by your own perſonal Worth and Merit add Luſtre to that of your noble Anceſtors. But my hearty Prayers for your Grace carry me a few Steps higher; May your Grace out-live the Years of your Grandfather, and, if it be poſſible, outſhine his Virtues.

Your Grace's moſt humble and moſt faithful Servant,

Sa. Freeman.

† Grandſon to *William* Duke of *Bedford*, and Father to the preſent Duke: For a farther Account of this Noble Family, conſult the Peerage, in four Volumes in Octavo.



I Shall not here take notice of the Nobleneſs of his Extraction, and the Greatneſs of his Deſcent; nor travel the many Ages back in the Leaſs of Time, to diſcover the Spring of this very antient and renowned Family: Theſe are little Things, not to be named with the admirable Endowments of his Mind, and the manifold Gifts of the Holy Spirit wherewith his Soul was adorn'd.

Who can ſufficiently admire or fully imitate the Sweetneſs of his Temper, and the Benignity of his Nature? The Greatneſs of his Birth made him the more humble; the Heighth of his Condition did not exalt his Mind; there was nothing of Pride and Faſti- diouſneſs in his Converſation, 'twas all Condeſcenſion without being mean and cheap. That Man had a great deal of Demerit in him indeed, that was wholly refus'd Admittance into

into his Presence, and none ever went uneasy out of it, whose Requests were reasonable, and their Persons not unworthy: Nothing but Sin had his Frown, the good Actions of Men had his Praise, their Weakness his Excuse, their Afflictions his Pity, and their Distresses his Succour.

His Piety towards God was sincere and unaffected; his Devotions in the Closet, daily; in Publick, constant, uniform and regular: He had indeed a charitable Opinion of all good Men who did not come up in all Points to the Church of *England*, but he utterly disliked Schism and Separation; his Religion was inward, in Reality and Substance, not placed in Externals; he was very much for Unity and Peace in the Church; but his Opinion was, that they might be preserved by a mutual Forbearance in Matters of Ceremony, without a rigid Imposition of them; and he was wont to say, That he thought it equally superstitious, to shew too much Zeal either for or against them. But whilst he *made known his Moderation unto all Men*, and bestowed his Favours too upon many whom he judged conscientious, though of a different Persuasion, he ever in his Practice kept close to the Church of *England*. You might see him, unless prevented by Sicknes, or other necessary Occasion, every Lord's Day at Church, and there behaving himself with the greatest Devotion, strictest Attention, and humblest Reverence, especially at the Blessed Sacrament, communicating frequently, always on his Knees, and with most ardent Affections, and ever expressing a great Uneasiness and Dissatisfaction, when unexpected Accidents kept him (as he used very sensibly to call it) from the Food of his Soul.

Here was the Family wherein not an Oath nor a prophane Jest could be heard; where Sobriety was habitual, Virtue and Religion triumph'd, and the Worship of God daily and devoutly perform'd, and so highly conducive did he think the Publick Worship of God to be, for the Glory of God, and Salvation of Souls, that he gave such Orders for the Affairs of his Family on the Lord's Day, that most of his Servants were at liberty timely to attend upon it, and none of them wholly let and hindered from it. The Concern also he had for *God's House*, was answerable to the Veneration he had for his Worship; he was always ready to promote any Design for the erecting Chapels and Churches where there were none, and increasing the Number of them where they were thin. In time of the Civil War, when every Thing almost of Order and Decency was called Superstition, as he was passing by where the possess'd Soldiers were pulling down Part of a Church, and the Ornaments of it, and asked of him to give them something to encourage the Work, he said to those about him, *My Father and I have built several Churches, and by the help of God I'll pull down none.*

His Beneficence and his Alms were of the same Piece with his Piety; he was never backward to forgive; always ready to distribute; his Charity, like that of God's, was universal, not confined to Sects and Parties, but flowing abundantly towards all Men, yet discreetly placed and proportioned, according as Mens Needs and Capacities presented, giving most where it was most wanted, and where it might be to the best Purposes. He loved good Christians, of what Denomination soever, many of which subsisted by his Bounty; and for others, whose Virtue was suspected, and their Conversation of no good Report, whilst he hated Hypocrisy and Vice, he relieved their Persons, shewing himself a true Friend to Mankind, and a Benefactor to the humane Nature.

I need not mention that mighty Zeal he had for the Protestant Religion, for the Interest of his Country, its Laws and Liberties; and his never-to-be-shaken Faith and Affection to our invincible Monarch, who so generously, in spite of all Hazards and Oppositions, came over for the Rescue and Deliverance of them, They are too flaming to be hid. In the late Times of Difficulty and Persecution, he was a strenuous Defender of them, and an hearty Supporter of those who ventured far in that Cause. The great Lord *Russel* his Son was a Martyr, and died for them; and it's no Wonder that such heroick Actions begat in the Breasts of all an honourable Esteem of him, gained him the distinguishing Love of his Prince, and the particular Regard of Heaven.

The whole Nation, no doubt, are very sensible of this irreparable Loss, and there's great Reason for it, to the Peace and Welfare whereof he so highly contributed, by his Counsel, by his Estate, by his Example, by his Prayers, and by his Charity, the which are stiled in Scripture *Sacrifices*, to signify in a high Degree their Acceptableness to God, and the great Power they have with him to avert Judgments, and to draw down Blessings upon a Kingdom. But the several Counties, over which, under the King, he presided, ought to be the most affected with it; who lived under the healing Influences of his Care, and reap'd the Fruit of his wise and steady Administration: More especially we of *St. Paul's, Covent-Garden*, who, next to the infinite Goodness of God our Maker,

have received from him the Opportunities of worshipping G O D, and of making ourselves easy in this World, and happy in the other.

It pleas'd G O D to bless him with a numerous Off-spring, and that he lived to see his Children's Children to the third Generation; all in Condition suitable to their Birth, and highly beloved and honoured for their own and their Father's sake.

His Servants have lost the best of Masters, the Poor a liberal Benefactor, the Church a bountiful Patron, the Government a potent Friend, and Religion a sure Protector.

In the midst of all, there is one Consideration left, to alleviate our Sorrows and support our Minds; what is ours, the Nation's Loss, is his infinite Gain: Therefore while we feel and bewail the heavy Dispensation, let us with our disconsolate Thoughts mix those joyful ones of his Salvation. *We may weep for ourselves*, but he's at Rest, above the Reach of Evil.

It was his daily Prayer, that next to the Pardon of his Sins, G O D would give him an easy Passage; and G O D was pleas'd to hear his Prayer; never did any Person leave the World with greater inward Peace, a more resigned Mind, with less Struggle and Discomposure, and with more assured Hopes of a joyful Resurrection, than he did. His Lamp of Life was not blown out; the Oil wasted by degrees, and the Flame went out; Nature was quite tired and spent, and he fell asleep.

The CHARACTER of the Lady MAROW, by the Right Reverend Dr. JOHN HOUGH, Lord Bishop of Litchfield and Coventry; now Lord Bishop of Worcester†.*



BECAUSE Example operates more powerfully than Precept; and People are more easily led into a Path; where they see others have gone before them, than if it were only pointed out; I beg Leave to shew in a short CHARACTER of the Deceased, that she had not studied the Text ||, nor made it the Subject of her Contemplation in vain: For she truly feared G O D; she knew the Weakness of Human Nature: That what *Isaiah* says of the *Jews* in the Beginning of his Prophecy, she might very properly apply to it in this degenerate State; *That the whole Head was sick, and the whole Heart faint; that from the Sole of the Foot, even unto the Head, there was no Soundness in it, but Wounds, and Bruises, and putrifying Sores; that they stood in the utmost need of being closed and bound up and mollified with Ointment:* And she had Recourse to the only Hand that could do it.

From her Infancy she had a very tender and nice Constitution; which (tho' supported by Regularity and constant Temperance) did by frequent Indispositions put her in mind, that she was not to expect much Ease from it, or imagine it made for any long Duration. But she had a native Chearfulness, and a calm, even Temper, that enabled her to make the best of it; and whatsoever she felt within, she was too well bred to let it trouble her Friends. As she grew up, she pass'd into new Scenes of Life, and found Exercise for her Virtues in every one of them.

As a *Wife*; she made it her Business to discover and comply with the Inclination of her Husband: To have her Family, her Table, the Choice of her Acquaintance, her Conduct, and even her Dress, such as she thought would be most agreeable to him: And if it fell out that in any Point she failed of that End, it might give Trouble and Concern, but never provoked her to a Complaint. She would try to be more successful another Time, and change her Method, tho' in Contradiction to her Judgment.

As a *Mother*; she was tender, indulgent, and impartial to her Children: Her Cares were equally divided amongst them; and if at any Time one seem'd to have more than another, it was when Indisposition gave a Claim to it, and they all found it in their Turns. Had any of them been stubborn, or untractable, I cannot say how well she would have

* Only Daughter of Sir *Arthur Caley*; married first to Sir *Samuel Marow*, Bart. afterwards to *Francis Fisher*, Esq; both of *Warwickshire*.

† From his Lordship's Sermon upon Occasion of the *Lady Marow's* Death. N. B. A small Number of them was only printed for Presents, in 1715.

|| *Malachi*, Chap. iv. ver. 2.

been qualified for the rougher Part of Discipline. I am sure she herself would have been the greatest Sufferer in the Use of it, having an Abhorrence in her Nature to Severity ; and but a very poor Opinion of Virtue that was forc'd. But, blessed be G o d, she had no Occasion to act this Part, for she had ingenuous Minds to deal with, who learned their Duty from Observation ; she shewed them in herself what was honourable, and becoming, and they fell easily into Imitation, unconstrain'd.

As a *Mistress* ; she was kind and gentle to her Servants, willing to accept of their Endeavours to please, and ready to overlook little Miscarriages. If they committed greater Faults, her Concern was more to make them sensible, than to reprove or punish : Always bearing in Mind, that Servitude is an hard Condition of Life, which they who are born to command, are bound in Conscience to lighten, lest Ignorance should make the Poor give way to unjust Thoughts of Providence. Whence it came to pass, that she was serv'd with Affection, and her People had a more than ordinary Care not to offend her, that they might not grieve themselves.

To her Tenants and inferior Neighbours she was beneficent and liberal, easy of Access, and courteous in Reception of them : Nor did she suffer them in any Exigencies to want those Helps that her Kitchen, her Closet, or her Cabinet could supply. To Persons above or on her own Level, she never was wanting in what became the Circumstance and Occasion. She perfectly well understood what was due to them, and to herself ; and all she did was with a natural easy Grace, that shew'd she was no Stranger to Forms, but had conquer'd the Strictness of them. Her Acquaintance were numerous, and of the best ; yet she was so happy in an excellent Temper, that few, if any, were contented with that Name, they saw something that was to be coveted beyond it, and advanced towards the Distinction of Friends.

And, that G o d might bless her in the Discharge of her Duty, and make her sincere Endeavours answer their respective Ends, she allow'd no Sort of Avocation to interrupt her Attendance upon Him. Her stated Times of Retirement were punctually observ'd, and the publick Assembly (if she could help it) never miss'd her.

Thus she behav'd herself in the married State. When she became a Widow, she was above the Affectation of a fullen Reserve, because she never had Levity that needed to be corrected : yet she chose to withdraw herself from publick Diversions, and had no Reluctancy in parting with them. She had been accustomed to give her Thoughts a serious and useful Turn : She weighed the World in the Balance of a true Judgment ; and, notwithstanding all its Pretensions, knew what it was, and what she was to expect from it : This made her early to wean herself from the innocent Gaieties and pardonable Vanities of Life ; which Lookers-on would have indulg'd without Censure to her Condition, Age, and Fortune. But a thorough good Understanding had depriv'd them of their Relish, and she silently stole from them, without leaving a Reflection upon those that continu'd to have a Taste for them.

She had a quick Apprehension, and could (when she had a Mind) carry it into the Consideration of Publick Affairs, which she was the better qualified to judge of, because entirely dispassionate and disinterested. But where she could not avoid it, she went with Reluctancy into the complaining Side, and was best pleas'd where any thing of ill Appearance was so far doubtful, as to admit of a favourable Construction.

Her greatest Satisfaction was in the Enjoyment of her Children, and in the Company of her Acquaintance and Friends : Amongst whom she was careful not to assume more than her Part in Conversation ; and if it was not always edifying, 'twas much against her Will if it was not inoffensive ; for the Rules of good Manners (in the Religious and Civil Sense) were Sacred to her ; no Heat or Passion, no Reflections or ill-natured Touches upon the present or the absent, no Disparagement of others, or Commendation, though never so remote, of herself, could get a Passage through her Lips : And if others transgress'd in any Point, which could very rarely happen in the Company she kept, her Dislike of it was easy to be observ'd, in a careless Attendance, or a dead Silence.

Thus unblameable in Conduct ; thus disingag'd from the World ; thus taught and experienced in the Frailties and Imperfections of it, she stood in a Preparation, when G o d should call, to leave it willingly, upon its own Account ; but she had stronger Motives to attend that Call, which made her watch for it, not only with Resignation, but with Pleasure. Her Eyes were intent upon the Place to which she must go : Her Heart was fix'd upon those Joys that are substantial and unchangeable : She knew she should leave Mortality behind her ; that Death should be swallow'd in Victory ; that she should not be held a Moment under the Dominion of it ; for the Sun of Righteousness would immediately arise upon her.

It was this Expectation, that made her Proof against a lingering and a sickly Decay. It was in the Strength of this Hope, that she saw Death make its Attacks ; perceiv'd him to gain Ground every Day, and never felt an inward Shock. When Medicine was ineffectual, she was not disappointed ; in the most uneasy Moments she utter'd no Impatience : She pray'd, indeed, for a calm Passage, but it was with an entire Submission to the Will of G O D ; and when she consider'd that the Chambers of Death were of painful Approach, and that the Grave was the Gate through which she must of Necessity pass to a better Life, she went down undauntedly, by such Steps as Providence had ordain'd, in full Confidence, that through the Merits of her Redeemer, she was firmly entitled to, and should undoubtedly possess a Part in it.

They that knew the Lady MAROW, will subscribe to what I have said concerning her : And I rather apprehend they will think the CHARACTER short and defective, than that I have exceeded in it. But, methinks, upon these Occasions, Preachers ought Religiously to forbear Heightenings, and glaring Colours. I have endeavour'd to do Justice to the Graces G O D had endow'd her with, for otherwise I should blemish them. But I have not been unmindful that they would be more hurt by being stretched beyond their due Proportion.

She died in 1715 ; and was interr'd in St. James's Church, in Westminster *.

* See her Epitaph in the Appendix.

Some MEMORIALS of the LIFE and CHARACTER of the
Reverend Mr. JOHN KILLINGBECK, Vicar of
Leeds, by RALPH THORESBY, F. R. S.*

E was the eldest Son of John Killingbeck, of Hedingley, Esq; Mayor of Leeds, 1677, descended from a Family of considerable Antiquity and Estate within this Parish, but originally seated at a Place of the same Name contiguous to it. This Reverend Divine, eminent for Piety and Learning, was born in a venerable old Fabrick, called Hedingley-Hall, near the Skire-ake (whence the Wapentake is denominated) Febr. 15, 1649. and was baptized in the Chapel there (then lately erected by Mr. James Cotes, and to which this pious Vicar bequeathed ten Pounds) March 10 (a). After his Grammar-Learning in the Country, being prepared for the University, he was entered a Student at Jesus College in Cambridge, April 11, 1677, where he continued fifteen Years, took both the Degrees in Arts, and that of Batchelor of Divinity, was Fellow and a noted Tutor, several of his Pupils being now useful in the Work of the Ministry.

Here his intense Studies, his solid Parts, his grave and ingenuous Deportment, gained him the Affections of his Superiors, and recommended him to the Favour of that singularly good and learned Prelate, Dr. Gunning (b), then Bishop of Chichester, by whom he was ordained Deacon, May 25, 1673. in the Chapel of St. John's College (c), where that noted Bishop then officiated for Dr. Laney, who was aged and weak. The Order of Priesthood was conferred on him in the Chapel at Bishopthorpe, Sept. 19, 1675 (d). He was for some Time Curate to his good Friend, Dr. W. Cooke, at Harleton, near Cambridge, to which he was admitted (1677) by the before-mentioned Dr. Gunning, then Bishop of Ely. In a short Time he became so eminent for his well-studied Sermons and Fervency in his Master's Work, that the University presented him with a Faculty, and therein an ample Commendation of his great Knowledge, Probity of Life, agreeable to his Doctrine, evident in his publick and frequent Sermons, under Seal, dated Nov. 11, 1678 (e), constituting him one of the University-Preachers, with Liberty to preach through the Kingdoms of England and Ireland. In May, 1682, he was Lecturer of St Nicholas in Lyn-Regis, and being licensed under the Hand and Episcopal Seal of Dr. Anth. Sparrow, Bishop of Norwich, June 27 (f), he removed to Kings-Lyn, to the great Comfort and

* In his Vicaria Leodiensis, &c.

(a) Registr. Eccles. S. Petri Leod. (b) The Sermon preached at his Funeral, by his worthy Successor, Dr. Gower. See his Lordship's Character, extracted from that Sermon, Page 128.

(c) (d) (e) (f) Sigil. Episc. & Univ. penes me.

Advantage of the Inhabitants there, who very much admired his edifying Way of Preaching. Here he was so constant in his Duty, and unblameable in his Practice, that it justly procured him the Favour of several eminent Men; he was earnestly desired to fix there, and was unwillingly parted with.

But a kind Providence designing his native Country for his longest and most useful Station, fifteen of the twenty surviving Feoffees for the Vicarage of *Leeds* (which was become vacant by his Predecessor's (g) Absence, and Refusal to take the Oaths to King *William* and Queen *Mary*) elected him thereunto, but the Institution was deferred 'till *July*, 1690, Archbishop *Lamplough* being unwilling (the Case being now new, and none of the Bishops having then (29 *May*) instituted any on that Account) to be the first President, but in the same Letter expressing his great Willingness to admit so deserving a Person to take Care of so great a Parish (h), promising to institute no other, nor take any Advantage of the Lapse. He was inducted *Aug.* 4, 1690.

He was a singular Blessing to this populous Parish and Parts adjacent, and might have been so to the whole Nation, if he could have been prevail'd with to publish some of those Sermons, wherein was so rare a Mixture of divine and human Learning, that at the same Time they did instruct and edify the more Critical and Judicious; they, by a peculiar Felicity and Emphasis, did also move and profit the vulgar Capacities. His ministerial Abilities were so conspicuous, that the deservedly celebrated Archbishop *Sharp* not only constituted him Prebendary of *York* (whereto he was collated *Dec.* 5, 1694.) but upon a most solemn Occasion (at a Synod or Visitation) his Grace proposed him publicly as an Exemplar to the Clergy, both for Preaching and Practice. His Zeal and Fervency in every good Work was so remarkable and exemplary, that it could not be concealed, even from distant Persons and Places, so that the Honourable Society at *London* for promoting Christian Knowledge, upon the Character of his Piety, Charity, and Christian Zeal, and out of an hearty Esteem of him on these Accounts, elected him a corresponding Member, desiring his Concurrence in Prosecution of their Designs, by such Methods as the Laws of the Land and Canons of the Church recommend, entreating him to accompany the Distribution of the Bibles, Common-Prayers, and other Books of practical Devotion (which were to be given to the poorest Families that were disposed to a religious and sober Life) with good Advice and Exhortation, &c. One great and good Effect of this was his successful Attempts for a *Charity-School*, which in a few Weeks was supported by a triennial Subscription of above 200 *l. per Annum* for the entire Maintenance of forty poor Children, decently cloathed in Blue, 20 *l.* of which proceeded out of the Collections at the Communion, and 20 *l.* from the Feoffees for cloathing the Poor of the Town, the rest from the generous and voluntary Subscriptions of the Inhabitants.

For the Support of which Charity-School Mr. *Killingbeck* was prevail'd with to Print his Sermon, intituled, *The Blessedness and Reward of Charity asserted*, in a Sermon preached upon *Innocents-Day*, 1709. 8vo. which was all he would permit to be publish'd in his Life-time. But after his Death were printed *Eighteen Sermons on Practical Subjects*, 8vo. *Nottingham*, 1717. This Volume begins with *The Faithful Steward*; preached first at a Synod at *York*, and afterwards, at the Request of Archbishop *Sharp*, at a Visitation at *Otley*. The original Letter (together with that of his Predecessor, Archbishop *Lamplough's*, and all the preceding Episcopal Hands and Seals) is in the Collection of Autographs in this *Musæum*, wherein his Grace was pleased to write, "That purposing to hold a Visitation for the two Deanaries of the *Ainsty* and *Craven*, *June* 7, the Chancellor and I have been consulting about a Preacher on that Occasion. We have run over the List of all the Ministers, and the Result is, I had much rather be obliged by you, than by any body else, &c. You have a Sermon ready for the Purpose, that you preached at a Synod at *York*, &c. a Sermon that I liked so well at the first hearing of it, that I extremely desire to hear it again, &c. But I will not tie you up so strictly to this Sermon (tho', as I said, I should be glad to hear it a second Time) &c. I leave you to the Choice of your Argument, but preach you must, if you be in Health, and I can prevail with you. And you must likewise forgive this Trouble, which is willingly unwillingly put upon you by S I R,

Your affectionate Brother and Friend,

Bisphopthorpe, May 14,
1698.

JO. EBOR.

(g) The Reverend Mr. *John Milner*; whose Character will follow this of Mr. *Killingbeck's*.

(h) Archbishop *Lamplough's* original Letter to the Mayor of *Leeds*, whose Present it was to me.

The *Volume of Sermons* above-mention'd are all the genuine Remains of this devout Author ; for as to what was published by a neighbouring Gentleman in the Second Part of a Treatise, intituled, *A Search after Souls* (in 4to.) they are not to be esteemed so, being not only printed against his express Prohibition, but his Arguments abbreviated and set in a false Light, and his Opponent's printed at large. Another neighbouring Gentleman having writ a *Treatise against the Liturgy and Common-Prayer of the Church of England* ; the Manuscript was pretended to be unanswerable, and put into Mr. Killingbeck's Hands as such by one of his Parishioners, with an earnest Request to answer it. The original Letter of his judicious Reply is in this *Musæum*. As also the first Draught of one to an unknown Person under Trouble of Mind, for *Playing at Cards*, and a Wager thereupon, importunately begging his Prayers and Assistance. In his Reply (*inter alia*) he says *Tho' I do not think it utterly unlawful, yet the Circumstances and Consequences too often render it so* *.

His CHARACTER must be had from an abler Pen ; I shall therefore conclude with what his excellent Successor † recited upon that mournful Occasion at his Funeral.

HE was desired to fix at *Lyn*, and unwillingly parted with ; but G o d had principally reserved him for the Good of his own Country and Place of his Nativity, that it might boast of his Endowments, as well as his Birth, and be blessed with his Spiritual Government and Assistance. Here he was fixed by a concurrent Voice, and with a general Joy and Satisfaction ; how faithful he hath been in the Discharge of this great Trust, with what Care he hath watched over his Flock, what he hath done for their Peace and Happiness, what he hath done for the House of G o d, we are Witnesses, and the Beauty and Order of this Place is a sufficient Evidence.

If we consider him in this Place (the Place that he truly delighted in,) how important were his Subjects ? how well chosen, and how adapted to the Capacities and Circumstances of his Hearers ? with what Strength of Argument did he plead the Cause of G o d and Religion ? what Fervency of Expression, what Vehemence of Elocution, what Rhetorick had he to persuade, what pressing Motives to engage your Practice ? and O ! that these had but their desired Effect ; could they but be duly remembered, not only the present, but the succeeding Generation would have Reason to rejoice and to praise G o d for him. If we observe him in Prayer and Devotion, what ardent Zeal, what Fervency of Spirit, what inward Regard and Attention might be discovered by his outward Address, his humble Deportment, and decent Gestures of the Body ? enough to kindle a Flame in the coldest Heart, to strike the indifferent, and bring the loftiest Looks to the Ground. If we follow him into his Family, we find every Thing regulated by a daily and orderly Address to the Throne of Grace in Prayers and Praises, by Expressions of Good-will and Kindness to those about him, endeavouring to improve the Measures of Love and Unity, and give no Occasion of Offence or Clamour. If we enquire into his more private Behaviour, his Closet-Retirements, those devout Ejaculations, those pious Soliloquies, with which his publick Discourses were frequently adorned, will be a sufficient Evidence that his Thoughts and Conversation were then chiefly in Heaven ; that he was frequently prostrate upon his Knees, humbling himself for his own Sins and those of others, deprecating the Divine Wrath, and imploring Mercy and Protection for himself and for all Men.

He lived like one of the Primitive Fathers, and preach'd like one of the present. In brief, there was so perfect an Harmony between his Life and Doctrine, and both so very amiable, that several Persons of Distinction were brought over from the Dissenters to the Establish'd Church, not by set Discourses against them, and passionate ill-natured Reflections (which tend too much to extinguish the Life of Religion, and the Power of Godliness, and never win upon ingenuous Tempers) but by preaching the Substantials of the Christian Religion. His severer Animadversions were generally and chiefly against the Deists, Unitarians, and modern Arians, who endanger the Foundations of Reveal'd Religion, and the Christian Faith.

He first introduced in this Parish a *Monthly Communion*, which has now been for many Years, and yet is (blessed be G o d) duly frequented by great Numbers of devout Souls, who are breathing after higher Degrees of Purity and Perfection. As to Charity to the Poor, he might be said (if the Expression was decent) to be extravagant therein, seldom knowing any Bound, but the Bottom of his Pocket. What he taught in Publick, he practised in Secret, and was eminent for his faithful Discharge of all Relative and Personal Duties, constant and exemplary in Family and secret Devotions, weekly Fasts, &c. The

* An ingenious Author observes, That the *Turks* abhor all Sorts of Games at Cards and Dice. *Patiu's Travels*, p. 279.

† The Reverend Mr. *Joseph Cookson*.

Care that Ministers and Masters of Families take for the Souls of others, will not extenuate the Neglect of their own, or the publick Worship supersede the religious Exercises of the Closet. In that Place of his fervent and constant Devotion, he received the Premonition of his Death with a most Christian Submission. He continued for a considerable Time to frequent the publick Assemblies, even after he was disabled from Preaching; and he desired one of the last Times to administer the blessed Elements at the Lord's Supper, but did it with a faltering Tongue and great Weakness, so that Mr. *Lodge* an ingenious and eloquent Preacher, (since also deceased, in the Prime of his Days *) was obliged to conclude the Service. This occasioned many weeping Eyes and bleeding Hearts, and will, I believe, be remembred by some of the Participants as long as Breath remains. I can scarce forbear concluding this as the good old Martyrologist did the piteous History of the Lady *Jane Gray*,

*Nescio tu quibus es, Lector, lecturus Ocellis :
Hoc scio quod siccis scribere non potui.*

To the Reader ;

With what Eyes this you read I do not know ;
But mine in writing them, with Tears did flow.

He died indeed, universally lamented, *Febr.* 12, 1715-16, aged 66 Years wanting only three Days, and was buried the 16th, with a general Sorrow, not only of those of the Church of *England*, but even the Dissenters : So amiable is an holy Life in the Eyes of all good Christians, of what Denomination soever ; and 'tis to be lamented, that his worthy Successor could not (thro' a culpable Modesty) be prevail'd with to print the Sermon preach'd upon that mournful Occasion.

The ingenious Mr. *Plaxton*, Rector of *Berwick in Elmet*, composed the Epitaph †, which is inscribed on a Funeral Monument upon the next Pillar to his Grave, within the Rails on the South-side of the Altar, where his precious Remains lie interred.

* Whose CHARACTER, with some Occurrences in his Life, in an excellent Sermon preached upon that Occasion by the learned and ingenious Mr. *Thomas Barnard*, will soon follow.

† See the *Appendix*.

A short CHARACTER of the Reverend Mr. JOHN MILNER, Vicar of Leeds, (before-mentioned) as it was drawn up by the Celebrated Dr. GOWER, Master of St. John's College in Cambridge, in a Letter to Mr. THORESBY.

 HE Work you are about will be a Monument to yourself, as well as those for whose Memories you intend it : Mr. *Milner*, I am sure, deserves a Place amongst the Best. Great Learning and Piety made him really a Great Man : He was eminent in both, and nothing but his Humility and Modesty kept him from being more noted for being so : I had the Happiness of much of his Conversation, but still desired more : He was a Blessing to the whole Society, by the Example he gave in every good Thing. He died * beloved, and much lamented here, and his Memory is honourable and precious amongst us, and will long continue so. Besides his printed Works, he hath left many useful and learned Manuscripts † behind him, which are in the Hands of his Son.

“ But thou, blest'd Saint above, shall ever reign, &c.
“ There God in God's own Dialect shalt praise,
“ The sacred Tongue to purer Accents raise ;
“ (Still thy Delight and Study) There shalt thou
“ New Glories in the Church triumphant know,
“ Who triumph'd in the Militant below.

Pawlet St. John, A. B. (afterwards D. D.)

* *Febr.* 16, 1702, aged 72.

† An Account of which may be seen in *Vicaria Leodiensis*.

His only Son Mr. *Thomas Milner*, M. A. Vicar of *Bexhill* in *Suffex*, by Will, dated Sept. 5, 1721. and a Codicil annex'd Sept. 4, 1722. bequeathed, after the Death of his Sister, Mrs. *Mary Milner*, to the Governors of the Charity for the Relief of poor Widows and Children of Clergymen, the Sum of two Hundred Pounds. To the Society for promoting Christian Knowledge, Fifty Pounds. To the Society for propagating the Gospel in Foreign Parts, Fifty Pounds. To the Master and Fellows of *St. Mary Magdalen's* College in *Cambridge*, and their Successors for ever, One Thousand Pounds; wherewith an Estate of Inheritance was to be purchased within the Space of three Years, for the founding three Scholarships, to be called by his Name, and given to such Scholars as shall be admitted Pensioners, and shall come in there from the Free-School of *Heversham* in *Westmoreland*, and from the Free-Schools of *Hallifax*, or of *Leeds* in *Yorkshire*; they behaving themselves soberly, studiously, and virtuously, and residing nine Months in the Year, to be held by the said Scholars, after taking the Degree of Batchelor of Arts, 'till he take the Degree of Master of Arts, or is chosen Fellow. Also Thirty Pounds to buy a Silver Flaggon that will contain two Quarts of Wine, and a Silver Paten for the Bread to be used at the Holy Sacrament in the Parish Church of *Bexhill*. Fifty Shillings to the poor Widows and House-keepers that do not receive Relief from the Parish.

Some MEMORIALS of the LIFE of the Reverend Mr. HENRY LODGE, M. A. together with his CHARACTER, by THOMAS BARNARD, M. A. Master of the Grammar-School in Leeds †.*



HE late Reverend Mr. *Henry Lodge*, was born at *Patrick-Brampton*, on the 11th Day of *January*, in the Year 1679-80, of honest and reputable Parents; his Aged and Reverend Father is the present Vicar || of *Burton-Leonard*; he finished his School-Learning at *Sedberg*, under the Care and Diligence of the late celebrated Mr. *Wharton*: From thence he was admitted of *St. John's* College in *Cambridge*, where he went through his Academical Studies with great Proficiency and singular Reputation. He offered himself for a Fellowship, and had a statutable Claim, and eminent Pretensions to it; but Merit does not always succeed. When he was of Age for the holy Office of Priesthood, he was presented to the Rectory of *Copgrave*; where he resided in a faithful Discharge of all Parochial Duties; and lived with the universal Esteem of the Clergy, and Gentry of that Neighbourhood.

Upon the Vacancy of the New Church at *Leeds*, by the Death of the Reverend and Worthy Mr. *Bright Dixon*; the Electors, Gentlemen of Gravity and Prudence, nominated him Successor, to their own lasting Honour, and the great Happiness of the Town. When he came amongst us, he shone with Astonishment; every Mouth was full of his Praises: And we soon found he only wanted before to be publicly known, in order to be publicly Belov'd and Admir'd. Our present most Reverend Metropolitan ‡, the most judicious Discerner, and generous Encourager of Merit, distinguished him, soon after his happy Translation to the Archbishopal See; and settled him in a Prebend in the Collegiate Church of *Ripon*. These were all the Preferments that he was possessed of, and he reflected a Credit, and a Lustre upon them all: He was equal to greater; but it was God's Will, (and may his Will be in all Things submitted to!) that his next Promotion should be in his own heavenly Kingdom; compared to which, all other Promotions are but a Shadow, and a Dream.

He died the 31st of *January*, 1717-18, in the 39th of his Age, exceedingly then, and still lamented.

* Minister of the New Church of *Leeds*, Rector of *Copgrave*, and Prebendary of the Collegiate Church of *Ripon*.

† From the Sermon preached in the New Church of *Leeds*, February 16, 1717-18, and printed in the same Year at *York*, in Octavo.

|| In 1718.

‡ Archbishop *Darwin*.

NATURE set him out with the choicest of her Gifts; with a large Capacity for Knowledge, and a Desire to attain it: In all the Stages of his Education he advanced from one Degree of Reputation to another; and was the Ornament and the Darling both of the School, and the College. He had a great Compass of Learning, which increased upon him with his Years: He was acquainted with, and was very ready in the learned Languages: He had a general View of universal History; and had extracted what was useful in all the Parts of Philosophy.

He was a Priest of the *Church of England*; and may she ever abound with such Priests as he was! He Admired, he Reverenced, he Affected, he understood her Constitution, how sound she was in her Doctrines, how pure in her Worship, and how wholesome in her Discipline. He looked very carefully into Primitive Christianity; and by the clear Attestations of Apostolical and Primitive Men, he discerned venerable Antiquity upon the Face of our present Mother. He looked into Original Records, and found our Model from them very corresponding. He rejoiced in the Light, that the Scriptures, and the first Ages of the Church (the two great Fountains of spiritual Light) shed upon our sound Part of the City of God. The Liturgy of our Church was one great Object of his Study, the greatest of his Veneration: He certainly penetrated into its Beauties and Excellencies as far as any Man. With great Pleasure, and Fruit to myself, have I heard him represent its Order, Contexture and Piety; how in all its Parts it was adapted to the Obligations and Necessities of Man; and carried a reverential Regard to the Honour and Majesty of God. His Mastery in this Matter was so great, that I always thought he talked upon it with as great a Compass of Learning, and Solidity of Judgment as others writ.

His high Esteem of the Church Service may be best demonstrated from his Manner of performing it. You all know, and can bear Testimony to the Truth of what I say, in his publick Devotions, with what a profound Humility he address'd God from the People; with what an awful Authority he bless'd the People from God. The Warmth of his own Breast was not confined there, but, like all other Fire, spread itself, and kindled an holy Flame, in the Breasts of the Congregation.

The occasional Offices had the same Place in his Esteem, and were performed with the same Advantage and Success. Persons returned from the Font with a serious Sense of their own Baptismal Engagements: From the Grave with proper Reflections upon their own Mortality: And the Bridegroom wept whilst he was taking Possession of his Joys.

Shall we now consider him in the Place where I now am: And, oh! What Pen is able to do him Justice! Here he stood to the most shining Advantage: The Gracefulness of his Person, the Easiness of his Manner, his Knowledge of humane Nature, and his Attainments in all useful Learning, all conspired to finish the Christian Orator; and qualified himself to answer the two great Ends of Oratory, so much cultivated, and so rarely attained, to Convince and Persuade. The Truths he taught, address'd the Understanding with clear Light; the Motives he offered, worked upon the Will with powerful Engagements: He had *searched the Scriptures*, and could instruct, and *knowing the Terror of the Lord*, he could *persuade Men* *.

What a solemn Attention had he always paid him from this Place! An Attention, tho' very commendable in his Hearers, yet no more than what he had a just Claim to. We accompanied him here to receive the *sincere Milk of the Word* †, which is able to *save our Souls* ‡, and he delivered it to us clear, either from its own mutual Light, or the Illustrations of pure Antiquity: From his Tongue the Sinner trembled, and the Righteous rejoiced; the Unthinking was awakened, and the Presumptuous brought down. These, and many more, were his Excellencies in the Pulpit: And, give me leave abruptly to affirm (and I hope I injure no Man, and only do him Justice) that in these he was Equal to the Greatest.

His Labours might have been of great Service to the present Age, and to Posterity; but Death-bed Appointments are, and ought to be kept sacred: His Modesty has suppress'd them; let me blame him for it, and say, That herein only was he wanting to the Good of Mankind.

Let us now take a View of him in common Life. And in this Light if he do not appear so Great, he will nevertheless appear Lovely; and if he do not Astonish us so much, he will Charm us the more. None that enjoyed his friendly Conversation, went

* 2 Cor. v. 11.

† 1 Pet. ii. 2.

‡ 1 Jam. i. 21.

from him, without being either Entertained or Instructed: He had a cheerful Gravity (an admirable, though a rare Mixture) which excited a solid Delight in all about him. He was never assuming in Conversation; he heard every one; and his Fluency of Speech, his general Knowledge of Men, of Books, and Occurrences, furnished him to talk with any one. His Inferiors he treated with Respect, his Equals with Manners, and his Superiors with Deference. If Conversation be an Art, he certainly was Master of it: He had the Talents to Please, to Enliven, to Influence, and to Sway, in as great a Degree as any Man: And, in the whole, the Christian and the Clergyman always went along with the Gentleman: He never spoke, he could never bear any Thing that was Loose or Profane, that either affronted Good Manners or Religion; seldom was he troubled with it; but if by chance he was, he had that mannerly Severity and Gentleness of Reproving, that he could dash the Crime, without ruffling the Offender.

His Friendship was Creditable, Useful and Delightful; no one was there, but who justly valued himself upon it; no one, but who found his Account in it; no one, but who took Pleasure in it. He had Understanding to advise well, and Integrity to advise honestly: His Assistance to his Friend was never wanting, but always communicated in a proper Way; the Perplexed he directed, the Afflicted he relieved: His Breast was a safe Asylum for his Friend's Secrets; them he concealed, and never made an unchristian or a dishonourable Use of them.

His Relations he embraced with an Affection truly Christian; he relieved them with a Bounty truly generous; a Bounty, alas! to be lamented: The Application of it flowed from his Native Goodness, and the Sense of Christian Obligations; the Success of it was under Providential Appointments.

Thus Cloath'd and Array'd, as he was, with the greatest Perfections of fallen Nature, and the liberal Communications of Divine Grace, he cast a strong (oh! that I cannot add a lasting) Lustre in the Eyes of all about him: A Lustre! that could not be sullied, or impaired by several impotent Attempts of Calumny and Detraction, the Productions of corrupt Minds, and the clearest Proofs of, and constant Attendants upon exalted Virtues: But he was wrapt secure in his own Innocence; and unshaken in the Opinions of good Men: The Virtue, and the Praise of being wrongfully and *despitefully us'd*, was his; the Wickedness and the Shame of assaulting an unblemished Reputation was his Enemies.

Farewell, upright Man! Farewell, faithful Friend! Farewell, pious Christian! Farewell, worthy Minister of Jesus Christ! though in thine own Eyes always unworthy: Great was thou in thy own natural Endowments; Great in thy acquired Attainments; Greatest in Divine Grace: And now, we hope, we confide that thou art in Possession of endless Glory.

The CHARACTER of the Right Honourable JOHN EGERTON, Earl of Bridgwater.*



HIS Right Honourable Person married *Elizabeth*, Daughter of *William Duke of Newcastle*, was sworn of the Privy-Council the 13th of *February*, 1666, constituted Lord Lieutenant and Custos Rotulorum of the County of *Buckingham*, and afterwards the same Offices were confirmed on him in the County of *Hertford*, in the Reign of King *Charles the Second*, and King *James the Second*.

He was a Person of middling Stature, adorned with a modest and grave Aspect, a sweet and pleasant Countenance, a comely Presence, and allowed free Access to all Persons who had any Concerns with him; he was a learned Man†, delighted much in his Library, and was endowed with all the rare Accomplishments of Virtue and Goodness; very temperate in Eating or Drinking; complaisant in Company, spoke sparingly, but always very pertinently; he was very pious to his God, most devout in his Acts of Religion, and firm to the Church of *England*: He was very loyal to his Prince, wary in Council, most affectionate to his Lady, very tender to his Children, remarkable for Hospitality to his

* From Sir *Henry Chauncey's* History and Antiquities of *Hertfordshire*. For a further Account of this Noble Family, consult the Peerage.

† His Lordship was one of the Encouragers of Mr. *Matthew Poole*, in his *Synopsis Criticorum*, as we find him recorded (in the Preface to the First Volume) among the Benefactors.

Neighbours, his Charity to the Poor, his Liberality to Strangers, true to his Word, faithful to his Friend, strict in his Justice, and punctual in all his Actions: Which noble, good and virtuous Lord, died on the 26th of *October*, 1686, *Ætatis suæ* 64, to the great Grief of the Author, and all good Men that knew him, and was interred in the Parish-Church of *Gaddeſden* in this County [*Hertford*].

In order to ſupply this ſhort Account of the Earl of Bridgwater, we ſhall here take Occaſion to add the Inſcription on his Monument, together with that of his Lady; as likewise of one of his Honourable Anceſtors.

On the Right Honourable JOHN, Earl of Bridgwater, in the Church of Gaddeſden, in Hertfordſhire.

HERE lies interred *John*, Earl of *Bridgwater*, Viſcount *Brackley*, Baron of *Eleſmere*, and one of the Lords of the Privy-Council, and Lieutenant of the County of *Bucks* and *Hertford*, and *Cuſtos Rotulorum* of both to King *Charles* the Second and King *James* the Second. Who deſired no other Memorial of him, but only This:

That having (in the 19th Year of his Age) married the Lady *Elizabeth Cavendiſh*, Daughter to the then Earl, ſince Marquels, and after that Duke of *Newcaſtle*, he did enjoy (almost 22 Years) all the Happineſs that a Man could receive in the ſweet Society of the beſt of Wives, till it pleaſed God in the 44th Year of his Age to change his great Felicity into as great Miſery, by depriving him of his truly loving and entirely beloved Wife, who was all his worldly Blifs; after which humbly ſubmitting to, and waiting on the Will and the Pleaſure of the Almighty, he did ſorrowfully wear out 23 Years, four Months, and twelve Days, and then on the 26th Day of *October*, in the Year of our Lord 1686, and in the 64th Year of his own Age, yielded up his Soul into the merciful Hand of God who gave it.

Though he ſlay me, yet will I truſt in him, Job xiii. 15.

On the Right Honourable ELIZABETH, Counteſs of Bridgwater.

TO the ſacred Memory of the late tranſcendently vertuous Lady, now glorious Saint, the Right Honourable *Elizabeth*, Counteſs of *Bridgwater*.

She was ſecond Daughter to the Right Honourable *William* Marquiſs of *Newcaſtle*, and Wife to the Right Honourable *John* Earl of *Bridgwater*, and whoſe Family ſhe hath enriched with a hopeful Iſſue, viz. *John* Viſcount *Brackley*, her eldeſt, Sir *William Egerton* ſecond Son, both Knights of the Honourable Order of the *Bath*, Mr. *Thomas Egerton* a third, Mr. *Charles Egerton* her fourth, Mr. *Henry Egerton* her fifth, Mr. *Steward Egerton* her ſixth Son, and three Daughters, viz. Mrs. *Frances Egerton* her eldeſt, the Lady *Elizabeth* her ſecond, and the Lady *Katherine Egerton* her third Daughter; of all which Children three, viz. Mr. *Henry Egerton* her fifth Son, Mrs. *Frances Egerton* her eldeſt, and the Lady *Katherine Egerton* her third Daughter lye here interred, dying in their Infancy, the reſt are ſtill the living Pictures of their deceased Mother, and the only remaining Comforts of their diſconſolate Father.

She was a Lady in whom all the Accompliſhments both of Body and Mind did concur to make her the Glory of the preſent, and Example of future Ages. Her Beauty was ſo unparallel'd, that 'tis as much beyond the Art of the moſt elegant Pen, as it ſurpaſſeth the Skill of ſeveral the moſt exquisite Penſils (that attempted it), to deſcribe, and not to diſparage it; ſhe had a winning and an attractive Behaviour, a charming Diſcourſe, a moſt obliging Converſation; ſhe was ſo courteous and affable to all Perſons, that ſhe gained their Love, yet not ſo familiar to expoſe herſelf to Contempt; ſhe was of a Noble and Generous Soul, yet of ſo meek and humble a Diſpoſition, that never any Woman of her Quality was greater in the World's Opinion, and leſs in her own. The Rich at her Table daily taſted her Hoſpitality, the Poor at her Gate her Charity: Her Devotion moſt Exemplary, if not Inimitable, (witneſs) beſides ſeveral other occaſional Meditations and Prayers full of the holy Tranſports and Raptures of a ſanctified Soul) her Divine Meditations upon every particular Chapter in the Bible, written with her own Hand, and never (till ſince her Death) ſeen by any Eye but her own, and her then Dear, but now ſorrowful Huſband's, to the Admiration both of her eminent Piety in Compoſing, and of her Modesty in Concealing, than ſhe was a moſt affectionate and obſerving Wife to her Huſband, a moſt tender and indulgent Mother to her Children, a moſt kind and bountiful

Mistress to her Family ; in a Word, she was so superlatively Good, that Language is too narrow to express her deserved Character : Her Death was as religious as her Life was virtuous ; on the 14th Day of *June*, in the Year of our Lord 1663. of her own Age 37. she exchanged her earthly Coronet for an heavenly Crown.

*Her Children rise up and call her Blessed, her Husband also, and he praiseth her :
Many Daughters have done vertuously, but thou excellest them all, Prov. xxxi. 28, 29.*

*On the Right Honourable Sir JOHN EGERTON, Knight of the Bath, Earl of
Bridgwater.*

THE Right Honourable and truly Noble Sir *John Egerton*, Knight of the Honourable Order of the *Bath*, Earl of *Bridgwater*, Viscount *Brackley*, and Baron of *Elestmere*, &c. He was endowed with incomparable Parts, both Natural and Acquired, so that both Art and Nature did seem to strive which should contribute most towards the making him a most accomplish'd Gentleman ; he had an active Body and a vigorous Soul, his Deportment was graceful, his Discourse excellent, whether extemporary or premeditated, serious or jocular, so that he seldom spake but he did either instruct or delight those that heard him ; he was a profound Scholar, an able Statesman, and a good Christian ; he was a dutiful Son to his Mother the Church of *England* in her Persecution, as well as in her great Splendor, a loyal Subject to his Sovereign in those worst of Times, when it was accounted Treason not to be a Traytor.

As he lived 70 Years a Pattern of Virtue, so he died an Example of Patience and Piety, the fourth of *December* in the Year of our Lord 1649.

The Memory of the Just is blessed, Prov. x. 7.

*Some MEMORIALS of the LIFE and CHARACTER of the
most Reverend Sir WILLIAM DAWES, Bart. Lord
Archbishop of York, by the Reverend Mr. THOMAS
STACKHOUSE, Vicar of Beenham in Berkshire*.*

IR *William Dawes*, who died Archbishop of *York*, was born *Sept. 12. A. D. 1671*, at *Lyons* (a Seat which came by his Mother) near *Braintree* in the County of *Essex*. The Family, from whence he descended by his Father's Side, was once possess'd of a very large Estate. Sir *Abraham*, his great Grandfather, was accounted one of the richest Commoners in his Age ; and, in Splendor and Magnificence of House-keeping, liv'd up to the Port of any Nobleman ; but in the Time of the great Rebellion, the Family, adhering to the Royal Cause, through the Rage and Violence of the adverse Party, suffer'd great Losses and Depredations in their Fortune.

In a Calamity so general, and where the Number of Sufferers was so great, 'twas almost impossible for the Crown to make every one an ample Amends ; but, not long after the Restoration, *A. D. 1663*, the King created Sir *John* (the Father of our late Sir *William*) a *Baronet*, in Memory of the many Services his Ancestors had done, and the many Hardships they had undergone, during the Time of the Civil Confusion ; and in Acknowledgment of the several considerable Sums of Money, they had annually transmitted to the Royal Family, in order to support them with some tolerable Decency, during the Time of their *Exile*.

Sir *John* was a Person of excellent Qualities, every way suitable to the Dignity, whereunto he was promoted ; but, a considerable Part of the Family-estate (which was no small one) had been sequester'd, to the Value of 1500 *l. per Annum* in one † County only ;

* From the Preface to his Grace's Works, in Three Volumes in *Octavo* ; printed in the Year 1735.

† *Lincolnshire*.

and the Family Seat at *Rowhampton* in *Surrey*, where the Furniture, of one kind or other, amounted to several thousand Pounds, had been plunder'd : so that his Exaltation to Honour would not have so well become the Depression of his Fortune, had it not been his Happiness to marry a Lady of a very plentiful one, *Jane*, the Daughter, and only Child of *Richard Hawkins* of *Braintree* in the County of *Essex*, Gent. by whom he had several Children, and, among the rest, three Sons, whereof *Sir William* (who is to be the Subject of our present Discourse) was the youngest.

He received the first Rudiments of Learning at *Merchant-Taylor's* School in *London*, from the Rev. Mr. *John Hartcliffe*, and the Rev. Mr. *Ambrose Bonwicke*, successive Masters of that School ; under whose Care he made great Proficiency in the Knowledge of the *Classicks*, and was a tolerable Master of the *Hebrew* Tongue, even before he was fifteen Years of Age, which was chiefly owing to the additional Care, which the Rev. Dr. *Kidder*, (afterwards Lord Bishop of *Bath* and *Wells*) was pleas'd to take of his Education.

During the Time of his being at School, *Sir William* met with a sad Misfortune, which might both have retarded his Progress in Learning, and maim'd and done Injury to the Comeliness of his Person, had not the utmost Care been taken of both ; for, as he was playing with his Companions in *Moorfields*, one rejoicing Night, some Squibs, which he had about him, happening to take fire, burnt his Thigh, and contracted his Sinews to such a Degree, that he was obliged to keep his Bed a considerable while, and not able to go to School again under the Space of a whole Year. However, by his own Application and Diligence, assisted by a domestick Tutor, he did more than keep Pace with his School-Fellows of the same Class ; and with the Care and Vigilance of *Sir Anthony Dean*, his Father-in-Law, assisted by some able Surgeons, his Thigh was recovered, and his Sinews, by gradual Distention, and other proper Applications, restored to their usual Tone and Texture.

Not long after his Recovery from this Accident (in 1687,) he was removed to *St. John's* College in *Oxford*, placed under the Tuition of Mr. *Lee*, and, after his Continuance there two Years, or upwards, was made * Fellow. His Intention, from the very first, was to enter into Holy Orders ; and therefore, to qualify himself for that Purpose, among other introductory Works, he seems to have made some of our late eminent Divines a considerable Branch of his Study. His *Anatomy of Atheism* (which he wrote before he was eighteen Years of Age) as to its argumentative Part, is chiefly extracted from thence. It has not indeed all the Perfections of a poetick Composition ; a Luculency of Fancy, and Pomp of Expression, may perhaps be thought wanting in it ; but then it has this equivalent Excellence, that the Arguments both for and against the Existence of a GOD, are urged and answered in a clear Method, and easy Diction, fitted for the Comprehension of every common Reader, though not so well adapted to the Taste or Genius of such, as are taken with nothing but lofty Flights and elaborate Strains. The Truth is, his Thoughts and Temper of Mind were of a more serious and sober Cast ; and, though the Earliness of the Composition might be pleaded in Excuse for its Imperfections, yet, as his Design, in every Thing he wrote, was not so much to shine himself, as to do good to others, he thought it no Disparagement to his Parts, in so useful a Subject, to descend to the meanest Capacity, and, in order to attain so laudable an End, to pursue the Apostle's Example of *becoming all Things unto all Men, that by all Means he might gain some*.

He had but two Brothers (as we said before) whereof the elder, *Sir Robert* (then a Nobleman of *St. Katherine's* Hall, in *Cambridge*) died in a short Time of a violent Fever, and the younger (whose Name was *John*) then a Lieutenant of a Ship, belonging to the Squadron, commanded by *Sir John Narborough*, was (in waiting on some Company from on board) much about the same Time, unhappily drowned. Their Deaths indeed were in a manner so co-incident, that one and the same Post brought the unwelcome News of both ; whereupon *Sir William*, in a short Time, left *Oxford*, and entering himself a Nobleman in *Katherine* Hall, *Cambridge*, lived in his Brother's Chambers, and, as soon as he was of fit Standing, took the Degree of a *Master of Arts*.

What shewed the serious and devout Temper of his Mind, and a true Sense and Love of Piety in him, as well as a considerable Proficiency in the Knowledge of Divinity, was, his writing that excellent Piece, *The Duties of the Closet*, even before he was twenty-one Years of Age.

As yet, however, he was not of Age sufficient to enter into Holy Orders ; and therefore, in the mean time, he thought it not improper to visit the Estate he was now become Owner of, and to make a short Tour into some other Parts of the Kingdom, he

* See Wood's *Athenæ Oxon.* Vol. II. p. 1088.

had not yet seen. But his intended Progress was, in some Measure, stopped by his happening to meet with *Frances*, the eldest Daughter of *Sir Thomas D'Arcey*, of *Braxstead Lodge*, in the County of *Essex*, Bart. to whom he made his Addresse, and, not long after, was married.

This Lady, in the Opinion of all that had the honour of her Acquaintance, as well as according to the Character which is left upon the Monument *, he caused to be erected for her, in the Chapel of *Katherine Hall*, was the Mirror of her Sex, and one of the best Women of her Age.

It was not long after his Marriage, and as soon as he came to a competent Age, that he received the Holy Orders of Deacon and Priest from the Right Rev. Dr. *Compton*, then Lord Bishop of *London*, upon which Occasion he was often heard to say, that, *when he laid aside his Lay-Habit* (and while he continued in a Lay-Capacity, he was as elegant in his Dress, as others of the like Station) *he did it with the greatest Pleasure in the World, and looked upon Holy Orders, as the highest Honour that could be conferred upon him.*

In a short Time after his Ordination, the Deanery and Living of *Bocking*, in the County of *Essex*, became vacant; which was certainly a Preferment more eligible to him, in that it was situate near the Place of his Nativity, and where the Bulk of his Estate lay. The People too, who had experienced the Goodness and Munificence of his Temper, were desirous to have him their Dean and Minister, to which Purpose they made it their Offer unanimously to petition the most Rev. Dr. *Tenison*, then Lord Archbishop of *Canterbury*, in his Behalf; but as *Sir William* was an Enemy to all such popular Applications, so his good Fortune was, that he did not want them.

In the Year 1697, he came to be nominated one of the *Chaplains in Ordinary* to King *William*, in which Capacity he had not long continued, till, in the Sermon, he was called upon to preach before him, on the Fifth of November †, he had the Happiness to please him so very well, that, in a few Days after, he sent for him, and, without any Manner of Sollicitation, voluntarily gave him a *Prebend of Worcester*, with this short Complement, *That the Thing indeed was but small, and not otherwise worth his Acceptance, but as it was an Earnest of his future Favour, and a Pledge of what he intended to do for him.*

Sir William was but young, not much above seven and twenty, when he took his Doctor's Degree, which (as I am told) was by a Royal Mandate, because, at that Time, he was not of Standing sufficient to be admitted regularly: And I am very well assured, that his *Clerum*, or Latin Sermon, for that Degree, was such an extraordinary Performance, that the University (from its first Foundation) never heard one with so much Pleasure and Admiration; nor did he acquit himself with less Applause in his Disputations.

It was not the vain Affectation of a Title, that made *Sir William* so desirous of a Doctor's Degree, but the Necessity he was under, to qualify himself for the Mastership of *Katherine Hall*, to which, upon the Death of the Rev. Dr. *Eachard* (A. D. 1696) he was unanimously elected, and, in a short Time after, became Vice-Chancellor of the University.

And here it may not be improper to make a Stand, and take a short View of the Conduct of this *Great Young Man*, in this threefold Capacity; as instructing a *Parish*, governing a *College*, and presiding over an *University*; in order to see, whether he discharged these important Offices with Sufficiency, and answered the Expectations, which the World had, some time before, conceived of him.

From the Time that he was made Dean of *Bocking*, he ceased not to declare unto the People the whole Will of GOD; to preach the Word, in Season, and out of Season; to Reprove, Rebuke, and Exhort, with all Authority. His usual Method of Preaching was, to make Choice of some principal Passage out of the Gospel for the Day in the Morning, and to preach upon the same Text in the Afternoon by way of Repetition and Improvement. His Discourses were usually plain and familiar, and such as were best adapted to a Country Audience.

In the Course of his Ministry here at *Bocking*, perceiving that the Sacrament of the Lord's Supper was only administer'd at the three great *Festival* Seasons of the Year, his Intention was to introduce a Monthly Celebration of it; and to that Purpose, published *His Duty of Communicating explained and enforced*, which he addressees to his Parishioners, and therein instructs them in the Nature and End of the Lord's Supper, the Benefits and Obligations of their receiving it, and the Preparation and Frequency requisite therein;

* See the Inscription in the Appendix.

† Which begins the first Volume of his Works.

and so, answering the *Objections*, which are usually alledg'd against the Duty, supplies them with a proper *Formulary* of Devotions, in order to enable them to discharge it right.

The Book indeed is written in a very *useful*, because in a *plain* and perspicuous Manner. Without any Controversies, or perplexing Disputes, it contains every thing, that any common Christian need to be acquainted with, in Relation to this *Ordinance*, and is therefore a *Manual*, highly proper to be recommended to the Use of all such, as are desirous to know and practise *the great Duty of Communicating*.

The Care of Mens Souls was the principal Ingredient of his Character; but what gave an additional Lustre to this, and made him indeed the *Darling* of the whole Neighbourhood, was the Respect he likewise had to Mens bodily Wants and Infirmities, in his kind Condescension and Liberality to the Poor. For as he was a Stranger to that *supercilious* Disdain, which a Sense of *Superiority*, either in Birth or Fortune, is apt to create in weak Heads, and an utter Enemy to those little Feuds about *Dues* and *Perquisites*, which are often known to embroil whole Parishes, and breed Confusion, wherever they are too rigidly insisted on; so, to preserve an *Harmony* and good Understanding with his People, his Custom was, every *Sunday*, to invite a certain Number of the better Sort to dine with him, when, all the while, "such a *Freedom* was visible, as made every one think himself at Home, and such a *Plenty* withal, as shew'd that his Liberality was extended to "many more than those, who had the Honour to sit at his Table."

Upon his Accession to the Mastership of *Catherine Hall*, he found the bare *Case* of a new Chapel, which Dr. *Eachard*, his Predecessor, had begun, but did not live to finish; and to fit it up in a proper and decent Manner (as it is) with Wainscot-seats, Marble-pavement, and a very handsome Altar-piece, he contributed very liberally all the while that the Work was carrying on; which was finish'd, and the Chapel consecrated by *Simon* Lord Bishop of *Ely*, Sept. 1st. A. D. 1704. The Truth is, wherever his Fortune was to be prefer'd, his Property always was to rebuild or beautify whatever was wanting or amiss, be the Cost ever so great: His own Estate he only desir'd to keep clear and free from Incumbrances, the Revenues of the Church he thought always applicable to this Purpose; and, to say nothing of several other Places, *Bishopsthorp*, the Episcopal Seat in *Yorkshire*, is a standing Monument, not only of the Greatness of the Expence he was at, but also of the Elegance of the Taste he had, in such like Reparations.

It would be endless to relate all the beneficial Acts, which he did for the College, while he continued in it; but there is one Thing which cannot with Justice be omitted, and that is, the particular *Augmentation*, he procur'd to the Mastership thereof, which was before but inconsiderable. For, upon the Death of King *William*, being continued in Favour, and, in a short Time after, made Chaplain to Queen *Anne*, his Behaviour was such, that he soon became a great Favourite to her Majesty, and, by the Interest, which he, and Dr. *Sherlock* (now Lord Bishop of *Salisbury*) had with the *Queen*, and some of the chief *Ministers*, an Act of Parliament was obtain'd for annexing the first Prebend of *Norwich*, which should become vacant, to the Mastership of *Catherine Hall* for ever.

In what Manner he sustained the Office and Dignity of *Vice-chancellor*, for the Time that he continued in it; with what *Gravity* he presided, with what *Bounty* he rewarded, with what *Lenity* he admonish'd; with what Regard to his *Seniors*, with what Condescension to his *Juniors*, with what Freedom to his *Equals*, and with what Justice and Impartiality he behaved himself to *all*; what an Example he was of *Piety*, and all social Virtues; what an Encourager of *Learning*, and all liberal Sciences; what an Enemy to *Vice* and all *heretical* Doctrines; how every one rejoyc'd under his *Administration*, except such as had Reason to dread his *Authority*; and what a Spirit of Emulation and Contention to excell one another, in every kind of Composition, the very Sight of so young a Man, advanc'd to so *high* a Station, and filling it so *commendably*, transfused thro' the whole *University*; these are Matters so very well known to the Men of this Generation, who were his *Cotemporaries*, that it would be a needless Piece of Labour to insist upon them.

'Tis natural to imagine, that a Person of such *Conduet*, who had gone thro' so many Scenes in Life with such uncommon Applause and Reputation, should not be long, before he attain'd to some of the chief *Dignities* in the Church; but there was this Accident (we are told) which retarded his Promotion. The Bishoprick of *Lincoln* was now vacant; when, being appointed to preach before the Queen, on the 30th of *January*, he was not afraid to utter some bold Truths, which at that Time were not so well relish'd by certain Persons, that were in Power, and who took Occasion from thence to persuade the

Queen

Queen (contrary to her Inclination) to give it to * another. This however made no Impression upon Sir William : he knew it was his Duty, *whenever a Door was opened, and a fit Occasion* (as he esteem'd that to be one) *offer'd itself, to speak the Word of God boldly, as he ought to speak* ; and therefore, when he was told by a certain Nobleman, that he had lost a *Bishoprick* by his *Preaching*, his Reply was, " that as to that he had no manner " of Concern upon him, because his Intention was never to *gain* one by *Preaching* : " However, upon the Death of the Right Reverend Dr. *Nicholas Stratford* (A. D. 1708.) her Majesty, of her own mere Motion, named Sir William to succeed in the Bishoprick of *Chester* ; and, about six Years after, at the Desire of the most Reverend Dr. *Sharp*, recommending him to be his own Successor, she translated him to the *Archiepiscopal* See of *York*, and made him one of her *Privy Council*. Upon the Queen's Demise, he was constituted one of the *Lords Justices*, or Regents of the Kingdom, until the late King's Arrival in *England*, and upon his Arrival, and personal Assumption of the Government, was again call'd to his Place in *Council*.

Thus honoured and respected by all did this excellent Prelate live, with a good Constitution of Body, and regular Care and Preservation of his Health, except when the Calls of his Office, and the Fatigue, which the large Visitations, that his *Diocese* (more especially that of *York*) requir'd, engag'd him to neglect it. On these Occasions, and indeed on any other, where the Sense of doing Good engag'd his Zeal and Application, he never thought he could do too much ; by which Means, he subjected himself to the frequent Danger of taking Colds, which were sometimes attended by a kind of *Diarrhœa* ; but of this he made the less account, because he had found out the Expedient to remove it at any Time, by the Alteration of his Diet : In his last Sickness however, the *Diarrhœa*, being neglected too long, came to be attended with a *Fever*, and ended at last in an *Inflammation of his Bowels*, which in a short Time (*viz.* on *April 30. A. D. 1724.* and in the 53d Year of his Age) put a Period to his Life, and thereby deprived the World of as kind a *Friend*, as generous a *Patron*, as devout a *Christian*, as laborious a *Prelate*, as fine a *Gentleman*, and as worthy a *Patriot*, as ever Church or Nation had to boast of.

He was buried by his Lady in the Chapel of *Catherine Hall* in *Cambridge*.

Fortunati ambo !

Nulla dies unquam memeri vos eximet ævo.

But, as there is no Monument, as yet, erected to his Memory, it may be more excusable to say something here of his Character, tho' I foresee it impossible to give him the Commendations, which his Virtues deserve.

" A thousand Ornaments indeed (as a very ingenious Pen writes of another Great Man) " met in his Composition, and contributed to make him universally beloved and esteem'd. " The Figure of his *Body* was tall, proportionable, and beautiful. There was in his " *Look* and Gesture something that was easier to be conceiv'd than describ'd ; that gain'd " upon every one in his Favour, even before he spoke one Word. His *Behaviour* was " easy and courteous to all, but distinguish'd and adapted to each Man in particular, according to his Station and Quality. His *Civility* was free from the Formality of Rule, " and flowed immediately from his good Sense." His *Conversation* was lively, without any Tincture of *Levity*, and chearful, without betraying the Dignity of his high Station ; for the Greatness of his *Mien* reminded you of your Distance, while the Sweetness of it invited your Approaches.

He had a *Genius* excellently well fitted for a Scholar, a lively Imagination, a strong Memory, and (what is seldom found, even among the greatest Men) a Judgment every Way equal to his Memory ; what his Proficiency in Learning was, has already appear'd by his publick Exercises and Disputations at the University ; but his great *Modesty* restrain'd him from publishing most of his Performances, but such as appear'd from the *Pulpit* ; and, yet by casting an Eye over these, we may learn, that he has not been wanting, on proper Occasions, to shew † his Art in *Oratory* || his Knowledge in *History*, ‡ his Skill in *classical* Learning, and great Dexterity in *Reasoning* upon the most arduous Subjects.

The Truth is, his Sermons were for the most Part plain and unaffected, adapted to every common Comprehension, and, as much as possible, divested from all Appearance of Learning ; and yet, under his Management and Manner of Expression, they far surpass'd the most elaborate Compositions of other Men ; for, such was the Comeliness of his

* Dr. Wake, the late Archbishop of Canterbury. † Vide Serm. 2. || Serm. 12. Vol. I. ‡ Vide those, which treat of the Certainty, Greatness and Eternity of Hell Torments, in Vol. II.

Person, the Melody of his Voice, the Decency of his Action, and the Majesty of his whole Appearance, that we may well pronounce him the most compleat Pulpit-Orator of his Age.

Nor was it only his fine Preaching, but his excellent Living likewise, and making himself an Example of every Duty, which he taught others, that, wherever he came, drew after him such Crowds of Admirers. “ All those Virtues, upon which the Pleasure of Society, and the Happiness of human Life depend, he possess’d in the highest Degree, and exercis’d them with the greatest Decency, and best Manners.” He was a kind and loving *Husband*, a tender and indulgent *Parent*, and so extraordinary good a (a) *Master*, that he took Care of the *spiritual*, as well as *temporal* Concerns of his *Domesticks*, and would have excus’d any Omission in them, rather than their being absent from Prayers. “ So strict an Observer was he of his Word, that no Consideration whatever could make him break it ; and so inviolable in his Friendship, that without the Discovery of some essential Fault indeed, he never departed from it.

A great Point of Conscience it was with him, how he made Promises, for fear of creating fruitless *Expectances* : but when upon proper Considerations he was induced to do it, he always thought himself bound to employ his utmost Interest to have the Thing effected ; and ’till a convenient Opportunity should present itself, was not unmindful to support the Petitioner (if in mean Circumstance) at his own Expence : For Charity indeed was the predominant Quality of his Soul, as was plainly apparent through the whole Tenour of (b) his Sermons, wherein he has almost quite exhausted that Subject, and left it hardly in the Power of those, that come after him, to say any thing more upon so luculent a Theme.

There is one Piece, and the last (I think) that our Author publish’d, which, upon this Occasion, must not pass unmention’d, and that is, the *Character*, which he gives of the Right Reverend Bishop *Blackall* (c), and *his Writings*, in a *Preface* prefix’d before that *Prelate’s Works* ; and, wherein, while he draws the Portraiture of his Friend, he gives us a very good Likeness and Representation of himself, as he was a Pattern of all *Christian* as well as *social* Virtues : For it can hardly be denied by any, who knew him, “ that so much primitive Simplicity and Integrity ; such constant Evenness of Mind, and uniform Conduct of Behaviour ; such unaffected, and yet most ardent *Piety* towards God ; such orthodox and steadfast *Faith* in Christ ; such disinterested and fervent *Charity* to all Mankind ; such profound *Modesty*, *Humility*, and *Sobriety* ; such an equal Mixture of *Meekness* and *Courage*, of *Chearfulness* and *Gravity*, of pleasing and profiting all he convers’d with ; such an exact Discharge of all *relative* Duties ; and, in one Word, such Indifference to this lower World, and the Things of it, and such an entire Affection for, and joyous Hope and Expectation of the Things which are above, as were manifest in him, are rarely to be found in any great Conjunction, much less all together, even in very good Christians.”

No wonder that a Person of so much Virtue and Piety, behav’d well in his *publick* as well as *private* Capacity ; prov’d a Lover of his Country, as well as a loyal Subject ; and, both as a Bishop and Peer of the Realm, consider’d himself, as responsible for the *Souls* committed to his Charge in one Respect, and as intrusted with the *Lives* and *Fortunes* of his Fellow-subjects, in the other. (d) His Vindication of the great and happy *Revolution* ; his Attachment to the *Protestant Succession* ; (e) his Joy and Thankfulness for the wonderful Success of our Arms under *Queen Anne*, and the large *Encomium*, which he gives the great Instrument of it, the late *Duke of Marlborough* (all which he hath left upon Record) are sufficient Instances of his sincere Affection to our present *happy Constitution* ; and therefore, if, in some *Parliamentary Debates* (wherein he made a very considerable Figure) he happen’d to dissent from other Great Men, who might have the same common Good in View, but seem’d to pursue it in a Method incongruous to his Sentiments ; this ought to be accounted his *Honour*, and a Proof of his Integrity, but cannot, with any Colour of Justice, be deem’d Party-Prejudice, or a Spirit of Contradiction in him, because those very Men, whom he sometimes oppos’d, at other times he adjoyn’d himself to, whenever he perceiv’d them in the Right.

The Truth is, all Parties he disclaim’d, and in a (f) *Discourse* before the very *Lords* them-

(a) One very remarkable Quality in Sir *William* was, that (as I am inform’d by a Gentleman, who liv’d many Years in his Service) he never was observ’d to be in a Passion, even under the greatest Provocations.

(b) As thousands in this great City, and many numerous Audiences elsewhere, can testify ; and, ’tis notorious, that after he had been exhorting others to Charity (which he took so much Pleasure in, and embraced every Opportunity of doing) he always set the first Example of it himself.

(c) See Page 636 of this Work.

(d) Vide Sermon. 1.

(e) Sermon. 8.

(f) Vol. I. Sermon. 12.

self, has set forth the Inconvenience of being inlisted into any. His Opinion was, that whoever enters the Senate-house, should always carry his Conscience along with him ; that the Honour of God, the Renown of his Prince, and the Good of his Fellow-subjects should be, as it were, his *Polar Star* to guide him ; that no *Multitude*, tho' never so numerous ; no *Faction*, tho' never so powerful ; no *Arguments*, tho' never so specious ; no *Threats*, tho' never so frightful ; no *Offers*, tho' never so advantageous and alluring, should *blind his Eyes*, or pervert him to give any the least Vote, not directly answerable to the Sentiments of his own Breast. These are Qualities highly requisite in a worthy Senator, and true Patriot ; and these our most Reverend Prelate possess'd in a very eminent Degree.

How he behav'd himself in his Episcopal Capacity, and in Pursuance to the *Promise*, which he made at his *Consecration* ; with what Diligence and Constancy he visited a very * extensive *Diocese* ; with what Seriousness and becoming Gravity he administer'd all the distinct *Offices* of his *Function*, and in that of *Confirmation*, continued sometimes from almost Morning until Night ; what Care and Caution he took to admit none but sufficient *Labourers into the Harvest* of the Lord, and, when admitted, to appoint them Stipends adequate to their Labour ; with what an equal and impartial Hand he administered Justice to all, being no *Respecter of Persons*, and making no Difference between the Poor and the Rich ; but *espousing* all into the Intimacy of his Bosom, his Care, his Affability, his Provision, his Prayers ; what warm and affectionate Charges he gave to his Clergy, *to approve themselves in all Things as the Ministers of Christ, and to contend earnestly for the Faith, which was once delivered to the Saints* ; with what Kindness he admonish'd, with what Gentleness he reprov'd, with what Unwillingness he censur'd the Negligent, the Faulty, and the Obstinate ; but the Careful, the Diligent, and such as endeavour'd to excel, rewarded by his Bounty, and encourag'd by Promotion, *not as a Lord over God's Inheritance, but an Example to the Flock* : How he acquitted himself, I say, in these, and several other Instances, relating to his *Episcopal Function*, needs the less Enquiry, when we consider, that if he desir'd a *Bishoprick*, it was in the Sense, wherein the Apostle calls it, a *good Office*, and not a *good Emolument* only ; a Station, wherein he might benefit the Souls of Mankind, and not aggrandize and enrich himself ; and that, consequently he was under no Temptation, but *to take heed to himself, and to feed the Flock, over which the Holy Ghost had made him Overseer ; because he took the Charge and Oversight thereof, not by Constraint, but willingly, not for filthy Lucre, but of a ready Mind.*

Thus adorn'd with every Accomplishment, both of Mind and Body, with every Quality, requisite to make a good Man, and a good Christian, a true Lover of his Country, and a true Father of the Church, was this most excellent Prelate : He liv'd the *Delight of Mankind*, and when he came to die, the Testimony of his Conscience was, *that in Simplicity and a godly Sincerity, he had had his Conversation in the World* : and therefore, upon the Approach of his Dissolution, he might justly take up the Words of the Great Apostle, and say, *The Time of my Departure is at hand ; I have fought a good Fight ; I have finished my Course ; I have kept the Faith ; henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give at the last Day ; and not to me only, but to all them that shall love his appearing.*

On the Sunday immediately following the Death of Archbishop DAWES, Dr. Robert Warren, late Rector of St. Mary Stratford Bow, preach'd a Sermon there upon that Occasion ; from whence the following CHARACTER is extracted.

I Could wish that I had *no* Occasion to mention the Loss, I am well perswaded, you are all very sensible of to *this Church and Nation*, in the *Death of one of her greatest Prelates* : Great, in being *one of her Archbishops*, but Greater (if I may so say) in *himself*, in that he gave Honour and added a *Lustre to his Dignity* : And who, like his great Lord and Master, *the good Shepherd and Bishop of our Souls*, was Diligent and Industrious, in watching over his Flock, that *none should be lost.*

Heresy, however bold and daring in its own Nature, durst not shew itself before *his Face* ; and *Schism* and *Division* submitted to his *strong Reasons*. As to the *first*, it no sooner began to make its *Appearance* in his Province, but he crushed the Cockatrice in the Egg ; and *so effectually* did he arm his *inferiour Pastors* against the *spreading Contagion of this Evil*, that it was obliged, where *he governed*, to retire and fly before *him*. And as to the *latter*, none but the *most Obdurate* could withstand *his gentle Arts of Perswasion, to keep the Unity of the Spirit in the Bond of Peace.*

* His Method was, to visit *Nottinghamshire* one Year ; *Yorkshire* another ; for every third Year he did not hold any Visitation.

And as *this eminently good Man* was *always* vigilant and zealous in *opposing* the *Attacks* of *Infidelity*, and *suppressing* the *Turbulency* of *Schism*, so was he no less careful and assiduous to encourage and promote *Virtue* and *Goodness*.

And because he was fully persuaded, that * an *early Piety* was the *best* Foundation of a *good Life*, he therefore studiously employ'd his Time, his Thoughts, *all* his Endeavours, Application and Assistance to *this Purpose*; and that *more particularly* with Regard to *those* who *most* wanted it, the *Children* of *poor* and *necessitous* Persons.

As *all* his excellent Discourses on *those charitable* Occasions, are thro' the *whole* Body of them, strengthened with *sound Reason*, so are they applied to the *Hearts* of Men, in the *most moving* and *eloquent* Manner. For it was the *constant* Practice of *this heavenly* Preacher *always* to endeavour to *convince* the *Judgment*, before he attempted to *engage* the *Passions* of Men. And *this last* he perform'd with *such a peculiar Dexterity* and *Address*, that *few*, I may say *none*, were able to *withstand* the *Force* of his Persuasions.

Nor is it to be wondered that he engaged in such generous Undertakings with *so much* Advantage and Success; for while he preached to *others* the Duty of *Charity*, he spoke to them the *plain natural* Dictates of *his own* Soul, the *genuine* Expressions of *his own tender compassionate* Mind, and the *strong Convictions* of a *liberal, bountiful, and munificent* Heart: Of a *Heart* that *continued* with his *poor necessitous* Children, when his *Indisposition* would *not* permit him to *preach* for them; for even in *his last Hours* he sent them || *his Alms*, when he could not *any other* Way be *kind* and *serviceable* to them.

In the several Stages of Preferment, which the good Providence of God advanced him to, he behaved himself with *great Humility* and *Condescension*, and was thankful to God for them, only as they empowered him to enlarge *his* Heart, and to do Good to *others* in the *most useful* and *extensive* Manner.

In *his spiritual* Offices, as a *Minister* of *Christ Jesus*, he *rightly* divided the *Word* of *Truth*; and tho' he had always *so much Integrity* and *Steddiness* as to exert upon *proper* Occasions that Authority with which God and the Church had entrusted him, especially in *his highest Stations*; yet he *never* made use of *that* Power, but to the *Suppression* of *Vice*, and the *entire Approbation* of *all* his *Clergy*. For he was so far a *Master* of *Government*, that he knew *how* to *maintain* his *Authority*, consistently with the *Love* and *Affection* of them.

Time would fail me to mention *all* those *social* Virtues and Accomplishments which made him *amiable* in *private* Life. There was an *open* Frankness, and an *undisguised* Sincerity appear'd in *all* his Actions; and he observed in the *strictest* Manner *St. Paul's* Rule of being both *Pitiful* and *Courteous*, and † *showing Mercy* with *Chearfulness*. His Friendship was *strong* and *lasting*, because it was never founded but upon real *Merit*, and that principally which was *most really* such, the *Goodness* and *Integrity* of Men.

But he is now departed this Life in the Faith and Fear of God: He is arrived at *that happy* Place, where *Death* and *Sorrow* shall be *no more*, while *we*, who walk here in the Vale of Tears and Shadow of Death, remain to lament *his Loss*; the *poor* and *indigent* Part of Mankind, that *they* have lost a *tender Friend*, and a *generous Benefactor*.

For *how many thousands* of *poor Innocents* do even *now* bewail his Loss, who have been *very frequently*, and might *reasonably* (with Respect to his Age) have wish'd *much longer* to have received *Supplies* from the *Treasure* of the *Rich*, drawn forth by *his divine* and *moving Eloquence*? And *where* will they find *such another* Friend and *powerful* Advocate, to defend them from the Snares of *Evil Men*, and so *uninterruptedly* to plead for *Relief* to their *spiritual* Necessities, as he has done?

But a Loss it is to us, tho' not to him! He is gone to enjoy the *Happiness* of *that* Place he was *so main* an Instrument in bringing *others* to. And the *sweet Musick* of *his melodious* Voice, will *never, never more* be heard in *their* Behalf: But his Company Above has ministred *fresh Matter* for *delightful Anthems* to the *Heavenly* Choir! And given *fresh* Occasion to elevate *their harmonious* Voices to an *higher Key*.

Neither is his Death a Loss only to *those* of *tender* Years, but even to *all* others: His *Servants*, *they* have lost a *kind* and *beneficent Master*; his *dutiful* and *most deserving* Children, *they* have lost a *kind* and *tender*, and *indulgent Father*. His whole Province, *our Great Metropolis*, the *whole Kingdom* and *Nation*, that *they* have lost an *Orthodox Prelate* and *Eloquent*

* Read his excellent Book, *The Duties of the Closet*, and his Instructive and Pathetical Volume of Sermons, which he composed when a very young Man.

|| Two Guineas were his usual Benevolence to the Charity Children he preached for, and which he sent, upon his Death-Bed, by the Reverend and Learned Dr. *Waterland*, when he preached for the Children at *St. Christopher's* Church in *Thread-needle Street*, in his stead.

† He preach'd an excellent Charity-Sermon upon this Text at this Parish Church.

Preacher : The Clergy, in particular, that *they* have lost a faithful, loving, and wise Pastor ; and all of us, that *we* no longer enjoy the Benefit of his bright and shining Example.

Some MEMORIALS of the LIFE and CHARACTER
of ROBERT NELSON, Esq; *



ROBERT NELSON, Esq; was born the 22d of June, 1656, being the Son of Mr. John Nelson, a considerable Turkey Merchant of London, and Deliciæ his Wife, Sister to Sir Gabriel Roberts, a Turkey Merchant also of the same City.

His Father dying when he was young, he was left to the Care of his Mother, and her Brother Sir Gabriel, who being made his Guardian, was very careful of the Education of this his Nephew, who was indeed beloved by every one, being a most beautiful Youth, and of fine natural Parts.

He was for some Time at St. Paul's School in London; but the principal Part of his Education was under a private Tutor in his Mother's House, from whence he went to Trinity College in Cambridge, when he was entered Fellow Commoner.

He married the Lady Theophila Lucy, Relict of Sir Kingsman Lucy, and Daughter of John, late Earl of Berkley. His Lady enjoyed but an ill State of Health; for the Recovery of it, he passed over with her into France, and went to Aix la Chapelle, where he continued for some Time, and afterwards proceeded in his Travels through France, Italy and Germany.

Never was any Englishman known to be more careffed in all the foreign Parts which he visited, as the many Letters written to him from Princes, Ministers of State, and Persons of Distinction do abundantly testify. Nor was he less esteemed in England, his Acquaintance being generally among such as were most remarkable for Piety and Learning, of whom the good Mr. Kettlewell was one; I here particularly mention him, because to him we owe Mr. Nelson's first engaging in that useful Work of his, entitled, *A Companion for the Festivals and Fasts of the Church of England*: Which whosoever reads, will find it no small Addition to the Pleasure and Advantage he shall reap by it, to consider that it is the Work of a fine Gentleman, and one who never entered into Holy Orders; because this will shew what Injustice those Men do to our most Holy Religion, who represent it as a morose, narrow-spirited Institution, fit only to be practised by Hermits and Recluses.

Mr. Nelson's other Qualifications of a comely Personage, a genteel Deportment and a fair Fortune, were so far from being inconsistent with that genuine Spirit of Piety which always shewed itself in him, that they were no small Ornaments to it: Those external Endowments of Nature and Fortune served to set off, and make his Virtue more amiable and captivating; as his Virtue made those which are by themselves unworthy to be esteemed, appear as real Accomplishments.

His Corps was deposited in the New Burying Ground, in Lamb's Conduit Fields, then first consecrated on that Occasion. A square Monument was afterwards erected over him, containing on the four Sides of it the following Inscription, drawn up by George Smalldridge, Lord Bishop of Bristol.

H. S. E.
ROBERTUS NELSON, Armiger,
Qui,
Patre ortus Johanne Cive Londinensi,
Ex Societate Mercatorum cum Turcis commercium
Habentium, Matre Deliciis Sorore
Gabrielis Roberts Equitis aurati ex eadem
Civitate & eodem sodalicio; Uxorem habuit
Honoratissimam Dominam Theophilam
Lucy, Kingsmanni Lucy Baronetti viduam.
Prænobilis Johannis Comitis de Berkley
Filiam, quam Aquisgranum usque valetudinis

* Prefixed to the later Editions of his *Companion for the Festivals and Fasts of the Church of England*.

The CHARACTER of

*Recuperandæ causa proficiscentem lubenter
Comitatus, ad extremum vitæ terminum
Summo amore fovit, morte divulsam
Per novem annos superstes plurimum desideravit.*

*Literis Græcis & Latinis,
Quas partim in schola Paulina,
Partim intra domesticos Parietes didicerat,
Linguarum Gallicæ & Italicæ peritiam
Lutetiæ & Romæ agens faciliè adjunxit.*

*In omni fere Literarum genere versatus,
Ad Theologiæ studium animum præcipuè appulit.
Et felici pariter memoriâ atq; acri judicio pollens,
Antiquitatum Ecclesiasticarum scientiâ
Inter Clericos enituit Laicus.
Peragratâ semel atq; iterum Europâ,
Postquam diversas Civitatum,
Et Religionum formas exploraverat,
Nullam Reipublicæ administrandæ rationem
Monarchiæ domi constitutæ præposuit,
Cæteras omnes Ecclesias Anglicanæ longe posthabuit :
Hanc ipsi semper charam
Beneficiis auxit,
Vitâ exornavit,
Scriptis defendit,
Filius ipsius obsequentissimus
Et Propugnator imprimis strenuus.
Nulla erat bonorum Virorum communitas,
Aut ad pauperum liberos sumptu Locupletiorum
Bene instruendos,
Aut ad augendam utilitatem publicam,
Aut ad promovendam Dei gloriam instituta,
Cui non se libenter socium addidit.
Hisce studiis & temporis & opum
Partem longè maximam impendit.
Quicquid Facultatem supererat,
Id fere omne supremis tabulis
In eosdem usus legavit.
Dum id sibi negotii unice dedit, Deo ut placeret,
Severam interim Christianæ Religionis,
Ad quam se composuit, disciplinam
Suavissima morum facilitate ita temperavit,
Ut hominibus per raro displiceret :
In illo enim, si in alio quopiam mortalium,
Forma ipsa Honesti mirè elucebat,
Et amorem omnium faciliè excitabat.
Cum Naturæ satis & Gloriæ,
Bonis omnibus & Ecclesiæ,
Parum diu vixisset,
Fatali Asthmate correptus
Kensingtoniæ animam Deo reddidit.
Vitæ jam actæ recordatione lætus,
Et futuræ spe plenus.*

*Dum Christianum sacrificium rite celebrabitur,
Apud sanctæ Cænæ participes
NELSONI vigeat memoria.
Dum solennia recurrent Festa & Jejunia,
NELSONI Fastos jugiter revolvent Pii :
Illum habebunt inter Hymnos & Preces,
Illum inter sacra gaudia & suspiria*

*Comitem pariter & adiutorem.
Vivit adhuc, & in omne ævum vivet
Vir pius, simplex, candidus, urbanus :
Adhuc in scriptis post mortem editis
Et nunquam morituris,
Cum nobilibus & locupletibus miscet colloquia ;
Adhuc eos sermonibus
Multa pietate & eruditione refertis
Delectare pergit & instruere.*

Ob. 16 Jan. Anno Dom. 1714. Ætat. suæ 59.

The *Substance* of the foregoing *Epitaph* being chiefly contained in the *Account* preceding it, our unlearned Readers will the more easily excuse our not giving it an *English* Translation, to whom we refer to Page 18. of this *Work*, for Mr. Nelson's CHARACTER at large, as it was drawn up by the Reverend Dr. John Marshall; and shall at present conclude this *Account*, with taking Notice of the last of his Productions, wrote about two Months before he died; and entitled, *An Address to all true Lovers of Devotion*; prefixed to *The Christian's Exercise*; or, *Rules to live above the World while we are in it*. Done from the *Latin* of *Thomas à Kempis*, by one of his intimate Friends. The *Conclusion* of which *Address*, (according to his usual Spirit of Piety) was as follows, viz.

" I must own I had proposed to myself, a larger Scheme for this *Address*; but the
" wise Providence of God hath visited me with an Illness, which maketh Thinking and
" Writing irksome and grievous to me. But I desire entirely to submit to the Will of
" GOD; and humbly beg your most devout Prayers for me upon this Occasion, and more
" particularly for my spiritual Improvement under this Dispensation; which will lay a
" particular Obligation upon

Your most faithful, humble Servant,

Kensington, Nov. 3, 1714.

ROBERT NELSON.

He behaved himself under this Affliction with wonderful Patience, Equanimity, and true Christian Fortitude, till his most happy Departure at *Kensington*, Jan. 16, 1714, in the 59th Year of his Age: The Bulk of his Estate (after some Legacies to his Friends) he bequeathed to publick and private Charities, by his *Last Will and Testament*; the *Preamble* to which, (as a further Instance of his Piety and entire Resignation of himself to GOD's Will) we have here inserted. " I recommend my *Soul*, that precious and
" immortal Part of me, into the most merciful Hands of GOD, hoping for the Pardon
" of all my many and great Sins, and for the inconceivable Blessing of eternal Life,
" through the Merits of my Blessed Saviour, and only Redeemer, *Jesus Christ*, who
" out of his abundant Love to Mankind, came into the World to save Sinners; and
" grant, O Lord, that whatever Defilements *it* may have contracted in the midst of this
" miserable and naughty World, through the Lusts of the Flesh, or the Wiles of *Satan*,
" being purged and done away by the Blood of that immaculate *Lamb* that was slain
" to take away the Sins of the World, it may be presented pure and without Spot before
" thee at the last Day, when all the World shall be summoned before thy great Tribu-
" nal; and the Lord have Mercy upon me in that Day."

The CHARACTER of Mrs. CATHERINA BOVEY, taken from her Monument in Westminster Abbey.



O the Memory of Mrs. *Catherina Bovey*, whose Person and Understanding would have become the highest Rank in Female Life, and whose Vivacity would have recommended her in the best Conversation; but by Judgment, as well as Inclination, she chose such a Retirement as gave her great Opportunities for Reading and Reflection, which she made use of to the wisest Purposes of Improvement in Knowledge and Religion; upon other Subjects she ventured far out of the com-

mon Way of Thinking, but in Religious Matters she made the Holy Scriptures, in which she was well skilled, the Rule and Guide of her Faith and Actions, esteeming it more safe to rely upon the plain Word of GOD, than to run into any Freedoms of Thought upon revealed Truths; the great Share of Time allowed to the Closet was not perceived in her OEconomy, for she had always a well-ordered and well-instructed Family, from the happy Influence as well of her Temper and Conduct, as of her uniform and exemplary christian Life. It pleased GOD to bless her with a considerable Estate, which, with a liberal Hand, guided by Wisdom and Piety, she employed to his Glory and the Good of her Neighbours. Her domestick Expences were managed with a Decency and Dignity suitable to her Fortune, but with a Frugality that made her Income abound to all proper Objects of Charity, to the Relief of the Neceffitous, the Encouragement of the Industrious, and the Instruction of the Ignorant. She distributed not only with Chearfulness, but with Joy, which upon some Occasions of raising and refreshing the Spirit of the Afflicted, she could not refrain from breaking forth into Tears, flowing from a Heart thoroughly affected with Compassion and Benevolence. Thus did many of her good Works, while she lived, go up as a Memorial before GOD; and some she left to follow her.

She died *January 21, 1726*, in the 57th Year of her Age, at *Flaxley*, her Seat in *Gloucestershire*; and was buried there, where her Name will be long remember'd; and where several of her Benefactions at that Place, as well as others, are more particularly recorded.

Underneath it on a white Marble.

This Monument was erected with the utmost Respect to her Memory, and Justice to her Character, by her Executrix, *Mrs. Mary Pope*, who lived with her near Forty Years, in perfect Friendship, and never once interrupted, till her much lamented Death.

We shall here add the Inscription (above referred to) to the Memory of this excellent Lady at Flaxley, as it was kindly communicated by the Reverend Mr. Tho. Tyrer, the present Minister of that Place.

Mrs. BOVEY's Inscription at Flaxley.

IN the Vault near this Chapel is repositied the Body of *Mrs. Catharina Bovey*, Daughter of *John Riches*, Esq; of *London*, Merchant---- She was married to *William Bovey*, Esq; Lord of this Manor of *Flaxley*, at the Age of 15, and was left a Widow, without Children at the Age of 22, and continued so all the rest of her Life---She entertain'd her Friends and Neighbours with a most agreeable Hospitality, but always took Care to have a large Reserve for Charity, which she bestow'd not only on such Occasions as offer'd, but studied how to employ it so, as to make it most useful and advantageous. Her Disposition to do Good was so well known in the District about her, that she easily became acquainted with the Circumstances of those that wanted. And as she preserv'd many Families from Ruin by seasonable Loans or Gifts, so she convey'd her Assistance to some of better Rank, in such a Manner as made it doubly acceptable. How far her Bounty extended was known to herself alone, but much of it appear'd to her Honour and God's Glory in frequent Distributions to the Poor, and especially to the Charity-Schools round about the Country; in relieving those in Prison, and delivering many out of it; in Contributing to Churches of the *English*-Establishment Abroad, as well as aiding several at Home, in cloathing and feeding her indigent Neighbours, and in teaching their Children, some of whom every *Sunday*, by Turns, she entertain'd at her House, and condescended to examine them herself---- Besides this *continual*, it might be said, this *daily* Course of Liberality during her Life, she bequeath'd, at her *Death*, towards the founding a College in the Island of *Bermuda*, 500 *l.*--- To the Grey-Coat Hospital in *St. Margaret's, Westminster*, 500 *l.*--- To the Blue-Coat Hospital in *Westminster*, 200 *l.*--- To the Charity-School of *Christ-Church* Parish in *Southwark* 400 *l.*--- To augment the Living of this Place 1200 *l.* To put out poor Children of this Parish Apprentices, the Interest of 400 *l.* for ever; of which Sum 160 *l.* had been given by *Mr. Clarke* and *Mr. Bovey*---- to be distributed as her Executrix should think fit; among those whom she had put out Apprentices in her Life-time, 400 *l.*

Lastly, she design'd the Rebuilding of this Chapel, which pious Design of hers was speedily executed by *Mrs. Mary Pope*.

Some MEMORIALS of the Right Reverend Dr. GEORGE HOOPER, Lord Bishop of Bath and Wells ; together with his CHARACTER, by THOMAS CONEY, D.D. Rector of Chedzey in Somersetshire.*



HIS excellent Person was born at *Grimley* in *Worcestershire*, Nov. 18, 1640 ; educated in *Westminster-School*, under Dr. *Bushy*, elected from thence a Student of *Christ-Church* in *Oxford*, A. D. 1656 ; where he proceeded regularly thro' all his Degrees, compleating them with that of D. D. in 1677.

He was successively Chaplain to Bishop *Morley* and Archbishop *Sheldon* ; and presented by the latter to the Rectory of *Lambeth*, and the Precentorship of *Exeter*.

Upon the Marriage of the Princess *Mary* with the Prince of *Orange*, he was appointed one of her Chaplains, and went with her into *Holland* ; and after the Revolution was promoted by her Interest to the Deanery of *Canterbury*. Whilst he was in this Post, he was unanimously chosen *Prolocutor* of the Lower House of *Convocation*.

Upon the Accession of Queen *Anne* to the Throne, he was first advanced to the Bishoprick of *St. Asaph* in 1702 ; and afterwards translated to the See of *Bath and Wells* in 1703. Here he sat twenty-four Years and six Months, and died at *Barkly* in *Somersetshire*, (a Place he sometimes retired to) on Sept. 6, 1727, in the 87th Year of his Age. He was interred in the Cathedral Church of *Wells*, under a Marble Monument, erected to his Memory, with a large and elegant Inscription †. His CHARACTER, as it was drawn up by Dr. *Coney*, is as follows.

IN the Person of this worthy Prelate were happily united the universal *Scholar*, the fine *Gentleman*, and the compleat *Bishop* ‡.

As to the first of these Qualifications, his Talents were so great in every distinct Part of Knowledge, that the Masters of each Faculty have thought their Profession to be the Bishop's peculiar Study. The *Lawyer* might suppose him bred at the *Bar*, and conversant in nothing but *Statutes* and *Reports*. The *Casuiſt* might think his whole Time spent in *Canonists* and *Schoolmen* ; and the *Divine*, in *Fathers* and *Councils*. The *Antiquary* might tie him down to *Medals* and *Charters* ; and the *Linguist* fancy him always poring upon *Lexicons* ||. The *Philosopher* found no Science out of his Reach ; nor the Masters of polite Literature, any Graces in the *Classicks* which had escaped his Observance.

Yet in all these several Attainments, his surprizing Excellency was, that the Variety of Learning did not distract his Thoughts, nor the Intenseness of Study sour the Facetiousness of his Humour. He was as delightful in his Conversation, and as entertaining in his Friendships, as he was profound in his Knowledge, and ornamental in his Life.

As a *Gentleman*, his Accomplishments were so great, as not only to excel those of his own Profession, but to be a Match for such as had made Conversation and Ceremony their sole and ultimate Study.

He knew the Manners of the whole World, and had transcribed into his own Practice whatever was really valuable in the most polite Courts of *Europe*.

It is observable, that much Study makes Men peevish and morose ; that a recluse Life is an Impediment to Conversation ; and that Learning itself is imperious and dogmatical : But in the Prelate before us, all these Acquisitions had the quite contrary Effects. His Study was to promote good Manners ; his Retirement, to make a more glorious Appearance ; and his Learning to propagate Affability and Condescension.

He was far from affecting Popularity, or doing any Thing for Noise and Ostentation in any of his Actions ; but his Appearance was so venerable, his Conversation so endearing, and his Demeanor so uncommon, as to render him the most popular and noted Prelate of his Order.

* From his Volume of *Sermons*, printed in 1730, in Octavo.

† See the Appendix.

‡ This Remark was made on him by his Master *Bushy* ; “ Dr. Hooper, says he, is the best Scholar, the finest Gentleman, and will make the compleatest Bishop that ever was educated in *Westminster School*.”

|| The several *Eastern* Languages were as familiar to him as *Latin* and *Greek*.

But in the midst of these Civilities and Accomplishments, it is still remarkable, that the Gravity of the *Bishop* kept the Ascendant of the *Gentleman*; and that his Principles were too stiff to bend to any Company, any farther than was befitting a Person in his Station. His Zeal and Integrity were inviolable, and Truth was never lost in a Crowd of Words: His *Sincerity* was no Sufferer by his *Complaisance*; nor was the *Courtier* too hard for the *Christian*.

The Conduct of his Life, and the Government of his Diocese, was managed by wise Rules and uncommon Maxims.

He looked upon himself as *marry'd* to his Diocese; and notwithstanding his numerous Acquaintance, and extended Friendships in other Parts of the Kingdom, he confined his Preferments to his *own Children*, the residing Presbyters of his proper District. *Nepotism* had no Share in his Favours, and Relations were kept at a Distance. The laborious Clergyman would find himself surprized into a Preferment, while he was sweating at his Duty, and discharging it with Fidelity. The modest and humble Man would be *dignify'd* in his Obscurity, without the Fatigue of Attendance, or the Formality of a Petition. The Care of his Parish was the best Recommendation of a Pastor to this vigilant Prelate, and the Continuance in his Duty the most obliging Requit that could be made him. Where the Service was great, and the Congregation numerous, some Marks of Distinction were certainly placed, and the Minister was seasonably advanced, to secure an higher Reverence to his Person, and a kinder Acceptance of his Labours.

His frequent Complaint was, the Want of more Preferments for a numerous, an indigent, and a deserving Clergy: And, instead of stocking his *Cathedral* with Relations, and filling the Pulpit with Party and Faction, he broke the Neck of the strongest Combinations, and left nothing but sound Doctrine in his Diocese, and the Blessing of Peace and Unanimity amongst his Clergy.

All his Clergy partook of his Goodness, his Clemency, his Candor, and paternal Indulgence. Every one had the Favour of a *Son*, the Access of an *Equal*, and the Reception of a *Friend*. No angry Looks did intimidate the Petitioner, no tedious Formalities protract Business, nor any imperious Officers insult any that came.

Heu Pietas! Heu prisca Fides!

It were to be wished, that this beautiful Character had been drawn up more at large, and the several Virtues and Excellencies of this admirable Prelate more distinctly specified in particular Instances. But we are told by the worthy Writer, that "it is probable some other Person, who is under greater Obligations to his Lordship than himself, and better acquainted with his private and publick Designs, may, in due Time, give a larger Account of him." Till then let this short Sketch serve for a Specimen, sufficient to give us a Foretaste of what we may expect hereafter.

*An Historical CHARACTER of the Hon. GEORGE BAILLIE, Esq; by GEORGE CHEYNE, M. D. and F. R. S. **



THE Honourable George Baillie, of *Jervisewood*, Esq; descended from an antient and virtuous Family in *North Britain*, was a *Gentleman*, who, in this corrupt Age, did Honour to humane Nature, and was a great Instance (according to my best Observation) of the Efficacy of the *Grace, Wisdom and Power of the Almighty*.

At one and the same Time he was a most zealous *Patriot*, a very able *Statesman*, and the most perfect *Christian*, that this, or any Age has produced; *Piety, Charity, Justice and Truth*, being the Basis of all his private Resolves, and publick Transactions. He considered Mankind as his *Family*, and each Individual as his *Child*, and as the Image of his *Heavenly Father*. He continued steadily in his own Church and Principles, when at home, and in his Country; discouraging *Indifference* and *Wavering* in the external, as

* From the publick Prints in September, 1738.

well as *internal* Life of Religion, but without *Rigidity* and *Narrowness* of Soul; believing *Charity* to be one of the *cardinal* Virtues, and a guarded Freedom, essential to our unlapsed and recovered Natures.

I had the Honour of an intimate Acquaintance with him for the last *thirty Years* of his Life. I have studied him in all the various *Scenes* he passed through; in Posts of great Honour, in the *Troubles* of private Life, in *Health* and in *Sickness*, in *Business* and *Retirement*; and with great Truth I can affirm, that in all these several *Scenes*, I never knew his Superior in *solid Virtue* and *just Thinking*.

His *Courage* was *undaunted*, and his *Patience* *immoveable*; his *Piety* *unfeigned*, and his *Truth* exact to the greatest *Precision*. Having been bred in the *School* of *Affliction*, his *Compassion* was never denied to those who were in *Distress*, even by their own *Indiscretions*. He spent the last twelve Years of his Life in *constant Meditation*, *Contemplation*, and *Prayer*. It was truly a *Life* hid with *Christ* in *God*. He passed through several States of *Purification* and *severe Trial*, unknown to common and unexperienced *Christians*.

His Father (a few Hours before his Life must have been ended by the Hardships of his Confinement) was, for his Love to his Religion and Country, most barbarously put to Death by the Severity of the then *Administration*, and the Madness of the Times; whereby his Estate was forfeited, and his Son obliged to retire into *Holland*.

Coming into *England* with the Prince of *Orange*, he narrowly escaped perishing at Sea; on which Account, all his Life after, he kept a rigorous *Fast* once every Week, spending the whole Day in *Meditation*, *Prayer*, and *Praises* to his *Deliverer*. During all the Times of his great and arduous *Employments*, he never failed Morning and Night to retire a considerable Time to his Closet, and prostrate himself before his *Maker*. His Faith and Trust, that the *Children of the Righteous shall never want Bread*, was so firm, that in all his Difficulties and Misfortunes, he never saved any Thing for Fear of *Want* (when the *Expence* was *charitable*, *necessary*, or *decent*;) and in his Prosperity he never squandered away any Thing *ostentatiously* or *uselessly*.

His private *Charities* were as great and *extensive*, as they were *secret* and *constant*. In short, in his *Rank* and *Order*, under the present *Lapse* of humane Nature, and the *flagrant* Corruption of this *Age* and *Nation*, he was in every Thing a most perfect *Example* to his *Family*, to his *Friends*, and to his *Country*.

He died on Sunday, August 6, 1738, at Oxford, in the 75th Year of his Age.

To Dr. CHEYNE, on his Historical Character of the Honourable
GEORGE BAILLIE, Esq;

Let venal Pens in trifling Numbers flow,
And undeserved Praise on Peers bestow;
Thy Panegyrics want no Help of Art,
Spontaneous Off'rings of an honest Heart.
O! happy Baillie, blest with Length of Days,
Well may thy Happiness our Envy raise:
Happy in Life, more happy in thy End,
Most happy after Death, in such a Friend,
Thy Virtues and thy Worth to recommend.

}

Some MEMORIALS of the LIFE and CHARACTER
of Mrs. ELIZABETH ROWE*.



R S. *Elizabeth Rowe* was born at *Ilchester* in *Somersetshire*, September 11, 1674, being the eldest of three Daughters of Mr. *Walter Singer*, a Gentleman of a good Family, and Mrs. *Elizabeth Portnell*, both of them Persons of very great Worth and Piety.

Those who were acquainted with this extraordinary Person in her childish Years, observed a great many Things not common in that Age of Life, which then promised the bright Day that afterwards ensued; and it must have been with peculiar Satisfaction that Mr. *Singer*, in whom parental Affection conspired to heighten the Pleasure, beheld the early Dawnings of a great and good Mind in this his charming Daughter.

She received the first serious Impressions of Religion, probably, as soon as she was capable of it; at once *perceiving* her Obligations to the Author of her *Being*, and, in the same Measure, as her opening Reason discover'd these to her, *feeling* the Force of them. In one of her pious Addresses she herself thus speaks to God: *My Infant Hands were early lifted up to thee, and I soon learned to know and acknowledge the God of my Fathers* †.

There is so great a Similitude between *Painting* and *Poetry*, that it is no way surprising, one who possessed the latter of these Faculties in so high a Degree of Perfection, did very early discover an Inclination to the other; which has often the same *Followers*, perhaps always the same *Admirers*.

Accordingly Mrs. *Rowe* loved the Pencil when she had hardly Strength and Steadiness of Hand sufficient to guide it; and in her Infancy (one may almost venture to say so) would squeeze out the Juices of Herbs to serve her instead of Colours. Mr. *Singer* perceiving her Fondness of this Art, was at the Expence of a Master to instruct her in it; and it never ceased to be her Amusement, at Times, till her Death.

She was also, what every one acquainted with her Writings will suppose of such a well tuned Soul, very much delighted with Musick; chiefly of the solemn Kind, as best suited to the Grandeur of her Sentiments, and the Sublimity of her Devotion.

But her strongest Bent was *Poetry* and *Writing*. Poetry indeed was her favourite Employment in Youth, her most distinguishing Excellence. So prevalent was her Genius this Way, that her very Prose had all the Charms of Verse without the Fetters, the same Fire and Elevation, the same bright Images, bold Figures, rich and flowing Diction. She could hardly write a familiar Letter but it bore the Stamp of the Poet. She began to write Verses at twelve Years old, which was almost as soon as she could write at all. In the Year 1696, the twenty-second of her Age, a Collection of her Poems on various Occasions, was published at the Desire of her Friends, which we may suppose did not contain all that she had by her, since the ingenious Prefacer gives the Reader to hope that the Author might in a little while be prevail'd with to oblige the World with a second Part, no way inferior to the former.

Her poetical Name, *Philomela*, which from this time she was known by to the World, was most probably given her at the Publication of her Poems, before which her Modesty not consenting that her own Name should appear, this was substituted in its Room, as bearing a very easy Allusion to it, and happily expressing the Softness and Harmony of her Verses, not less soothing and melodious than the Strains of the Nightingale.

Though many of these Poems are of the religious Kind, and all of them consistent with the strictest Virtue; yet some Things in them gave her no little Uneasiness in advanced Life. To a Mind that had so entirely subdued its Passions, or devoted them to the Honour of its Maker, what could not be absolutely approved, appear'd unpardonable; and, not satisfied to have done no Injury to the sacred Cause of Piety, she was displeased with her having writ any Thing that did not directly promote it.

What first introduced her into the Notice of the noble Family at *Longleat*, was a little Copy of Verses, with which they were so highly delighted, as to express a Curiosity to see her; and the Friendship that commenced at that Time, subsisted ever after; not

* Extracted from the *Account* of her *Life*, prefixed to her *Miscellaneous Works* lately printed in two Volumes in Octavo.

† Devout Exercises, p. 36.

more to her Honour, who was the Favourite of Persons so much superior to her in the outward Distinctions of Life, than to the Praise of their Judgment who knew how to prize, and took a Pleasure in cherishing so much Worth. Her Paraphrase of the thirty-eighth Chapter of *Job* was writ at the Request of Bishop Kenn, who was entertained in that House, and gain'd her a great deal of Reputation. She was not then twenty.

She had no other Tutor for the *French* and *Italian* Languages, than the Honourable Mr. Thynne, Son to the Lord Viscount *Weymouth*, who willingly took that Task upon himself, and had the Pleasure to see his fair Scholar improve so fast under his Lessons, that in a few Months she was able to read *Tasso's Jerusalem* with Ease.

Her shining Merit, with the Charms of her Person and Conversation, had procured her a great many Admirers. Among others, 'tis said the famous Mr. Prior made his Addresses to her. Allowing for the double Licence of *Poet* and *Lover* the concluding Lines in his Answer to the Pastoral on *Love and Friendship*, had some Foundation in Truth *. She was the nameless Lady to whom the next Copy of Verses in the same Author is inscribed. But Mr. Thomas Rowe † was the Person reserved by Heaven, both to be made, and to make happy, who being at *Bath* in the Year 1709, was introduced into Mrs. Singer's Company, by a Gentleman of her Acquaintance. The Idea he conceived of her from Report, and from her Writings, charmed him; but when he had seen and conversed with her, he felt another Kind of Impression from the Presence of so much Beauty, Wit, and Virtue; the Esteem he had conceived of her Accomplishments was heightened to the Rapture of a Lover. Mrs. Rowe's exalted Merit and amiable Qualities could not fail to inspire the most generous and lasting Passion. Mr. Rowe knew how to value that inestimable Treasure which Providence had favoured him with, by putting her into his Possession; and made it his Study to repay the Felicity with which she crown'd his Life. The Esteem and Tendernefs he had for her is inexpressible, and Possession seemed scarce to have abated the Fondness and Admiration of the Lover. 'Twas some considerable Time after his Marriage, that he wrote to her a very tender Ode, under the Name of *Delia*, full of the warmest Sentiments of connubial Friendship and Affection; in which the following Lines may appear remarkable, as it pleased Heaven to dispose Events in a manner so agreeable to the Wishes expressed in them.

So long may thy aspiring Page
And great Example, bless the rising Age!
Long in thy charming Prison may'st thou stay,
Late, very late, ascend the well known Way,
And add new Glories to the Realms of Day!
At least Heav'n will not, sure, this Pray'r deny,
Short be my Life's uncertain Date,
And earlier far than thine the destin'd Hour of Fate!
Whene'er it comes, may'st thou be by,
Support my sinking Frame, and teach me how to die;
Banish desponding Nature's Gloom,
Make me to hope a gentle Doom,
And fix me all on Joys to come!
With swimming Eyes I'll gaze upon thy Charms,
And clasp thee dying in my fainting Arms:
Then gently leaning on thy Breast,
Sink in soft Slumbers to eternal Rest.
The ghastly Form will have a pleasing Air,
And all Things smile, while Heav'n and thou art there.

As Mr. Rowe had not a robust natural Constitution, so an intense Application to Study, beyond what the Delicacy of his Frame would bear, might perhaps contribute to that ill State of Health, which allayed the Happiness of his Marriage Life, during the greater Part of it. In the latter Part of the Year 1714, his Weakness increased, and he appear'd to labour under all the Symptoms of a Consumption. This fatal Distemper, after it had confined him some Months, put a Period to his valuable Life, May 13, 1715, when he was but just past the twenty-eighth Year of his Age.

The exquisite Grief and Affliction Mrs. Rowe felt for his Loss, is not to be imagined.

* See Prior's Poems, p. 32. Edit. 12mo.

† A Gentleman of a genteel Descent, and Author of *The Supplement to Plutarch's Lives*.

She continued to the last Moments of her Life to express the highest Veneration and Affection for his Memory, and a particular Regard and Esteem for his Relations.

'Twas only out of Regard to Mr. *Rowe*, that with his Society she was willing to bear *London* during the Winter Season; and as soon after his Decease, as her Affairs would permit, she indulged her unconquerable Inclinations to Solitude, by retiring to *Frome* in *Somersetshire*, in the Neighbourhood of which Place the greater Part of her Estate lay. When she forsook the Town, she determined to return to it no more, but to conceal the Remainder of her Life in an absolute Retirement; yet, on some few Occasions she thought it her Duty to violate this Resolution. In compliance with the importunate Request of the honourable Mrs. *Thynne*, she passed some Months with her at *London*, after the Death of her Daughter the Lady *Brooke*; and on the melancholy Occasion of the Decease of Mrs. *Thynne* herself, she could not dispute the Commands of the Countess of *Hertford*, who earnestly desired her to reside some Time with her at *Marlborough*, to soften, by her Conversation and Friendship, the severe Affliction of the Loss of so excellent a Mother: And my Author thinks, once or twice more, the Power this Lady had over Mrs. *Rowe* drew her, by an obliging Kind of Violence, to spend a few Months with her at some of the Earl of *Hertford's* Seats in the Country. Yet, even on these Occasions, she never quitted her Retreat without very sincere Regret, and always returned to it again, as soon as ever she could, with Decency, disengage herself from the Importunity of her noble Friends.

'Twas in this Recess that she composed the most celebrated of her Works, *Friendship in Death*, and the several Parts of the *Letters Moral and Entertaining*. The Drift of the Letters from the Dead is (as the ingenious Author of the Preface expresses it) *to impress the Notion of the Soul's Immortality, without which all Virtue and Religion, with their temporal and eternal good Consequences, must fall to the Ground; and to make the Mind familiar with the Thoughts of our future Existence, and contract, as it were, an habitual Persuasion of it, by Writings built on that Foundation, and addressed to the Affections and Imaginations*. It may also be added, that the Design both of these, and the *Letters Moral and Entertaining*, is, by fictitious Examples of the most generous Benevolence and heroick Virtue, to allure the Reader to the Practice of every Thing that ennobles human Nature, and benefits the World; and by just and lively Images of the sharp Remorse and real Misery that attend the false and unworthy Satisfaction of Vice, to warn the Young and Unthinking from being seduced by the enchanting Name of Pleasure to inevitable Ruin; the Piety of which Design is the more worthy of the highest Panegyrick, as it is so uncommon. The greater Part of the Poets of our Country have apparently employed all their Wit and Art to disguise the native Deformity of Vice, and strew Flowers on the Paths to Perdition. But this excellent Lady (as was observed of an eminent Genius of the last Age *) possessed so much Strength and Firmness of Mind, and such a perfect natural Goodness, as could not be perverted by the Largeness of her Wit, and was Proof against the Art of Poetry itself. The elegant Letters, which gave Occasion to remark this Distinction in Mrs. *Rowe's* CHARACTER, as a polite Writer, are not only chaste and innocent, but greatly subservient to the Interest of Heaven, and evidently designed, by representing Virtue in all her genuine Beauty, to recommend her to the Choice and Admiration of Mankind.

In the Year 1736, the Importunity of some of Mrs. *Rowe's* Acquaintance, who had seen the *History of Joseph* in Manuscript, prevailed on her (though not without real Reluctance) to suffer it to be made publick. She wrote this Piece in her younger Years, and when first printed had carried it on no farther than the Marriage of the Hero of the Poem; but at the Request of her Friends (particularly of an illustrious Lady † to whom she could scarce refuse any Thing) that the Relation might include *Joseph's* Discovery of himself to his Brethren, she added two other Books, the composing of which, I am inform'd, was no more than the Labour of three or four Days. This additional Part, which was her last Work, was published but a few Weeks before her Death.

This grand Event, to prepare for which she had made so much the Business of her Life, befel her, according to her Wish, in her beloved Recess. She was favoured with an uncommon Strength of Constitution, and had passed a long Series of Years with scarce any Indisposition severe enough to confine her to her Bed. But about half a Year before her Decease she was attack'd with a Distemper, which seemed to herself, as well as others, attended with Danger. Though this Disorder (as she expressed herself to one of her most intimate Friends) found her Mind not quite so serene and prepared to meet Death as usual; yet when, by devout Contemplation on the Atonement and Mediation of our

* Mr. *Cowley*.

† The Countess of *Hertford*.

bleſſed Redeemer, ſhe had fortified herſelf againſt that Fear and Diffidence, from which the moſt exalted Piety does not always ſecure in ſuch an awful Hour, ſhe experienced ſuch divine Satisfaction and Transport, that ſhe ſaid with Tears of Joy, ſhe knew not that ſhe had ever felt the like in all her Life; and ſhe repeated, on this Occaſion, Mr. Pope's Verſes entitled, *The dying Chriſtian to his Soul*, with an Air of ſuch intense Pleaſure, as evidenced that ſhe really felt all the elevated Sentiments of pious Extaſy and Triumph, which breathe in that exquisite Piece of ſacred Poetry. After this threatening Illneſs, Mrs. Rowe recovered her uſual good State of Health; and though at the Time of her Deceafe ſhe was pretty far advanced in Age, yet her exact Temperance, and the Calmneſs of her Mind, undiſturbed with uneaſy Cares and Paſſions, encouraged her Friends to flatter themſelves with a much longer Enjoyment of ſo valuable a Life than it pleaſed Heaven to allow them. On the Day in which ſhe was ſeized with that Diſtemper, which in a few Hours proved mortal, ſhe ſeemed to thoſe about her to be in perfect Health and Vigour: In the Evening of it, at about eight of the Clock, ſhe converſed with a Friend with all her wonted Vivacity, and not without Laughter; after which ſhe retired to her Chamber. At about ten her Servant hearing ſome Noiſe in her Miſtreſs's Room, ran inſtantly into it, and found her fallen off the Chair on the Floor, ſpeechleſs, and in the Agonies of Death. She had the immediate Aſſiſtance of a Phyſician and Surgeon, but all the Means uſed were without Succeſs; and after having given one Groan, ſhe expired a few Minutes before two of the Clock on Sunday Morning, February 20, 1736-7. Her Diſeaſe was judged to be an Apoplexy. A pious Book was found lying open by her, as alſo ſome looſe Papers, on which ſhe had wrote the following unconnected Sentences.

*O guide, and counſel, and proteſt my Soul from Sin!
O ſpeak, and let me know thy heavenly Will.
Speak evidently to my liſt'ning Soul!
O fill my Soul with Love, and Light, and Peace,
And whisper heavenly Comfort to my Soul!
O ſpeak, ceſtial Spirit, in the Strain
Of Love, and heav'nly Pleaſure to my Soul!*

Thus it appeared, that in reading pious Meditations, or forming devout Ejaculations for the divine Favour and Aſſiſtance, Mrs. Rowe made the laſt Uſe of the Powers of Reaſon below the Skies.

As ſhe was greatly apprehenſive that the Violence of Pain, or Langour of a Sick-bed, might occaſion ſome Depreſſion of Spirits and melancholy Fears, unfuitable to the Character and Expectation of a Chriſtian, her manuſcript Book of Devotions contains frequent Petitions to Heaven, that ſhe might not, in this Manner, diſhonour her Profeſſion; and to her Friends ſhe often expreſſed herſelf deſirous of a ſudden Removal to the Skies, as it muſt neceſſarily prevent any ſuch indecent Behaviour in her laſt Moments; ſo that the Suddenneſs of her Death may be interpreted as a Reward of her ſingular Piety, and a Mark of the divine Favour in Answer to her Prayers.

Mrs. Rowe ſeemed, by the Gaiety and Chearfulneſs of her Temper, to be peculiarly fitted to enjoy Life, and all its innocent Satisfaction; yet, inſtead of any exceſſive Fondneſs of Things preſent and viſible, her Contempt of, what ſhe uſed to term, a low State of Exiſtence, and a dull Round of inſipid Pleaſures, and the Ardour with which ſhe breathed after the divine Enjoyments of a future World were inconceivably great.

She was not a regular Beauty, yet ſhe poſſeſſed a large Measure of the Charms of her Sex: She was of a moderate Stature, her Hair of a fine Colour, and her Eyes of a darkiſh Grey, inclining to Blue, and full of Fire. Her Complexion was very fair, and a natural roſy Bluſh glowed in her Cheeks. She ſpoke gracefully, and her Voice was exceeding ſweet and harmonious, perfectly ſuited to that gentle Language which always flowed from her Lips. But the Softneſs and Benevolence of her Aſpect was beyond all Deſcription; it inſpired irrefiſtible Love, yet not without ſome Mixture of that Awe and Veneration, which diſtinguiſhed Senſe and Virtue, apparent in the Countenance, are wont to create.

Her Acquaintance with the Great had taught her all the Accompliſhments of good Breeding, and Complacency of Behaviour; and, without Formality and Affectation, ſhe practiſed, in a diſtant Solitude, all the Addreſs and Politeness of a Court; but ſhe learned no more than the real Elegancies of Grandeur. She ſeemed to have perfectly ſubdued the Love of the vain Shew of Life. She juſtly deſpiſed the Arts of Dreſs and Orna-

ment, and endeavoured to infuse the same Contempt of them into all her Acquaintance; yet without falling into the other Extreme of indecent Negligence.-----

She had the happiest Command over her Passions, and maintained a constant Calmness of Temper, and Sweetness of Disposition, that could not be ruffled with adverse Accidents. It has been questioned whether she was ever angry, especially with regard to those little Misfortunes, and displeasing Incidents, that commonly occur in Life, and which, tho' really of a trivial Nature, frequently prove too strong Temptations to Indecencies of Passion: She was only wont to turn these into Subjects of Mirth, and agreeable Raillery.

What is said of Mr. Cowley, *That no one had Reason to wish his Wit less*, was equally true of Mrs. Rowe. For, with the most manly Genius, she possessed all that Gentleness and Softness of Disposition, which give her Sex such irresistible Charms, and was entirely free from that Severity of Temper which has made the Character of a Wit unamiable if not infamous *. Next to lewd and profane Writings, she express'd the strongest Aversion to *Satire*, as it is usually so replete with personal Malice and Inveective. No Strokes of this Kind can be found in her Works. She was as unacquainted with *Envy*, as if it had been impossible for so base a Passion to enter into the humane Mind, but exceedingly loved to praise, and never failed to observe and applaud every Appearance of Merit in her Acquaintance, overlooking their Frailties with more than even the usual Partiality of Friendship.

She had few Equals in her excellent Turn for Conversation. Her Wit was inexhaustible, and she express'd her Thoughts in the most beautiful and flowing Eloquence; and as these uncommon Advantages were accompany'd with an easy Goodness, and unaffected Openness of Behaviour, she infinitely charmed all who knew her. Under the strongest Temptations to Pride, she retained all the Humility of the meanest and most obscure Person of the humane Race---She was exquisitely sensible of her own Defects---She assumed no indecent Share in Conversation, and was frequently silent on Subjects she well understood, and on which she could have displayed her Wit to great Advantage---She never dictated to others, nor arrogated any Respect or Deference to her own Sentiments; but in conversing with Persons of Parts and Abilities, far beneath her own, studied to make the Superiority of her Genius easy to them, by the most obliging Goodness and Condescension of Behaviour---She infinitely loved and revered true Goodness, and paid a peculiar Respect to sincere Piety, when great Degrees of Ignorance, and extremely mean Circumstances, might have quite obscured it to less humble and generous Minds.

She was untainted with that Love of Pleasure which has so universally corrupted the present Age, and is justly thought to have the most unfriendly Influence on the noblest Kinds of Virtue---Her Taste was too refined and delicate to relish those insipid Trifles, called *Novels* and *Romances*. She would have esteemed the Diversions of the *English* Theatre (especially those of the tragick Kind) capable of affording the most noble and rational Pleasure, if she could have believed them innocent; but so few of them appeared to her inoffensive to Virtue, that she thought fit to abstain from those Entertainments. The native Grandeur of her Soul preserved her from a Fondness for any kind of Luxury; judging it much beneath the Dignity of a Being possess'd of Reason, and born for Immortality. She was pleased with whatever she found on her Table, and neither the Nature of her Food, nor the Manner of dressing it, gave her any Uneasiness. She mixed in no Parties of Pleasure, and despised the trivial and uninstrucive Conversation of formal Visits, as much as Decency would allow.

She had a Contempt of Riches that has been rarely equalled, and which may be regarded as the certain Mark of a truly great Mind---The Love of Money she thought the most sordid and ignoble of Passions---She could scarce bear the mention of Injustice, without trembling; and the Tendernefs and Delicacy of her Conscience, with regard to this Sin, was so great, that she hardly thought she could keep far enough from it.

Her Indifference to Fame was no less remarkable; as she seemed to shun it by concealing herself, during almost the Whole of her Life, in an obscure Solitude, so she practised no Arts to promote her Reputation, she wrote no Preface to prepossess the Publick in favour of her Works †, nor suffered them to be accompanied with the Panegyricks of her Friends.

As she was exemplary for every relative Duty, so filial Piety was a remarkable Part of her CHARACTER. She loved the best of Fathers as she ought, and repaid his uncommon Care and Tendernefs by all just Returns of Duty and Affection. She has been

* *As much detested as a Wit.* Dr. Young.

† Dr. Young wrote the Preface to Friendship in Death.

heard to say, *That she could die rather than displease him*; and the Anguish she felt at seeing him in Pain in his last Sickness was so great, that it occasioned some Kind of Convulsion, a Disorder from which she was wholly free in every other Part of his Life.

The highest Esteem and most tender Affection appeared in all her Conduct to Mr. Rowe; and by the most gentle and obliging Manners, and the Exercise of every social and good-natured Virtue, she confirmed the Empire she had gained over his Heart. She made it her Study to soften the Anxieties, and heighten all the Satisfactions of his Life---Her Tendernefs of him, during the long Illness that preceded his Death, was hardly to be imagined. She partook his sleepless Nights, and never quitted his Bed, unless to serve or to watch by him. And as she could scarce be persuaded to forsake even his breathless Clay, so she consecrated her future Years to his Memory, by honouring his Ashes with a Resolution of perpetual Widowhood, which she inviolably maintained. She mourned over the Death of her Husband and Father, with all that Tendernefs and Sensibility which ought to touch every humane and generous Heart, at the Loss of the dearest Persons on Earth; yet her Submission to the Will of Heaven was without the least Murmur.

She was a gentle and kind Mistress; a warm and generous Friend; just, if not partial, to the Merit of those whom she loved, and most gentle and candid to their Errors. She had a most God-like Disposition. The Exercise of Charity was half the Pleasure, I may add, the Business of her Life. Nor was this only the peculiar Softness of her Sex, or a natural Felicity of Temper, but the most virtuous Desire to diffuse Happiness. Her Zeal to do generous Actions is inexpressible; it broke out on all possible Occasions.

Her Charities were so great (if we consider the Mediocrity of her Fortune) that they can scarce be parallel'd. She devoted by a solemn Vow (*which is left in her Manuscript*) the half of her yearly Income to charitable Uses. Pursuant to this Engagement, which (as she expresses herself) *was not made in an Hour of Fear and Distress, but in the Joy and Gratitude of her Soul*, she not only avoided all superfluous Expences in Dress and Luxury, but to enlarge her Abilities of doing good, denied herself what might, in some Sense, be called the real Necessities of Life.

Misery and Indigence were a sufficient Recommendation to her compassionate Regard. The first time she accepted of a Gratification from her Bookseller, she bestowed the whole Sum on a Family in Distress, and there is reason to believe all the Money she ever received on such Account in the same Manner. Once when she had not enough to supply the Necessities of another Family, she readily sold a Piece of Plate. She used, on going Abroad, to furnish herself with different Pieces of Money, to relieve Objects of Compassion. Covetousness was a Vice she abhorred so much, that scarce any grosser Kind of Immorality could more effectually exclude from her Friendship. Besides Sums of Money, and Distribution of Practical Books, she employed her own Hands in Labours of Charity to cloath the Necessitous. She shew'd a strong Sense of Humanity by often weeping over the Misfortunes of the Unhappy, and was so touched with the Miseries of the Poor, as not only to send her Servant to examine what they wanted when Sick, but often visited them in Person, even when ill of malignant Distempers. One Kind of Munificence, in which she greatly delighted, was causing Children to be taught to Read and Work, supplying them with Clothes, and good Books. She condescended herself to instruct them in the plain and necessary Principles and Duties of Religion, and her Grief when any of them did not answer her Hopes, was equal to her Satisfaction when it appeared that her Care and Bounty had been well placed. Nor was her Beneficence limited only to the strictly Poor: She us'd to say, *'twas one of the greatest Benefits that could be done to Mankind, to free them from the Cares and Anxieties that attend a narrow Fortune*. Accordingly, she has been often known to make large Presents to Persons not extremely indigent. She heightened every Favour by her Manner of conferring it. She studied to spare their Blushes while she softened their Adversity; to a Person in some Distress she contrived to lose at Play a Sum sufficient to supply the Necessity of the Case, perhaps, the only time she ever touched a Card. To the Poor she was a ministring Angel; her Goodness prevented their Requests; and Smiles, gentle Language, and the warmest Expressions of Good-will, always accompanied her Actions of Mercy. The Distressed were encouraged to disclose their Wants by the kindest Assurances of Relief, and she treated them with the Sweetness and easy Goodness of a Friend, rather than the Superiority of a Benefactor; nor was she inclined to take Offence at the Appearance of Ingratitude in her Dependants. When she chanced to overhear some unthankful Poor, entertained at her Servant's Table, murmur at their Food, though she had fed on the same herself, she only put this gentle Construction on their Behaviour, *That they expected something better than*

ordinary

ordinary from her Table. And she was so far from resenting this indecent Delicacy of Appetite, that she did not, even at that time, omit the Alms she usually gave when any indigent Persons were entertained at her House.

Her Writings gave a faithful Picture of her Soul. Her profound Humility and supreme Affection to God; her Faith in his Promises, and Dependence on his Providence; her Zeal for his Glory, and Love to his Laws appear in the strongest Height in her Works, particularly her *Devotions*. She devoted herself to the Service of Heaven in a solemn Covenant, which at some Periods she renewed and strengthened. She practised secret Prayer thrice a Day, and had Veneration and Love to the Lord's Day, which (excepting Offices of Goodness and Compassion) she wholly consecrated to Piety and Devotion. She had an inexpressible Love and Veneration for the Holy Scriptures, and was assiduous in the Reading of them, particularly the *New Testament*, the *Psalms*, and those Parts of the Prophetical Writings which relate to our Blessed Saviour.---The Fervour of her Zeal in the Cause of Religion was beyond the Rate of common Examples. As she could not command her Tears of Transport when she was witness to any eminent Instance of Piety; so, on the other hand, the fatal Advances of Infidelity in this Nation rent her very Soul. She spoke with the highest Esteem and Gratitude of those excellent Persons, who, in the present Age, have defended Christianity by their learned Writings, and truly venerated them as publick Benefactors to Mankind.

She seemed born for the Practice of sublime and ascetick Piety; 'twas the supreme Pleasure of her Life; yet she did not set too high a Value on strong Emotions of the Passions, and religious Fervours; nor was tempted by the Love of Devotion to prefer it to social Virtue. She possessed a large Measure of that Serenity and Chearfulness of Temper, which seems naturally to flow from conscious Goodness, and the Hopes of the Divine Favour.

Her Love of Piety was not confined to those of her own Party in Religion; and it ought to be related as an exemplary Instance of Christian Moderation, that she continued all the latter Part of her Life in constant Communion with some who differed from her in Articles which she thought of great Importance.

Her Friendships were founded on Virtue, but not a perfect Agreement in those lesser Matters which divide us as *Christians* and *Englishmen*, in which she shewed a generous Mind elevated above the mean Principles of Party and Bigottry. She was favoured with the Esteem and Acquaintance of the Countess of *Winchelsea*, the Viscountess *Weymouth*, the Viscountess *Scudamore*, the Lady *Carteret*, the Lady *Brooke*, the honourable Mrs. *Thynne*, the Earl of *Orrery*, Dr. *Kenn*, Lord Bishop of *Bath* and *Wells*, Sir *Richard Blackmore*, Dr. *Watts*, Mr. *Prior*, Mr. *Grove*, &c. But above all, she possessed the highest Degree of Friendship with another illustrious Ornament of the Age, which, as it began as soon as ever her Ladyship was capable of this generous Passion, so it continued, without the least Interruption, to the last Moments of Mrs. *Rowe's* Life. And there cannot be a more advantageous Conclusion of the CHARACTER of this excellent Person, than letting the World know, *That her Life was honoured with the Friendship, and her Death lamented with the Tears of the Countess of HERTFORD.*

Some MEMORIALS of the LIFE and CHARACTER of the Reverend Mr. JOHN SAGE, Professor of Divinity in Scotland.*



HAVING had the Happiness of a great Share in the Friendship of the very Reverend Mr. *Sage*, and received inexpressible Satisfaction and Advantage, both from his Conversation and Writings, I think myself obliged, by the Laws of Friendship and Gratitude, to give the World some Account of this excellent Person, and to do, what I am able, to preserve the Memory of so great a Man from Oblivion.

I wish it were in my Power to write a compleat History of his Life, and thereby to draw such an exact Picture of him, that the Reader might have no more to do, but

* From the Account of his Life and Writings, written by a Friend, and published at London in 1714, in Octavo.

only carefully to imitate so fair an Example : But since I could not get such Information, as is necessary to enable me to publish a full Account of his Life, I shall go as far as I can with what I had Occasion to know myself, and what I have learned from Persons of the greatest Candour and Integrity, who were his most intimate and early Acquaintance.

Mr. *John Sage* was born in the Year of our Lord 1652, his Progenitors, for seven Generations, at least, lived in the Parish of *Creich*, in the north-east Corner of *Fife*, in very good Esteem, and with much Reputation. His Father was a Captain in the Lord *Duffus's* Regiment about the Time the Town of *Dundee* was stormed and taken, in the Year 1651. His Parents were honest and virtuous; and though they enjoyed no great Riches, yet they were careful to have him well educated at the Schools; and afterwards he was sent to the University of *St. Andrews*, where after he had fulfilled the Number of Years, and performed the Exercises required by the Statutes, he was made Master of Arts. His noble Genius began very early to appear, which he most carefully cultivated, by reading diligently the *Greek* and *Roman* Authors. He was well instructed in Logick, Metaphysics, and the other Parts of Philosophy, which then obtained in the Schools, and which I have often heard him say, he had found to be of excellent Use for understanding the Poets, Historians, Orators, and even the Fathers of the Church, who have been addicted to the Hypothesis's and Principles of some one or other of the Philosophical Sects, and do frequently reason from their Notions, and often use their Terms and Phrases.

His narrow Fortune not allowing him to be long out of Business, he was soon made Schoolmaster of *Bingry* in *Fife-shire*, a mean and inconsiderable Place; and a little after he came to be Schoolmaster at *Tippermoor* in *Perth-shire*, where he had little or no Opportunity of bettering his Circumstances. And so, by close Application to Business, and the faithful Discharge of his Office, together with the Want of the Necessaries, or at least the Conveniencies of Life, he contracted the Seeds of several Diseases, which, though by the Strength of his Body, and the Vigour of Youth, he seemed to overcome then, yet they stuck to him, and broke out afterward to the Ruin of his Health, the impairing of his Strength, and the shortening of his Days. All these Disadvantages notwithstanding, he pursued his Studies with great Diligence, and to very good Purpose, even contrary to that ordinary Maxim, *in Paupertate & Angustiis non datur locus studiis*.

Mr. *James Drummond* of *Cultmalundie*, a good and wise Gentleman, and an excellent Judge of Merit and Worth, relieved him in some Measure from these Hardships and Pinches, by inviting him into his Family, where he staid some Time, until his Sons were ready for the School, and then he was sent with them, as their Tutor, to the publick School at *Perth*, he remained there several Years, instructing his Pupils with all Care, and improving himself in the useful Parts of Learning.

In that City he had the Happiness to be known to the Right Reverend Father in God, Dr. *Alexander Rose*, afterward Bishop of *Edinburgh*, and then Parson of *Perth*, whose Friendship was of great Use to him, and highly valued by him all the Days of his Life. As soon as his Pupils were fit for the University he accompanied them to *St. Andrews*; and there his excellent Parts, that had hitherto been concealed, except from a very few, began to shine more brightly: His piercing Wit, solid Judgment, and pleasant Temper, very soon endeared him to all the Members of that learned University; they were not a little surpris'd to find a Man bred in Obscurity and Retirement, of so great Sense and Learning, of so nice and delicate a Conversation, and who understood Men and Manners so exactly well. His Company was courted by all the Professors and Masters, and himself honoured and esteemed by all, that knew how to value true Merit. He adored the Divine Providence which had blessed him with the Comfort and Advantage of so desirable and learned a Society, and the Opportunity of perusing the best and choicest Books, by which he mightily improved himself in that sincere and unaffected Piety and true and useful Knowledge, which enabled him afterward to do so great Service to the Church, and his Country.

Mr. *Sage*, after his Pupils had finished the Course of their Studies at the University, left them in 1684; and being now at Liberty from Business, thought himself obliged to visit his best Friend and Patron, Dr. *Rose*, then Professor of Divinity in the University of *Glasgow*.

By the Doctor, who knew his great Learning and Piety, as well as any Man, he was recommended to his Uncle the most Reverend Father in God, the then Lord Archbishop of *Glasgow*, afterwards Archbishop of *St. Andrews*, and Primate of all *Scotland*, who put him into Priests Orders, and persuaded him to exercise his holy Function as one of the Ministers of the City of *Glasgow*,

He was then about thirty-four Years of Age, and so did not run too soon or inconsiderately, as too many do, into an Office, which requires so many and great Qualifications. His Judgment was mature and improved by more than ordinary Experience: He had read the Holy Scriptures, with the best Criticks and Commentators: He was no Stranger to ecclesiastical History, and the Writings of the antient Fathers, and particularly understood the Apologies for the Christian Religion. No Man was better acquainted with the School-Divinity; and yet this did not hinder, but that he reasoned not only closely and accurately, but also plainly and perspicuously. He had nicely examined the the modern Controversies, especially those betwixt *us*, and the Church of *Rome*, and those betwixt the *Calvinists* and *Remonstrants*. He continued in *Glasgow* some Years, where his exemplary Life and Conversation, his wise and prudent Conduct, and the faithful Discharge of all the Parts of his ministerial Function, made him to be honoured and beloved by all good Men, as one of the greatest Lights of the Church, and esteem'd and revered even by the Dissenters themselves.

For about the End of the Year 1688, when the barbarous Rabbling of the episcopal Ministers was set on foot in the West Country, though he did not escape the common Fate, yet he was more civilly treated by those impious Despisers of all human and divine Laws than some of his Brethren. He had still been sensible of the great Danger, with which both Church and State was threatened from the rebellious and schismatical Principles of an ignorant and giddy Sort of Men; and therefore had made it his Business, by the strongest Arguments, and most pathetic Exhortations, frequently and boldly to recommend and press the Duty of Obedience and Loyalty to the King; and was at no less Pains, in his Discourses, from the Pulpit, to explain the Unity of the Catholick Church, and to shew the Necessity of communicating with the Episcopal Church.

But though he preached with that Courage and Boldness, Plainness and Ingenuity, that became a faithful Pastor, yet at the same Time he did it with the Spirit of Christian Charity, and a zealous Concern for the Souls of his People; which seldom fail to gain, if not Love and Obedience, yet at least Esteem and Reverence, even from those who are admonished and reprov'd; and to this, perhaps, it may in some Measure be imputed, that he escaped those outrageous Insults and Cruelties, which the Rabblers acted against others of his Brethren.

Much about this Time he was recommended by his Grace the Lord Primate, to be Professor of Divinity, or second Master in the New College of *St. Andrews*: But before the Copy of Presentation, which was sent up to Court with the Lord *Balcaskie* could be put into the King's Hands, his Majesty had retired, and all Things were gone into Confusion.

Happy had it been for this Church, if the forming of the Minds and Principles of those, who designed to dedicate themselves to the Altar, had been committed to him, and continued under his Influence and Direction, together with that great Ornament of the University, Dr. *James Lorimer*, Principal of the New College, whose uncommon Genius, Eloquence, quick Wit, profound Judgment, and vast Learning, accompanied with Modesty and Humility, Prudence and Piety, rendered most worthy of that great Trust and Dignity.

Mr. *Sage*, being forced to leave *Glasgow*, retired to *Edinburgh*, where he was far from indulging himself in Ease and Idleness; he there wrote two of the four Letters (the second and third) concerning the Persecution of the Clergy in *Scotland*, which were printed at *London* the same Year.

This excellent Person, though forced from his own Flock, yet courted all Opportunities of doing good to the Souls of Men; and therefore so long as one or two Churches continued in the Possession of the Episcopal Ministers at *Edinburgh*, he preached sometimes there: And afterward was invited to perform Divine Service, and to preach in one of the principal Meeting-Houses, which was thronged with People of the best Quality and Sense: For his Sermons were most correct, eloquent, and edifying; and what the Earl of *Roscommon* said of a famous *English* Preacher, may be truly applied to him:

*Extensive Sense still into Compass drew,
Said what was just, and always something new.*

He continued serving God, and edifying his Church in this Station, until 169-, when he, and some of his Brethren, who preached in the Meeting-Houses, were summoned before the Privy-Council, and commanded to take the Oath of Allegiance and Assurance; and they, frankly and ingenuously owning their Scruples, were not only forbid-

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den to exercise any Part of their Ministerial Function within the City and Suburbs, but were also banished thence by an Act of the Council.

He retired after this to *Kinross*, where he was entertained with great Kindness and Respect by his excellent Friend Sir *William Bruce*, Hereditary Sheriff of that Shire, a Gentleman of great Honour and Virtue, who had given early and signal Proofs of his Loyalty, and did not part with his Integrity as long as he lived, which was to a good old Age. But sometimes he lived with the Reverend and Learned Mr. *Christie*, Minister of *Kinross*, who, tho' deprived of his Benefice, still dwelt within his own Parish. In the Society of those, his intimate and dear Friends, he comforted himself under his bad Circumstances, and cross Accidents of Life, which did not near so much afflict him, as did the Publick Calamities of the Church, and his Country.

During his Retirement at *Kinross*, he wrote the *Fundamental Charter of Presbytery*, and occasionally many other Tracts, relating to the same Subject, and in Defence of the same Cause, that of the Episcopal Church of *Scotland*, and particularly his *Principles of the Cyprianick Age*, and the Vindication of it.

In these Writings the Author has left behind him Monuments, to all who shall read them, of his great Learning and Judgment, and Abilities to defend, what he had undertaken, the Cause of the Church, and her Government by Bishops, as it was notoriously administered in St. *Cyprian's* Time, and made evident by him from his Works, and those of his Cotemporaries.

Though all Care was taken to conceal the Author of the Books written by Mr. *Sage*, yet he was soon discovered by his Enemies, who industriously sought his Ruin; however, by frequent Removals, he wonderfully escaped their Resentments, and Providence preserved him from their Fury.

Some time afterward he was earnestly invited to go into the Family of the Right Honourable the Countess of *Calendar*, a most virtuous and excellent Lady, worthy of that loyal and noble Family of *Montross*, of which she was lineally descended.

Having no Estate or Money of his own, and being unwilling to be troublesome to his Friends, when he could be useful to others, he accepted the Lady's Invitation, and officiated as Chaplain in the Family, and Tutor to her Son, the Earl of *Linlithgow* and *Calendar*, whom he carefully educated in true Religion and Virtue, and instructed in those Languages and Sciences, that became a Scholar and a Gentleman. The Earl retained the good Instructions, he then got from his excellent and worthy Master; and his Lordship's good Sense, Judgment, sweet and obliging Carriage, and his other Improvements and Accomplishments, suitable to his antient Race and high Quality, plainly shew'd, he was Educated by no less a Tutor, than Mr. *Sage*, for which his Lordship always made great Acknowledgments to him, when living, and continued a profound Respect for his Memory, when dead.

One would have thought, that daily Reading of Prayers, Preaching on Holidays, and the other Pastoral Duties, with the laborious Trouble of instructing Pupils, would have been too much Work for one Man, and especially a Person, whose Strength and Health had been mightily impaired by former Study and Sufferings; and yet at the same time he did not neglect to support the Interest of the afflicted Church, by his learned and eloquent Pen.

The Earl of *Linlithgow* being well advanced in his Studies, and preparing to go Abroad upon his Travels, Mr. *Sage* thought, he could not any longer be so useful to that honourable Family, and therefore readily complied with the Invitation he got from the much honoured *John Stewart* of *Garntully*, a Gentleman well affected to the antient Monarchy, and Apostolical Government of the Church. For several Years he performed faithfully the Office of a Pastor in that Gentleman's House; his extraordinary Endowments, and especially his exemplary Life and Conversation, and his consummate Wisdom and Prudence, made him dear to all the numerous and excellent Relations and Friends of that great Family, and his Influence and Care reached over all that Country: For as he was highly admired and esteemed by all Ranks of Men, so he was most careful to employ the rare Talents God had given him, for the Benefit and Advantage of all.

About the End of *November*, 1706, he went to visit his dear Friend, the Reverend Mr. *Christie* at *Kinross*, where he was seized with a Numbness in his Legs, and an Atrophy over his whole Body: By this he was confined to his Bed during three Quarters of a Year, so that his Physicians and Friends despaired of his Recovery: Yet it pleased God, beyond all Hope, to restore him to some better Health, and more Strength, though he continued still weak and sickly, even to his Death.

Being advised by his Physicians to go to the *Bath* for his Health, he went thither in

1709 : He staid there, and at *London*, about the Space of a Year ; and though he studied by all Means to be unknown, yet his Fame and Reputation being spread over all *England*, by reason of his learned and elaborate Writings, he was very soon known, and his Company and Conversation very much courted. He then became acquainted with the most learned and eminent Men of that Nation, of whose Civility and Kindness he still retained a most thankful Sense, and expressed the same on all Occasions.

For many Years he kept a Correspondence, by Letters, with the incomparably Learned Mr. *Dodwell* ; and though he admired the primitive Piety, and profound Knowledge of that excellent Man, yet he most passionately regretted the extravagant and unwary Positions advanced by that great Author in most of his later Pieces : He was pleased to shew me a Letter, which he sent to Mr. *Dodwell*, wherein he friendly, but withal very freely and boldly, gave him his Thoughts concerning his Book of the *Natural Mortality of the Soul* ; and he has left behind him in Manuscript several Sheets against him on another Subject.

He was mightily importuned by his Friends, in *London*, to stay amongst them, and to try the *Bath* another Season ; but finding the Use of the *Bath* Waters unsuccessful towards his Recovery, and being more sensible than others of the gradual Decay of Nature in himself, he desired to be excused, and told them, he had a great longing to see his own Country, and die there.

His Distemper was lingering, and came slowly and gradually on ; but tho' his Body grew weaker, yet he still kept his good Humour, and his Conversation was pleasant and entertaining. The Night before he died, when one of his Friends was condoling his afflicted Condition, he made this Reply to him ; " You need not be troubled about me, I am as free of all Uneasiness as yourself is : I thank God, I have neither Pain of Body, nor Trouble of Mind ; though at the same time I am very sensible, that I am posting to Eternity ; but not after the ordinary Manner of Posters, who ride fast the first Day, and slower before they come to the End of their Journey ; but I post twice as swiftly this Day as I did the former." And with the same Indolency of Body, and Tranquility of Mind, his Senses remaining entire to the very last Minute of his Life, he died at *Edinburgh* the 7th of *June*, 1711, (the same Day the famous and learned Mr. *Dodwell* departed this Life) in the Fear of God, in the Unity of the Church, and in Peace with all the World, to the great Grief of all good and learned Men, and the infinite Loss of this Church and Nation. His constant Friend, the Right Reverend Father in God, the Lord Bishop of *Edinburgh*, performed the last Duties to him, and he was honourably interred in the *Grey-Friers* Churchyard in that City.

Mr. S A G E' s C H A R A C T E R.

HE was a Man of excellent natural Parts and Endowments, which he cultivated by close Application and Study, notwithstanding all the Disadvantages and bad Circumstances, he lay under for the most Part of his Life. He understood exactly the *Belles Lettres*, and could have written in the *Latin* Language better than most of his Contemporaries, if the Occasions of the Church had not obliged him to write in the Vulgar Tongue, for instructing and confirming those of his own Communion, and opposing and convincing Gainfayers. He was well versed in Pure and Primitive Antiquity, and had read with great Exactness the Histories of his own and other Countries, and spoke and reasoned handsomely about them, as Occasion offered. His excellent and elaborate Writings are a sufficient, and will be an eternal Monument of his vast Genius, sharp Wit, and solid Judgment. His Piety was sincere and unaffected, without the least Mixture either of Melancholy, Peevishness, Enthusiasm or Superstition. The whole Conduct of his Life was truly Christian and Prudent ; and his Conversation was just, instructive and pleasant : His greatest Diversion was to discourse with sensible People, of whose Conversation he was very desirous : None was more communicative of his Knowledge : He suited his Discourses to the meanest Capacities ; and, in Reasoning with his Friends, he gave their Objections against him their utmost Weight, if they had not expressed themselves so correctly as they ought : He defended the Church strenuously and learnedly with his Pen in its low Condition, and was fit to have governed it in its highest Post, if it had pleased God to restore it to Peace and Tranquility. In a Word, he was one of the most religious, most learned, and wisest Men of his Time, worthy to be remember'd, honoured, and imitated by all good Men.

Semper honoratum (sic Dii voluistis) habebo.

The CHARACTER of FRANCIS WILLUGHBY,
Esq; by JOHN RAY, Fellow of the Royal Society.*



HIS excellent Person was the only Son of Sir *Francis Willughby*, Knight, descended of two very antient Families, both *Willughbies*, the one Honourable, viz. that of *Eresby* in *Lincolnshire*, by the Father's Side; the other Worshipful, viz. that of *Willughby* on the *Woulds* in *Nottinghamshire*, by the Mother's. His Mother was the Lady *Cassandra*, Daughter to the Right Honourable the Earl of *London-Derry*. He was moreover endowed with excellent Gifts and Abilities both of Body and Mind, and blessed with a fair Estate. Howbeit, as he did duly prize these Advantages of Birth, Estate and Parts, so he did not content himself therewith, or value himself thereby, but laboured after what might render him more truly honourable, and more truly to be called his own, as being obtained by the Concurrence at least of his Endeavours.

First then, as God had given him a quick Apprehension, piercing Wit, and sound Judgment, so by his great Industry and constant Use of these Gifts, he did highly improve and advance them. He was from his Childhood addicted to Study, and ever since he came to the Use of his Reason so great a Husband of his Time, as not willingly to lose or let slip unoccupied the least Fragment of it, detesting no Vice more than Idleness, which he looked upon as the Parent and Nurse of almost all others. Nay, so excessive was he in the Prosecution of his Studies, and other Employments, without any Intermision or Diversion, that most of his Friends were of Opinion he did much weaken his Body, and impair his Health, by his incessant Labours, and perpetual Intention of Mind upon Business. However that be, hence it came to pass that he attained very good Skill in all Parts of Learning, and particularly got a deep Insight into those Sciences which are most abstruse and impervious to vulgar Capacities, I mean the most subtil Parts of the Mathematics. Of his Skill in Natural Philosophy, chiefly the History of Animals, [*Birds, Beasts, Fishes and Insects*] I shall say no more at present, but that it hath not been my hap to meet with any Man either in *England*, or beyond Seas, of so general and comprehensive Knowledge therein.

But, secondly, what rendered him most commendable, was his eminent Virtue and Goodness. I cannot say, that I ever observed such a Confluence of excellent Qualities in one Person. For, 1. Notwithstanding the forementioned Advantages, which are wont to puff up Mens Minds with Pride, he was so truly humble, that I have not known any Man of the meanest Fortune or Birth exceed him in that Virtue. He despised no Man for his Poverty or mean Parentage; honoured all Men, was affable to the meanest, not preferring himself before others, but condescending to them of low Degree. 2. He was so resolutely sober and temperate, that neither the Importunity of Company, or Pleasure of Sense, could ever tempt him to Excess. 3. Of that exemplary Chastity and Purity, that his Life condemns the Dissoluteness and corrupt Practices of the present Age, and demonstrates the Possibility of restraining and regulating those Motions and Desires, which of all others are wont to be most violent and inordinate. 4. So scrupulously just and righteous, that he had rather a great deal suffer Wrong than do any. 5. So true to his Word and Promise, that a Man might safely venture his Estate and Life too upon it: His Word being, as an honest Man's is said to be, as good as his Bond. 6. So faithful and constant to his Friend in all Conditions, as well adverse as prosperous, that one might be secure of him, and confident of his Help and Assistance, whatever Distress or Calamity might befall one: He never deserting any Man only because Fortune frowned upon him, as the common Sort of Friends are wont to do. 7. He was so diffuse and comprehensive in his Charity, that he could heartily affect and embrace good Men of all Persuasions; good Men, I say, to exclude such Opinions as are destructive of, or inconsistent with true Goodness.

To these I might add his Patience and Submission to the Divine Will, which did eminently appear in the Time of his Sickness, when he professed himself contented to leave

* From Mr. Ray's Preface to Mr. Willughby's Ornithology, in *English*, printed at London, in 1670, in Folio.

the World, if it pleased God to have it so, though then in the Height of his Strength and Parts, and in the hot Pursuit of useful Studies and Designs, and in such Circumstances, as to his private Affairs and Concerns in the World, as rendered some Continuance of Life very desirable to him, and would have tempted a Man of ordinary Virtue to express some Anger and Discontent at the Sentence and Expectation of Death. And, lastly, his due Fear and Reverence of the Deity, deep Sense of his Goodness, and Thankfulness for the same, sincere Piety in all his Carriage towards him, and great Abhorrency of whatever tended to his Dishonour.

Thus much I thought fit to observe concerning his Virtues, partly to do him Right, by procuring him the Honour due to his Memory: And partly to provoke young Gentlemen of this Nation, by the Proposal of so illustrious an Example of their own Rank, to prosecute the Study of ingenuous Literature, and aspire to true Honour by the constant Exercise of Virtue.

The CHARACTER of Mrs. CREED, by HENRY LEE, D. D. Rector of Tichmarsh in Northamptonshire †.*

* Of Oundle in Northamptonshire.

† From the Sermon preach'd at Tichmarsh, on St. James i. 27, in May, 1728; and printed in the same Year, at London, in Octavo; with the following Dedication, viz.

To Mrs. STUART, Executrix, and sole surviving Daughter of
Mrs. CREED.

M A D A M,

DEDICATIONS, like Funeral Sermons, are grown to be, and pass in common Estimation for Things so much of Course, that both are within the apparent Danger of being meanly thought of, and consequently of not being over much regarded, unless upon Views and Motives of Curiosity; the one being supposed to contain nothing beyond a Compliment to the Living, the other to the Dead: But there is certainly some Fault somewhere in this Matter, either in the Opinion itself, or the Grounds of it; perhaps partly in both. If some have been too profuse, incurious, unexact, undistinguishing in their Characters, which I fear is true of many, and have laid on false or fallacious Colours, a most vile Abuse at once of Virtue, and of Mankind, others may have been too naturally provoked into the other Extream of believing nothing to be true of others, which either stirs their Envy, or shames and reproves their own Lives: These Faults, I conceive, are as easily amendable, as they are apt and very fit to be severely censured, more, perhaps, than some others, that make more Noise, and do less Mischief.

For these Reasons, however, standing in their present full Force, I intend you no fine Speeches in this short Address, were I capable of them: Were I ever so much so, I would no more corrupt Truth with Flattery, than with Falshood, their Features and Complexion are so alike; nor could I sooner do it in the Porch, than in the Temple. Upon a just Occasion, I would keep up as near as I could to the Exactness, and Punctuality, and Fulness of Truth, without trespassing by Falshood or Indecency, by Pomp or Adulation. Where the Occasion is either not present, or not natural, or not seasonable, I should chuse to be Silent, and content myself with the plain Profession of being, what I am to you,

M A D A M,

With equal Truth and Respect,

A very sincere and most obedient humble Servant,

H. LEE.



O Body, I think, will wonder that I have, or condemn me in having declined the beaten, common Track, of popular Discourses upon this extraordinary Occasion; for since the Conclusion of this must contain something in it, either very uncommon, or, which in all Events it is sure howsoever to do, fall far short of the Demands of Justice to the pious Memory of this *excellent Lady*, now no longer the amiable and very affecting Object of our Sight, but a very noble and comprehensive Subject of our Thought, I believed myself clearly absolved from the ordinary Topicks, and Rules of Funeral Oratory, and was determined in the Choice of my Subject, partly by its general Usefulness, and partly by its peculiar Aptness to raise in your Minds great, that is, just Ideas of Religion, and thereby of one, whose proper CHARACTER will be a full and ample Exemplification of it.

That pure and perfect Religion I have been endeavouring to describe and recommend to you, and which cost me some Pains to delineate, even in this rude and imperfect Draught, will cost me none to shew that it was hers. What you have heard with Ears in fainter Lines express'd, that you have seen, that you have felt, thoroughly illustrated, largely and advantageously displayed in the most lively, strong, attractive Colours in her Life. When the Pictures of eminent Persons are drawn after the Life, no one cares to discover so ill a Taste, as to ask whose Picture that is, nor needs the Painter underwrite; but if I have offered you a false delusive Representation of Religion, which, your Candor will interpret, I did not intend, if, as I am very sensible, 'tis a short and defective one, which is my Infirmary, not Fault; you have before you the Original, whereby to mend the Copy, and correct the Errors of the Transcript. I pretend to have given you but the verbal Abstract of Charity and Purity, the Essentials of Religion, you must consult the larger Volume of her Life and Works, if you would know what more I might have said, what more I ought to have spoken upon so copious a Subject. I have endeavoured to recommend it in Words, naturally apt to vanish as the Morning Dew, or Clouds; she hath done it Justice, she hath adorned it by the more solid Arguments, the more lasting Monuments of Actions. Words are but the Image of the Mind, Actions are the Substance of that Image, these may be deceitful, those are capable of no Imposture, those may perish, while these remain.

I could most willingly come out of these Generals, which are naturally attended with some Obscurity, were it not for the greater Danger in being lost in Particulars, I mean the particular Instances of the many Accomplishments, Graces and Virtues wherewith she honoured her Sex, and beautified the Christian Name and Profession: 'tis possible she might excel in this, or the other of those Virtues, who was exemplary in all. Those which were most conspicuous in her, were her extensive Charity, and profound Humility, the one knowing no Bounds, the other no Excess: Of the first Thousands have been Partakers, of the other none could be ignorant; both conspiring to render the Possessor of them the just Object of the highest Reverence, and most universal Esteem.

For her Charity, it were insufficient, and below the Truth, barely to commemorate the Diffusiveness of it, which yet is the most noble Property of Charity, unless it be added, that it was employ'd and apply'd in the most difficult and wearisome Instances and Offices of it, that is, in a personal, assiduous, and oft-times to herself, unseasonable Attendance on the Sick, the Infirm, and Diseased, and sometimes, no doubt, the loathsome Carcasses of indigent Sufferers, wherein as her known Success are Evidences of her singular Judgment and practical Skill, so were the very Attempts and Undertakings in that kind Demonstrations of her good Will and Beneficence to the afflicted Sons of Men. Without doubt, she was a Person of the most humble, and withal the most elevated Soul, of great Tenderness of Spirit, with a Diligence in Application, not to be wearied in well doing.

It may seem a very low Strain of Panegyrick, but that I think it sufficiently glorious to most others, that in a Series of more than fourscore Years, I cannot find that common Fame brands her happy Name with the least Stain; and Silence in this Age of Satire and Detraction is Commendation enough, and to acknowledge one innocent, is loudly to proclaim them virtuous; for as to be Man, and subject to no Frailties or Imperfections, is one confessed Impossibility, so for this censorious ill-natured World, not to pry into, and invidiously divulge them, is another, and, I think, almost as great. This might look like a Diminution of her superior Worth and high Merits, were even this negative Attainment as common, as the contrary is almost universal. This may, in a very great measure, be ascribed to her pious and virtuous Education in her Youth, until her confirmed Age, and mature Understanding, accompanied with the Divine Grace, made that her

Choice, and thereby her Virtue, which before was her Happiness, but such a Happiness as being founded on religious Principles, might be the true Parent of all those noble Endowments, and those sublime and Christian Perfections, which in after Times shone through all her Conduct and Behaviour, which crown'd her Age, and sweetned her Death, which will embalm and preserve her Memory more effectually, than the richest Spices of *Egypt* could her corruptible Body; and which is infinitely more, and beyond all this, will prepare a Place, a bright Station for her departed Soul, amongst the heavenly Host, the blessed Choir of Saints and Angels.

To speak of her Piety and Devotion to God, were in a manner to question her most obliging and flowing Humanity and good Will to Men; this cannot be disputed, nor that therefore doubted, without an Atheistical Perverseness; and an Attempt to prove it, were both superfluous and injurious. Nevertheless, I shall take Liberty to add, that as by her graceful Mien and Demeanor, the Comeliness whereof was remarkable, she appear'd to have about her a full Sense of, and just Value for, her high Birth and Extraction, being next to that of the Nobility, and nearly allied to many illustrious Branches of it, so the fine bred Gentlewoman, and the accomplish'd Christian, were always in waiting upon one another. Her natural Birth she did well remember, but more the spiritual; whilst she did well preserve the Dignity of the first, she did by any means testify and maintain her Title to the last, as her principal Glory and Crown of Rejoycing.

None I believe have ever resorted to, or left her Company at any Time, without being the wiser or the better for it, at least they might have been so; so great, so perfect a Pattern of a true Christian in all its Parts were to be found in her: such a constant Evenness of Mind and Temper, such uniform consistent Conduct and Behaviour in every Part and Scene of Life, such unaffected Calm, and yet unaffected Piety towards God, such stedfast, unshaken Faith in Christ, such Trust in his all-sufficient Merits, such disinterested, unexhausted and fervent Charity to all Mankind, such profound Humility, Modesty, and unspotted Purity, such a beautiful Conjunction of Chearfulness and Gravity, such an easy Art of pleasing and profiting all she conversed with, such an universal Inoffensiveness, such an exact and full Discharge of all relative Duties; and in one Word, such a perfect Indifference to, and sober Contempt of, the Things below, such an undivided Affection for, and well-grounded Hope and Expectation of, those Things that are above, yet all under the Direction of the most humble Confidence in the Mercies of her Saviour, as are rarely, very rarely, to be met with even in the most consummate Christians.

An ACCOUNT of the LIFE, WRITINGS and CHARACTER, of the Reverend Dr. DANIEL WATERLAND, late Vicar of Twickenham in Middlesex, &c. by JEREMIAH SEED, M. A. Minister of Twickenham Chapel, and Fellow of Queen's College in Oxford.*

 Shall begin with the CHARACTER of this very *faithful Servant*, the late worthy Minister of this Parish, and Archdeacon of this County, as a *Writer*. No Body was more capable of shining as an original Writer, and striking out new and unbeaten Tracks of Thought. For he had Mr. *Locke's* Clearness of Reasoning, as well as the extensive Reading of Bishop *Stillingfleet*. He had pushed his Enquiries so far into Matters of a very high and elevated Nature, that, where his Views stopped short, there was not merely the Boundary of *his* Understanding; it was the Boundary of *human* Understanding; the Point where Knowledge ceases, and Ignorance commences. An elaborate Attempt had been made to demonstrate the Existence of God *à priori*, and that he is the *Substratum* of Space. And when the strong Man well-armed with Learning and Abilities kept his new-erected metaphysical

* From a Sermon, entitled, *The Happiness of the Good in a Future State set forth*, on *Matth. xxv. 21.* occasioned by the Death of Dr. *Waterland*, and preached in *Twickenham Chapel*, *Jan. 4. 1740-41.* being the *Sunday* after his Interment at *Windsor*. Printed for *R. Manby*, on *Ludgate-Hill*, in Quarto. Price 6 d.

Building, his intellectual Goods were at Peace just so long---till a stronger than he arose, and stripped him of the Armour, in which he trusted*.

He had thoroughly studied the Doctrine of the Trinity long before he entered into the Controversy. He sat down to the Subject without any preconceived darling Hypothesis of his own, advanced in Print, about the Nature and Attributes of God, which might tempt him to adjust the Scripture Doctrine of the Trinity, as well as he could, to it, by far-fetched Criticisms, and elaborate Comments: He viewed it, without any Biass, in the several Lights of Scripture, Reason, and Antiquity: He read, he weighed in the Balance, whatever had been said against it, as well as for it: He conversed upon that Subject with the ablest Advocate that *Arianism* ever boasted, and corresponded with another very considerable Writer on that Side of the Question. His Determination was not owing to any sudden Heat of Fancy: It was the mature Result of a thorough, honest and unwearied Examination; during which, through too close an Application, he greatly impaired his Health, and laid the Foundation of that ill Habit of Body, which at last occasioned his Death. How he was, in a manner, forced into the Controversy, by a Person's committing his Queries to the Press without his Consent, or even Knowledge; he has given the World an Account in the Preface to the first of those excellent Tracts, as the late Earl of *Nottingham* † justly styles them, which he wrote on that Subject. Whereas his Adversaries had laid the main Stress of their Cause upon philosophical Subtleties and Objections; particularly, that there was no Medium for the *Catholics* between *Sabellianism* and *Tritheism*; he disarmed them of their metaphysical Artillery, turned it upon them, and made them seem willing to put the Issue of their Cause solely upon the Foot of Scripture. And let me observe, with what an ill Grace meer Smatterers in Knowledge charge the Doctrine of the Trinity with Absurdities from the abstract Nature and Reason of the Thing; when three Persons of distinguished Abilities (for with three he was at once engaged) were unable, though they did not want an hearty Inclination, to make good a Charge of that Nature.

Arguments, under his happy Direction and Management, were *Arrows* (of which his *Quiver* was full) in the Hands of a mighty Man. They carried greater Force with them, and made deeper Impressions, than when they came from a Person of the common Size: And therefore he was not ashamed when he spoke with his ablest Adversary in set Conferences ‡. His Head was an immense Library, where the Treasures of Learning were ranged in such exact Order, that, whatever himself or his Friends wanted, he could have immediate Recourse to, without any Embarrassment. A prodigious Expence of Reading, without a Confusion of Ideas, is almost the peculiar Characteristick of his Writings. His Works, particularly those upon our Saviour's *Divinity*, and the *Importance of the Doctrine*, and the *Eucharist*, into which he has digested the Learning of all preceding Ages, will, we may venture to say, be transmitted to, and stand the Examination of, all succeeding ones. He has so thoroughly exhausted every Subject that he wrote a set Treatise upon; that it is impossible to hit upon any Thing which is not in his Writings, or to express that more justly and clearly, which is there.

Yet, whatever Expence of Time and Thought he might be at in laying in Materials, it did not cost him much Pains to commit them to Writing. The largest Volume ||, which he has published, wrote with great Accuracy, he, in two Months, finished, and sent to the Press. Some Writers, who have made no inconsiderable Figure in the learned World, have been greatly indebted for it to the valuable Notices and Observations, with which he furnished them. But he was so disinterested, that, provided the World was instructed, he was very indifferent, who had the Honour of doing it. He had so ample a Fund of Knowledge, that he could impart it liberally, without any Danger of impoverishing himself.

Nor was Controversy his only Talent. His Sermons, adapted to the Level of common Capacities, yet instructive to the highest, were composed with that Plainness and Simplicity, that Persons of a slender Share of Sense might be vain enough to think themselves capable of Writing as well: But Men of Judgment know, that nothing is more

* The Substance of what he wrote upon that Subject in some Letters to a Gentleman, has been communicated to the Publick by the ingenious Mr. *Law* of *Christ's College* in *Cambridge*, partly in his excellent Notes on *Archbishop King's Origin of Evil*, and partly in his *Enquiry into the Ideas of Space*, &c. To which is added a *Dissertation on the Argument à priori*, by a learned Hand, viz. Dr. *Waterland*.

† See his Answer to Mr. *Whiston*, p. 19. where he calls upon him, or any Man else, to give a just Answer to the excellent Tracts writ by Dr. *Waterland*, in Vindication of *Christ's Divinity*.

‡ Some Conferences were proposed and held between him and his learned Antagonist before a very great and illustrious Person: But those Conferences were dropped, after the Doctor declared his full Conviction of the Truth and Importance of the Doctrine of the Trinity, and his Resolution to maintain it.

|| The second Defence of his Queries.

difficult to write, than such easy Writing, as his was. Free from that obscure Diligence, which sometimes embarrasses the Writings of great Scholars, he states each Point of Duty judiciously and accurately, explains it happily, and always goes to the Bottom of his Subject.

This CHARACTER may be given of his WRITINGS in general, that, whatever Beauties of Style some few of his latest Compositions may want; they have all of them, That to recommend them, which is more valuable than all Languages besides, the Language of the Heart. In his learned Writings he asserted nothing, but what he firmly believed; and in his plain familiar Discourses taught nothing but what he practised. He spoke and wrote with that undissembled Freedom and Openness, which ever accompanies an undesigning Honesty, and a thorough Conviction of the Truth.

Which brings me 2dly, to give some ACCOUNT of his LIFE and CONVERSATION.

His Head and Heart were constantly at work upon Points worthy of him. And yet, if any Company came in, he would be immediately free and disengaged, forget the hard Student in the easy Companion, listen to any innocent Conversation, without any seeming Absence of Thought, and join in it with Life and Vivacity. I mention it, as an amazing Instance of the Liberty and Extent of his Mind; that a Person generally intent (too intent with regard to his Health) upon great Things, could at once, with a quick and sudden Transition of Thought, enter into the minute Affairs and ordinary Occurrences of Life. But though he would bear a Part in any innocent Discourse, he had an Aversion to the reigning Vices of Conversation: He was very tender of Men's Characters: He guided his Words, as well as regulated his Actions, with Discretion; and at the same Time, that his Sagacity enabled him to discover, his Charity prompted him to cover and conceal, a *Multitude of Faults*.

The Conversation in which he chiefly delighted, was with learned Men, who came to consult him. In which, instead of fetching a wide Compass round about a Meaning, he entered at once into the Heart of a Question, with that Quickness of Apprehension and Perspicuity of Expression, which were confessed Parts of his CHARACTER: He saw, at one Glance, where the main Strefs of it lay, omitted no material Difficulties, and dwelt upon none but what were such; would not divert into By-points, but pared off all Excrescences, and never lost Sight of the main Point, till he dismissed you thoroughly satisfied about the Question, and, what was indeed unquestionable, his own great Abilities: He struck Light into perplexed and uncommon Subjects; and placed even common ones in a clearer and more advantageous Point of View.

He had an excellent Turn for Business. For his Clearness of Reasoning was not confined to learned Subjects; it extended almost to all. He would talk and write upon Things quite foreign to the common Track of his Studies, with such Penetration, that one would imagine the main Bent of them had been applied that way. Some of his Acquaintance are living Witnesses of this, who have consulted him, and received Satisfaction from him upon very intricate Affairs, which had no Connection with, or Relation to, Divinity.

Yet his great Abilities were so endear'd by his Humanity, Affability, and Condescension, that none, I believe, ever wished them less, but Those who were embarked in a way of thinking essentially opposite to his. His Knowledge entirely filled, and therefore did not swell or puff up his Mind. The Brightness of some People is, like that of Lightning, an insufferable Brightness: His shone upon you with *Healing in its Wings*, a gentle, serene, and unoffending Lustre. For, though at a Distance you might admire and reverence the *Great Man*; yet, upon a more intimate Acquaintance, you could not help loving, what you plainly saw, the *Good Man*; the Man of cool Wisdom and steady Piety; fixed in his Principles, but candid in his Spirit. It is the Interest of meer Pretenders to Knowledge and Greatness to affect a mysterious Gravity, and to keep their Inferiours at a Distance. The Idol is not to be seen unveil'd, or in a full and open Light by its Votaries, lest they should discover its Deformity. Dr. *Waterland* was always easy of Access, his Carriage free and familiar; his Heart, and his Countenance, the Index of his Heart, open to you, without a shy and reserved Manner, without Stateliness and Solemnity; cautious, but not artful; honest, but not unguarded; glad to communicate, though not ambitious to display his great Knowledge.

He was substantially Good, without studing Appearances. He hated all Party as such, and would never have gone the Lengths of any. He never made a Sacrifice of *true Greatness*, through an eager Pursuit of what the World *calls* such. The Preferments, which he had, were bestowed upon him, without any Application from himself directly or indirectly. They were not the Result of his Sollicitations, much less of base and un-

worthy Compliances: They were the voluntary Tribute of great and good Men for his Services to Christianity in general, and the Church of *England* in particular. Nor must it be forgotten, that he might have been advanced much higher by the Recommendation and Interest of that very excellent Prelate, who, in the Opinion of every true Friend to the Church, deservedly fills the highest Station in it.

He weighed a Thing long, and considered it on every side, before he formed a Resolution: But when he had once form'd it, he was ever afterwards determined and unmoveable. He saw Things truly, because he saw them coolly and dispassionately. He was not one of those narrow spirited Men, who confine all Merit within their own Pale: He thought candidly, and spoke advantageously of many who thought very differently from him. When any virulent Pamphlet was wrote (as scarce any Person had more wrote) against him, it did not disconcert or ruffle his Temper. He did not detest the Author, as a malicious Enemy; he pitied him, as an unhappy Man. He had nothing violent in his Nature; he abhorred all Thoughts of Persecution: Cool and prudential Measures entirely suited his Frame of Mind. Those, who entertain a different Opinion of him, were Strangers to him. Controversy had not at all embittered, or set an Edge upon his Spirits. The meek and candid Christian was not lost in *the Disputer of this World*. I never saw him in a different Humour, no, not even in his last Illness. The same unaffected Chearfulness, the same Evenness and Sedateness, which was his distinguishing CHARACTER, appeared from the first Commencement of our Acquaintance to the last. Whatever painful Operations were thought necessary; he submitted to them without Reluctance, and underwent them with Patience and Resignation. He was very amiable in a domestick Light. Though he felt great Uneasiness he gave none, but what arose from a Fellow-feeling of his Sufferings. Even then, humane and benevolent to all about him, but especially to her, with whom he had lived in an uninterrupted Harmony for twenty-one Years, bringing forth valuable Things out of the good Treasures of his Head and Heart, communicative of any Thing that was good, he would have engrossed nothing to himself---but his Sufferings---which yet he could not engross. For every good-natured Person, that saw him, could not but suffer *with* a Man, *by* and *from* whom they were sure to suffer nothing. The same sound Principles from which he never swerved, and of which he never expressed the least Diffidence, which he had unanswerably defended in his Health, supported and invigorated his Spirits during his Sickness: And he died a little before his Entrance on his fifty-eighth Year, with the same Composure, with which he lived; and is now gone to offer up to God a whole Life laid out, or rather worn out, in his Service. For he was like a Light in the Sanctuary, that wastes and consumes itself in *shining out before Men, that they may glorify their Father which is in Heaven*. Never weary with well-doing, he knew not what it was to be idle: The Time never lay upon his Hands; and therefore he was a Stranger to the Spleen, Melancholy, and imaginary Uneasinesses, which are often as vexatious, as real ones: He was a remarkable Instance, that hard Study does not always sour a Man's Temper, though Idleness most certainly does, the Parent of Fretfulness, Peevishness, and an Acrimony of Spirit. In Health he was always easy, because never idle; always employed in, but never encumbered with Business. He resolved Cases of Conscience, he removed Doubts and Scruples: His Assistance was often asked, and never, I believe, refused, when any useful Work of Learning was on Foot.

What chiefly endeared him was, not that he had gained a compleat Victory over *Arians* and *Socinians*: It was, that he had gained (a much nobler Conquest) a Conquest over Himself. For his Reason seemed to have got the better as much over his Passions in Matters of Practice, as it had over his Imagination in Matters of Belief.

I have now paid the Debt of Gratitude which I owed to a great and good Man of the clearest Head I ever conversed with, and, what is still more valuable, of an honest Heart; who never, through Weakness, mistook, nor, through Fear, deserted, nor, through Interest, betrayed the Cause of Religion. I shall always reckon it my greatest Honour, that I am, in a particular Manner, obliged to him; to whom the Christian World in general is obliged for his excellent Works; whom I revered as a Father, to whom I had Recourse, as my Guide, and who received me always with that genuine Flow of Good-nature, and Openness of Soul, which distinguishes the Friend.

It is a melancholy Reflexion, that whoever dares vigorously assert, and stedfastly adhere to the Doctrines of the Church of *England*, must expect to be branded with opprobrious Terms, and decried as a Bigot. It will be of little Avail to him, that his Abilities are uncommon; his Notions must be so too, to recommend them to the Vogue of the Age. As if some Men were not as liable to a fond Attachment, or, (what is the same Thing) Bigotry to their own singular Notions, sometimes the Result of Pride and Vanity;

nity ; as others are to the received fundamental Notions of a *Protestant Church*, which have stood the Test of Ages, ever attacked, and ever triumphant. Our own particular darling Tenets, by which we stand distinguished from the Bulk of *Christians*, we look upon, as our private Enclosures, our private Walks, in which we have a Property exclusive of others, and which we take care to cultivate, beautify, and fence in against all Invaders : The received Notions, however important, we are more indifferent to, as the common Field, or publick Walks, which lie open to every Body.

At such a Juncture it cannot be improper, however unfashionable it may be, to bear my Testimony to the Merit of a Man, who dared to think deeply and thoroughly for himself ; though he did not think by himself. And give me leave to conclude his CHARACTER by observing : That a Man must have had an exceeding good, or an exceeding bad Head and Heart, who could converse oft and long with him, without becoming wiser as to the former, and better as to the latter †.

He is now far above, as indeed he was in his Life, the Reach of the inveterate Malice of little Writers ; and he needs not our Praises : He has received that Praise which is infinitely more valuable than the united Commendations of all created Beings, the invaluable Praise of his great Creator : *viz. Well done, thou good and faithful Servant : Enter thou into the Joy of thy Lord.* It is not in our Power to defend Christianity, as he did, by unanswerable Writings : But it is in our Power, and should be our Inclination, to adorn it, as he did likewise, by our Lives and Conversation.

† Having so often mentioned his Clearness of Reasoning, it may be not be improper to give the following Instance of it. In the Year 1714, at the Commencement, he kept a Divinity Act for his Batchelor of Divinity's Degrees. His first Question was, *Whether Arian Subscription was lawful* ; a Question worthy of him, who had the Integrity to abhor, with a generous Scorn, all Prevarication ; and the Capacity to see through and detest those evasive Arts, by which some would palliate their Disingenuity. When Dr. James, the Professor, had endeavoured to answer his Thesis, and embarrass the Question, with the Dexterity of a Person long practised in all the Arts of a subtle Disputant : He immediately replied in an extempore Discourse of above half an Hour long with such an easy Flow of proper and significant Words, and such an undisturbed Presence of Mind, as if he had been reading, what he has since printed, *The Case of the Arian Subscription considered, and the Supplement to it* : He unravelled the Professor's Fallacies, reinforced his own Reasonings, and shewed himself so perfect a Master of the Language, the Subject, and Himself ; that all agreed, No one ever appeared to greater Advantage. There were several Members of the University of Oxford there, who remember the great Applauses he received, and the uncommon Satisfaction which he gave. He was happy in a first Opponent, one of the brightest Ornaments of the Church, and finest Writers of the Age, who gave full Play to his Abilities, and called forth all that Strength of Reason, of which he was Master.

The CHARACTER of Sir JOHN KING, of the Inner Temple, Knt.*



SIR John King, descended by the Father's Side from Monsieur *du Roy*, alias King, the French Resident in England, about the Beginning of the Reign of King James I. and by his Mother from the antient Family of the *Roberts* at *Wilsden* in *Middlesex* ; from whom he derived the Principles of Ingenuity and Goodness.

He was admitted into *Queen's College* in *Cambridge*, in the Year 1655. where Mr. *Samuel Jacomb* was his Tutor ; Dr. *Zachary Cradock*, Dr. *Simon Patrick*, (two eminent Divines) and Dr. *Walter Needham* (a learned Physician) were his most intimate Acquaintance ; by whose Conversation, and indefatigable Industry in searching the Depths of antient and modern Learning, he improved his admirable Parts and rare Endowments of Nature into a Prodigy of Learning.

When he commenced Batchelor of Arts, his Parents obliged him to study the Law, though his Inclination was for Divinity ; yet, like a dutiful Son, he followed the Advice of his Parents, and was admitted in November, 1660, into the *Inner Temple*, where he spent seven Years in the Study of the Common Law ; and within short Time after was called to the Bar : He became a great Practitioner there, was made Solicitor-General to the Duke of York, constituted Council in Ordinary to King Charles II. who knighted him December 10, 1674 ; and delighted (as he was wont to say) to hear Sir John King plead at the Council-Board ; which King was esteemed by all that knew him, to be a great Judge of *English Wit* and Sense.

As to the Conduct and Care of his Clients, the great Lord Chancellor *Finch* declared,

* From Sir Henry Chauncey's History of Hertfordshire.

he had hardly ever known his Equal: And the Lord Chancellor *Shaftsbury*, designing a Regulation of the Chancery, chose him out of a select Number of Learned Men in the Law for that Purpose; who met at his House, and made a great Progress therein, though Time allowed them not the Liberty to effect the same.

He continued his Learned and Eloquent Pleadings (which were the instructive Entertainment, as well as Admiration, of all that heard him) 'till a Fever seized on him at the Chancery Bar; when he ordered his Clerks to return all his Breviats and Fees to his Clients, and retired to his House in *Salisbury Court*, where he took his Bed, and in full Strength of Mind made his last Will, and declared that he died in the Communion of the Church of *England*, professing the Christian Faith, as it is set forth in her Articles and Homilies: After this he resigned his Soul to his Maker with all Quietness and Patience, on the 29th of *June*, 1677, whilst he was in the Arms of his near Kinsman, and dear Friend, Mr. *Robert Wolley*, a Merchant in *London*, who married his only Sister of the whole Blood, and who had the Honour of a great and intimate Acquaintance with him.

He lived 38 Years, 4 Months, and 24 Days; and his Body was interred on the 4th of *July*, in the *Temple Church*; where the Right Honourable *Heneage Finch*, Lord *Daventry*, Lord High Chancellor of *England*, Sir *Harbottle Grimstone*, Bart. Master of the Rolls, the Judges and Barons of the King's Courts at *Westminster*, the Serjeants at Law, the Benchers, Barristers, and Students of the *Inner Temple*, attended his Corps to the Vault. Dr. *Cradock* was desired to make his Funeral Oration, which he declined at the first, in Regard of his extraordinary Respect and Friendship with him; however, he accepted the Office afterwards, and demonstrated to his Auditory, That as he neither could nor would be guilty of Flattery in the Praise of his Friend, so Sir *John King* deserved the Tongue of an Angel to describe his true and real Worth.

St. Alban's had the Honour of his Birth; *Eton* laid the Foundation of his School-Learning; *Queen's College* advanced him in the University Studies; and the *Inner Temple* compleated him in those of the Law: The *Temple Church* is the Repository of what is left of him that is Mortal, and is graced with an Epitaph *, which though much to his Honour, yet comes far short of his Merit.

His Soul was great, which seemed, as it were, mismatched with too slender a Constitution of Body; his sublime Faculties were too brisk and operative to be long confined within so brittle a Tenement; therefore we may think they made earlier Preparations for a Flight to more lasting Habitations. His Memory was wonderful; also his Reading (besides that of his Profession) in History, Philosophy, Poetry, and the Languages, antient and modern; but especially in the sacred Writings, and, among these, the Gospels and Epistles of *St. John*; insomuch that some judicious Persons believed, that if he had lived, the Followers of *Socinus* might have expected the severest Confutation from his Pen. In a Word, as to his Intellectuals, he was a Master of all useful and polite Learning: As to his Morals, he was assiduous in his Devotions to his Maker, and in a more eminent Manner obedient to his Parents; for which we may presume, That God conferred upon him the Blessing, promised unto those, who observed the Fifth Commandment: For though he seemed to die Young, yet as his Learned Orator observed by a pertinent Application to that Text in *Wisdom*: *Honourable Age is not that which standeth in Length of Time, nor that is measured by Number of Years, but Wisdom is the grey Hair unto Men, and an unspotted Life is Old Age.*

* See the *Appendix*.



The CHARACTER of Mrs. BRIDGET BULL, by*
 ROBERT NELSON, *Esq;* †



*M*R S. *Bull* proved in all respects a fit Consort for a Clergyman, as being in her own Nature sufficiently Provident, and yet well disposed to all manner of good Works, out of a true Principle of Love to God and Goodness. Her Attire was very plain and grave: Her chief Diversion was the Care of her Family, and her main Ambition was to please her Husband, to whom she was always a complying and obedient Wife. Yet her Piety was not confined to her own Home, but extended itself to the whole Parish where-ever she lived; for by the Help of her Closet, and Skill in Surgery, she made herself extreamly Useful and Necessary upon all Occasions, and was very much beloved, especially by those of the meaner Sort. These Advantages she improved to the best Purposes; for by these means she was highly Instrumental with the People of *Avening*, a Living which Mr. *Bull* was afterwards preferred to, especially those of her own Sex, to lay aside their Prejudices against the *Common-Prayer*, to bring their Children to Church to receive Publick Baptism, which they had not been used to do for many Years before, and to return Thanks to God after Child-birth, which had been discontinued for some Time in that Parish.

Such was her Charity, that she not only distributed her own Alms with great Liberality and Discretion, but would frequently put the Overseers of the Poor in mind of their Duty; that the Sick and Aged might not want such Supplies as they were obliged to furnish, and the Necessity of the Indigent required. And such was her Concern for the Souls of her Neighbours, that when her Husband's Infirmities made him, upon Occasions, unable to visit the Sick, and that the Curate was accidentally from Home, she would procure this Assistance, when to be had, from others; and her worthy Son-in-Law, Mr. Archdeacon *Stephens*, well knows, that he seldom went to pay his Duty at her House, but she would engage him to go along with her to visit the Sick, and to pray and discourse with them. They were Man and Wife above fifty Years; and the People of *Brecknock* were so kind as to send a Message to her on purpose, after the Bishop's Death, to signify their earnest Desire and Request, that she would come and spend the Remainder of her Days among them; and though solicited by some of her Relations to live with them, yet she complied with this obliging Proposal, not so much from an Inclination to live at *Brecknock*, as to die there, being determined to be buried near her deceased Husband, who was there interred; where she now reposes with that pious Prelate, in that silent Retirement she had provided for herself, till the last Trump shall summon them both to Judgment.

* Wife of Bishop *Bull*. See some further Account of her, p. 653.

† From Mr. *Nelson's* Life of Bishop *Bull*.

The CHARACTER of the Reverend Mr. GEORGE
BULL, by* ROBERT NELSON, *Esq;* †



*H*E was a Person truly sober and religious, as well as learned and understanding in his own Profession. He had spent seventeen Years at *Christ-Church* in *Oxford*, and was esteemed one of the Ornaments of that Society, where all polite and solid Learning hath been used to flourish in Perfection. In this Place, he was not only formed himself to Piety and Learning, but as a Tutor, he had formed others to the same valuable Qualifications; and with Diligence and Success, had

* Eldest Son of Bishop *Bull*.

† From Mr. *Nelson's* Life of Bishop *Bull*.

cultivated the Minds of several Gentlemen, and had regulated their Manners. The Sense of this Obligation made so strong an Impression upon one of his Pupils, the worthy Sir *Bourchier Wrey*, Baronet, that he became Mr. *Bull's* Patron, and preferred him to the Rectory of *Tawstock* in *Devonshire*, after he had laboured some Years in doing Good by his preaching in the Neighbourhood of *Oxford*; and not long after, upon the Promotion of his Father *, by the Grace and Favour of the Queen, he was in his room made Archdeacon of *Landaff*. But, alas! the reasonable Expectation his Lordship had from this his excellent Son, quickly vanished, for in two Years time, being in *London* with his Father, he was attacked by the Small Pox, which he received as a Dispensation from the Hand of God, with a composed Mind, entirely resigned to his holy Will; and having fortified himself with his Viaticum, the holy Eucharist, and having commended himself into the Hands of the Blessed Jesus, with a firm Hope of immortal Life, promised by him, and purchased by his Merits, he did with great Quietness of Mind expect the Approach of Death; which put an End to his Days the 11th of May, 1707, in the 37th Year of his Age, to the great Grief of his tender Parents, and dear Friends, and of all good and learned Men who were happy in his Acquaintance. And though his natural Judgment was strong, and his Apprehension quick, and his Learning worthy of that Society where he was educated, yet he chiefly excelled in Piety and Holiness of Life, which was crowned and compleated with singular Modesty and christian Humility, which in the Sight of God is of great Price.

A Specimen of this his great Modesty and Humility I am able to give the Reader, in the beginning of a Letter which he writ to me, ten Years before his Death, the Occasion whereof was this. Having been obliged to apply to him for his Assistance, in a Concern which I had at the University of *Oxford*; I took notice of the Pleasure and Satisfaction I received from his good CHARACTER, which had been confirmed to me by several of his Acquaintance; to which he was pleased to make the following Reply.

Oxon. Ch. Ch. July 27, 1697.

S I R,

YOU were pleased to favour me with an unexpected Letter; and therein to signify to me, the good CHARACTER those of this Place you have met with, give of me. I find common Fame, how uncharitable soever it is to others, has been too kind to me, in ascribing to me, what I must confess to you, I do not deserve. Which convinces me, that a very little Thing is sufficient to bring a Man into the good, as well as the ill Opinion of others. But every Man that can think impartially is his own best Judge in this Case. And therefore I hope I may say, that I know myself so well, as to see the Opinion others have of me, to be a Thing that tells me, not what I am, but what I ought to be. Indeed I acknowledge to you, (and I think myself obliged so to do) that I am a Servant of the great God, though but a weak and imperfect one. As for other Things, I must tell you, (and I am not ashamed to own it) that my Improvements here in the University have been as mean, as my Education was before I came hither: Pardon me, Sir, for thus taking notice of the beginning of your Letter; for I could not refrain myself from it; because you are not the first by many, that intimated to me how well others speak of me. And I look upon it as a special Providence of God in bringing these Things to my hearing, to mortify me for what I really am, and to stir me up to endeavour to be what I am not. But enough of this, Sir, and I tell it only to you, knowing to whom I write. For perhaps to some, such a Letter might render me ridiculous.

* Bishop Bull, by Queen Anne.



The CHARACTER of *the Reverend* Dr. JOHN
ERNEST GRABE, by ROBERT NELSON,
Esq; *



UT who can mention Dr. *Grabe* without a deep and particular Concern for the Loss of so great a Man, in the very prime of his Age, when we expected to reap the Fruit of his indefatigable Studies, which were chiefly conversant about Christian Antiquities; and who by an eminent Author is very aptly compared “† to a great and mighty Prince, who dying, leaves behind him
“ many Plans of noble and curious Buildings: Foundations of others; others erected
“ above-Ground; some half, others almost, and others perfectly finished. Such are the
“ Remains left us by this great Master-Builder, as may appear by the Catalogue of his
“ Manuscripts.’

All the Learned, who could best judge of his great Talents, readily offer him that Incense of Praise, which is justly due to his profound Erudition; whereby he was qualified to enlighten the dark and obscure Parts of Ecclesiastical History, to trace the original Frame and State of the Christian Church, and to restore the sacred Volumes, the Pillars of our Faith, to their primitive Perfection.

He had so great a Zeal for promoting the ancient Government and Discipline of the Church, among all those who had separated themselves from the Corruptions and Superstitions of the Church of *Rome*, that he formed a Plan, and made some Advances in it, for restoring the Episcopal Order and Office, in the Territories of the King of *Prussia*, his Sovereign; and proposed, moreover, to introduce a Liturgy, much after the Model of the *English* Service, into that King’s Dominions; and recommended likewise the Use of the *English* Liturgy itself, by the means of some of his Friends, to a certain neighbouring Court. By which means he would have united the two main Bodies of Protestants, in a more perfect and Apostolical Reformation, than that upon which either of them did yet stand, and would therefore have fortified the common Cause of their *Protestation* against the Errors of Popery. But yet his learned Studies did not so engross his Mind, as to prevent his daily attending the Hours of publick Prayer, to which purpose he always chose his Lodgings near a Church: Neither did the Applause he received from the greatest Men of the Age so exalt him, but that he readily condescended to converse with those of the lowest Understanding, when he could be any Ways serviceable to them in their spiritual Concerns.

He was justly esteemed one of the greatest Divines of the Age, yet the great Modesty of his Temper, and the profound Humility of his Mind, made him prefer others before himself. He laid the chiefest Stress upon the constant Practice of the Virtues of the Christian Life, and was also a strict Observer of all the Rules of the Apostolical Times, and of the Catholick Usages of the first Christians. He bore his last Sickness, which deprived the World of so great a Treasure, with most exemplary Patience, and Submission to the Will of God; and exercised all those Acts of Devotion, which the best of Men are zealously intent upon in their last Labours for Immortality. He was very severe upon himself, even for those common human Frailties, which are apt to cleave to those of the greatest Eminence for their Sanctity, and, with true Compunction, bewailed the Neglects and Omissions of his Duty, which from the unseasonable Resort of Company he sometimes was forced to. And yet he thanked God from the bottom of his Heart, that through the Assistance of his Grace, he had so far overcome those Temptations which he had met with in Life, that he never prostituted his Conscience for the Sake of Gain, or defiled his Body, which he always had kept pure from the mortal Sin of Uncleaness. He had constantly every Day, and frequently several times in the Day, the Office of the *Visitation of the Sick*, with some proper Collects of his own chusing, used by his Bed-side, and he com-

* From Mr. *Nelson’s* Life of Bishop *Bull*; written upon Occasion of Dr. *Grabe’s* adorning and publishing a new Edition of Bishop *Bull’s* Latin Works, with his own many learned Annotations, and introducing it into the World with an admirable Preface, which did great Justice to that excellent Author, as well as to his learned and judicious Writings.

* Dr. *Hickes’s* Discourse concerning Dr. *Grabe*, and his Manuscripts, premised to *Some Instances of the Defects and Omissions of Mr. Whiston’s Collections*; by Dr. *Grabe*. Printed by H. Clements, 1712.

monly desired the Imposition of the Priest's Hand, when the Absolution or Blessing was pronounced over him. He received the Communion of our Lord's Body and Blood with great Devotion, several times during his severe Visitation, to fortify him in his Passage to Eternity; and was at last set at Liberty from the Bondage of his mortal Body, upon the 3d of November, 1711, in the 46th of his Age. The Occasion of this his Death was a Bruise which he got in his Side, at the Place of his Liver, when he made his last Journey to Oxford in the Stage-Coach, in prosecuting the noble Work he had in hand; which Accident being neglected at first, upon his Return to London it became thus fatal.

There is one Circumstance which related to this excellent Man, which must not be omitted, because it tended so much to alleviate the Burthen of his last Sickness; and for which he was very thankful to God, and his generous Benefactor. The present Lord High Treasurer, Earl of Oxford and Mortimer*, that great Patron of Learning and learned Men, was in a particular Manner a *Mæcenas* to Dr. Grabe, and, during his Life-time, encouraged his great Work, of publishing the *Alexandrian* Copy of the *Septuagint*, not only by generously contributing to it himself, but by procuring for the Doctor a large Proportion of the Royal Bounty; and when the Doctor in his Sickness applied to his Lordship, for that part of his annual Pension which was due to him, and had been constantly paid him, his Lordship not only gratified him in what he desired, but, to shew his great Value and Esteem of the Doctor, and for fear so great a Man should want any necessary Comfort from the Things of this World in such a gloomy Season, my Lord sent him a Supply of Fifty Pounds from his own Bounty. An Action for which his Lordship had the repeated Prayers of a dying Saint, and for which all learned and good Men must praise him, and which will be a comfortable part of that strict Account which he must give at the great Tribunal. And I have farther Reason to believe, that his Lordship designs to have a CENOTAPHIUM erected in St. Paul's, or St. Peter's at Westminster†, to perpetuate the Memory of so much Piety, and so much Learning, which seldom meet together in such great Perfection as they did in Dr. Grabe.

* In 1713.

† Which has been since erected there.

The following VERSES on Mr. NELSON, having occurred to us since the short ACCOUNT we gave of him, in Page 743, we presume will not be unacceptable to the Reader; as they serve further to illustrate the CHARACTER of One, who has so worthily transmitted the Memories of Others to Posterity.

On Mr. NELSON.*

SUCH were the Lines;----such Majesty and Grace
 Chose to erect their Throne in NELSON's Face:
 Where-e'er that pleasing Form did once appear,
 The World confess'd,---the Christian Hero's here.
 Shall then so bright a Name forgotten lie!
 Tomb'd with his Dust shall his Remembrance die?
 His Kindred Saints, with just and pious Care,
 To After-ages here recorded Fair;
 Let NELSON now himself adorn the Calendar.

}

Once in an Age Heav'n such a Pattern lends,
 Its Foes to silence, and support its Friends.
 What Virtues did his shining Worth compleat?
 Gen'rous, not Proud; without Ambition Great:
 To others mild, as to himself severe;
 Polish'd, though Learn'd; Obliging, yet Sincere;
 Justly with Admiration seen and read;
 For all must own the Christian was well bred.
 His Goodness such, as if no native Taint
 Had reach'd his Soul, as he were born a Saint;

* Prefixed to the *Practice of True Devotion*, by Robert Nelson, Esq;

Diffusing round an unaffected Smile,
 Calm as his Speech, and even as his Stile :
 His Stile, as Logick close, and sweet as Song ;
 Tho' short, yet full ; tho' plain and easy, strong.
 The Writer most, but all the Man esteem :
 For few could write, and fewer live like him.
 Unstain'd his Youth by criminal Desire,
 Nor glow'd his Breast with ought but heav'nly Fire,
 What manly Strength, with flowing Sweetness join'd,
 Adorn'd at once his Works, and Face, and Mind ;
 How wide did his Beneficence extend ?
 Above the Meanness of a private End :
 The fairest Judge, and the best natur'd Friend.
 What Candor, *NELSON*, did thy Life adorn ?
 How large thy Soul !---Thou for the World wert born :
 Old *Albion's* Cliffs, with rugged *Cambria's* Wild,
 And fierce *Ierne* heard thy Name, and smil'd :
 Thy Name, the tawny *Malabar* has known,
 Beyond the wide *Atlantick* Gulf 'tis flown.
 Nor ought so mean as Gold thy Cares employ'd,
 No sordid Pelf, destructive while enjoy'd ;
 But that for which thy LORD a Ransom gave,
 Which cost the precious Blood of GOD to save :
 Exalted Worth, like thine, Applause commands,
 From warring Factions, and contending Lands.
 The *Romish* Schism and ours in this agree,
 And wonder at each other's Charity.
 No narrow Party *NELSON's* Love confin'd,
 But, like the Sun, he shone on all Mankind :
 The Cottage, and the Palace, bless'd his Rays,
 Ador'd the Maker, and the Work did praise.

In Words that match'd his Sense, sublime and neat,
 He taught the Noble to be truly Great :
 To emulate alone in Virtue's Strife,
 And scorn the Trappings, and the Gauds of Life ;
 To know 'tis more, far more of true Renown,
 Ourselves to conquer, than to storm a Town.
 The Men of Letters might from *NELSON* learn,
 What always not the greatest Clerks discern :
 Truth, and fair Manners too, (at once) retain,
 Nor strive unlawfully, nor strive in vain.
 His *well weigh'd Judgment* could avoid Extreams
 Of formal Seemings, and enthusiast Dreams.
 Who made the compound Man, demands him whole,
 Not thoughtless Matter, or unbody'd Soul :
 His Institutions are for both design'd,
 To rule the Body, and to raise the Mind ;
 For both did *NELSON's* Pen and Life contend,
 Nor careless of the Way, nor mindless of the End.
 His Stations fix'd, as the returning Year ;
 Yet nought to see of haughty, or severe :
 No *Pharisaic* Gloom did e'er disgrace
 GOD's Image, well express'd in *NELSON's* Face.
 The four *Judean* Youths did thus appear,
 Who homely Pulse preferr'd to Regal Fare.
 Thus *Moses*, when for forty Days he trod
 The Heights of *Sinai*, and convers'd with GOD ;
 What Glories then, too powerful to be borne,
 What doubl'd Splendor did his heav'nly Face adorn ?
 ---But milder Lustre we in *NELSON* see,
 Rebated by his Veil of Modesty ;

Yet still renew'd:---As soon the Sun to set,
 As he his Lauds and Vespers could forget.
 * He oft, when Night with *holy Hymns* was worn,
 Prevented Prime, and wak'd the rising Morn.
 Nor needed the *Carthusians* Mattin Bell,
 Which drags the drowsy *Hermit* from his Cell.
 Unforc'd by Vows, his pure Devotions rise,
 And voluntary flow, like Streams in Paradise.
 With *Praise* he made the *Sabbath* yet more bless'd,
 The Means and Emblem of eternal Rest.
 Taught how to take the mystick *Bread* and *Wine*,
 T'adore the Substance, nor neglect the Sign;
 Nor those despise, to whom Commission's giv'n,
 Thro' all the World, to deal the *Dole* of Heav'n.
 Tho' some their Pastors Lives with Rigour scan,
 And prize the Office as they like the Man:
 What shining Virtues in the *Priest* appear,
 Their gracious Condescension may revere:
 But if a *Judas* heav'nly Tidings tells,
 Their Hate of Sin preserves them Infidels.
 NELSON more wise, their empty Scoffs disdain'd,
 Since Weakness makes not the *Commission* feign'd,
 A just Respect could for the Office find,
 (Yet deep his *Learning*, yet enlarg'd his Mind)
 Nor paid *implicit* Faith, nor shew'd Obedience blind.

He shew'd that *Warmth* and *Strength* might well agree,
 In sober, strong, affecting Piety.

Nor e'er should Reason and Devotion part,
 The coolest Head suits best the warmest Heart.
 Yet, Champion for the Faith, he wisely knew
 How small a Prospect terminates our View:
 That Infinite no Finite comprehends,
 That here our Faith begins, and Reason ends.
 He strove for Truth, nor sought, yet gain'd Applause;
 His Candor, Praise, if not Conviction, draws,
 Far as a Mortal can, deserving of his Cause.
 For Zeal and Moderation well agree,
 And constant Firmness hurts not Charity.
 He oft the Way has to those Wand'ers shown,
 Who Reason idolize;---but 'tis their own:
 Who measure Faith by mathematick Line;
 By Humane Wisdom would correct Divine:
 At all their empty Vauntings undismay'd,
 Their Schemes he in the *Sacred Ballance* weigh'd:
 The *Scale* flew up, their *Proofs* than *Air* more light,
Faith Triumph'd, *Error* fled to *endless Night*.
 With *pious* Zeal the *frozen* World he warm'd;
 And thus against each sly Seducer arm'd:
 " Shall Truth for long Possession less be priz'd,
 " Because 'tis Venerable, be despis'd?
 " What is Eternal, never can decay,
 " 'Tis still in Bloom, while Ages roll away?
 " *Falshood*, like *Vice*, is wither'd while 'tis new,
 " Not all its Paint can hide its odious Hue.
 " Beware the *Hag*, beware that *Syren Face*!
 " Death's in her *Smiles*, and Hell in her *Embrace*.

Nor was his Soul of so confin'd a View,
 As what was *Good* to flight, because 'twas new.

* This I personally knew to be true, he sung Bishop Kenn's Hymns.

Nothing was e'er of Publick Use propos'd,
 But with the Project *NELSON*, warmly clos'd;
 Turn'd, and improv'd, and brought at last to bear,
 Supported by his Bounty and his Care.
 He ne'er unaided could his SAVIOUR see
 By Sicknefs press'd, or Chains, or Penury.
 All Shapes of Woe his gen'rous Pity mov'd,
 His Maker's Face he saw, and seeing lov'd.
 Yet farther Love his Piety has shown,
 Not to the Body's Wants confin'd alone;
 Instructing all to place their Hopes on High,
 Resign'd to live, and innocent to die.
 'Tis kind to heal the Wounds th'afflicted feels,
 'Tis kinder still preventing future Ills.
 On Infants Heads behold his Bounty flows,
 Preserv'd from Guilt, and sure attending Woes;
 Their Manners form'd aright with early Care,
 E're blasted yet their Bloom with tainted Air.
 'Tis *This* must stop th'Infection of our Crimes,
 And firm Foundations lay for brighter Times:
 For *This*, to G O D, are solemn Praises giv'n,
 And *Crouds* of *Orphans* send their *Songs* to Heav'n.
 O glorious Alms! O Goodnefs best design'd!
 To feed the Body, and to save the Mind.
 Our SAVIOUR, gracious, gave his Hearers Bread;
 His Sermons teaching, whom his Wonders fed.

How far diffus'd is Charity discreet!
 How vast th'Advantage to be Good and Great!
 How *Godlike* may the Rich their *Blessings* show'r,
 Whene'er their Will is equal to their Pow'r!
 How wide their Pow'r to benefit Mankind!
 Who Mercy shew, only shall Mercy find.
 What various *Good* the *Theme* of *NELSON*'s Thought,
 Who living practis'd what he dying taught?
 What Heat divine his latest Counsel breaths!
 He leaves his Art, as he his Soul bequeaths.
 Let this, ye *Mighty*, your Ambition be,
 T'improve his friendly, noble Legacy;
 The Benefactor-Saint is now no more:
 Be griev'd, ye Virtuous, and lament, ye Poor;
 Since, not till we another *NELSON* find,
 His Loss will be repair'd to all Mankind.

Let Friendship's sacred Name at least excuse
 This last Effort of a retiring Muse.
 For *NELSON* oft she strung her humble Lyre,
 And on his Tomb may decently expire.

S. W.



*The CHARACTER of Sir RICHARD HOARE,
Knight, and Alderman of London*.*

 HIS Gentleman for many Years made a very considerable Figure in the City of *London*; and his Death gave just Occasion of Grief to all wise and good Men. For those who had any Regard to real Worth, could not be easily unconcerned under the Loss of a Gentleman, who not only governed his private Life by the strictest Rules of Virtue, but also in many publick Stations, in the best Manner, under the several CHARACTERS of Alderman, Sheriff †, Lord Mayor of *London* ||, Member of Parliament, and President of *Christ-Church* Hospital, and of the City Workhouse, he did ever discharge his Duty with the utmost Integrity and Fidelity: And it well deserves to be mentioned, that his actual Preparation for Death, added to a good Life (the necessary habitual Preparation for it) were truly exemplary and exact.

About a Twelvemonth before he died, he was seized by an Indisposition, but was speedily restored to a competent State of Health: However, from that Time, though he could very well go Abroad, and was very capable of either the Business or the Amusements of the World, he chose a strict Retirement, that he might, without Interruption, apply all his Thoughts and Hours to Reading, Meditation and Prayer.

He left a good Estate behind him; and as he had from Time to Time been liberal in good Works, upon all proper Occasions, he at his Death crowned his former Acts of Beneficence with sundry Charities, which by his Last Will and Testament he left to the Care of Mr. *Henry Hoare* ‡, his Son, Partner and Executor, (since deceased) who was well known to excel in the Spirit, and in the Works of Charity.

He died at his House at *Hendon* in *Middlesex*, on *Monday, Jan. 5, 1718*, in the 70th Year of his Age; and was buried on *Tuesday, Jan. 13*, in *St. Dunstan's Church* in *Fleet-street* **; his Issue now living, are *Benjamin*, who is the worthy Treasurer to the Charity-Schools; and a Daughter, married to *Sir Edward Littleton*, of *Pilleton-Hall*, *Staffordshire*, Bart.

* Communicated in Manuscript.

† In 1710.

|| In 1713.

‡ See the following Character; and it may not be amiss here to take Notice, that Mr. *Nelson* (so often mentioned) had so great an Esteem for Mr. *Hoare*, that he appointed him one of the Executors of his Last Will and Testament.

** See the Epitaph on *Sir Richard's* Monument in the Appendix.

*The CHARACTER of HENRY HOARE, Esq;
by the Reverend Dr. WILLIAM LUPTON, Lecturer of
St. Dunstan's in the West.*

 E hath left a large Estate to his Family, but hath derived a much greater Blessing upon it from his own personal Excellencies and Endowments. For his Behaviour was such, under the various Circumstances, Capacities and Relations which he passed through, that a General Esteem, Love and Honour, were all along most justly paid to his CHARACTER, in his Life; and therefore his Death is attended with a General Lamentation.

The Prudence of his Conduct was, in every Respect, remarkable and exact, and in every Respect governed and adorned with the Integrity, Simplicity and Piety, which the Gospel prescribes and requires: His Faith, in all the Fundamental Articles of Christianity, was deliberately fixed; his Compassion to those Persons, who are fallen into Error,

was equal to his own inviolable Adherence to the Truth; and the Reality of his *Faith* was ever testified by his *Works*.

His *LIFE* was a Demonstration, that a Man may be deeply engaged in Temporal Affairs, and yet find Time to be punctual in a zealous Discharge of all the Duties of Religion, both Publick and Private. And the Constancy of his *Devotions*, and *Piety* towards *GOD*, was crowned with constant noble Fruits of *Charity* towards *Men*; for he always abounded in his Beneficence and Liberality to the *Necessitous*, and in his Contributions to the Accomplishment of all the *Means* and *Methods* which were set on Foot for the Advancement of *GOD's* Honour, and the Good of Mankind.

But the Abundance of his *Good Works*, through the whole Course of his Life, did not prevent his providing, by his Last Will and Testament, great Additions to be made to them after his Death; that fresh Effects of his *Goodness* may be enjoyed by the Indigent here below, after his own Admission to the unspeakable Reward of it, amongst the Blessed above.

He died at his House in *Fleetstreet*, *March* 12, 1724, in the 48th Year of his Age; and was buried at *Stour-Head* in *Wiltshire*, where his Country Seat was, and where his Widow now resides: His present surviving Issue are, *Henry*, Member in the last Parliament for *Salisbury*; *Richard*, Alderman and Sheriff of *London*; *Mrs. Cornelisen*, Wife of *Henry Cornelisen*, of *Braxted-Lodge*, in *Essex*, Esq; *Mrs. Foley*, Relict of *Paul Foley*, Esq; *Mrs. Powell*, Wife of *Mansel Powell*, of *Eardesley Park*, in *Herefordshire*, Esq;

Among other Charities and Beneficence contained in the Will of this great and good Man, are these which follow:

	1.	
To the Charity Schools or Work-Houses erected or to be erected at the Discretion of his Executors	---	2000 0 0
To buy Bibles, Common-Prayers, and other Religious Books	---	2000 0 0
To the <i>Goldsmiths</i> Company, to be put out to Interest, and 8 <i>l.</i> to be distributed yearly to eight poor decayed Tradesmen, or Widows of such decayed Tradesmen, Free of that Company; and in Case of Neglect, the Principal to the Governors of <i>Christ's</i> Hospital	---	200 0 0
To the Society for promoting Christian Knowledge	----	100 0 0
To the Society for Reformation of Manners	----	100 0 0
To the Corporation of propagating the Gospel	----	100 0 0
To the two Charity Schools of <i>St. Dunstan's</i> in the <i>West</i> , his own Parish, 50 <i>l.</i> each	----	100 0 0
To the School-Master and School-Mistress there, 5 <i>l.</i> each	---	10 0 0
To the Hospitals of <i>Christ-Church</i> , <i>St. Bartholomew</i> , and <i>Bridewell</i> and <i>Bethlehem</i> , 100 <i>l.</i> each	---	300 0 0
To poor Housekeepers of <i>St. Dunstan's</i>	----	30 0 0
To poor Housekeepers of <i>Stourton</i>	---	30 0 0
To be distributed to poor Persons on the Road	---	10 0 0
To purchase 5 <i>l.</i> per Annum, for the peculiar Use and Benefit of the Resident and officiating Curate of <i>St. Dunstan's</i> for ever, so long as the Sacrament shall be continued to be administered in that Church on the Lord's Days, and other Festivals observed by the Church of <i>England</i>	---	100 0 0
To the Corporation of Clergymens Sons	---	100 0 0
To the new Foundation for Incurables at <i>Bethlehem</i>	----	100 0 0



The CHARACTER of *the Right Honourable the Lady*
ELIZABETH HASTINGS*.



HE was Daughter to *Theophilus* the seventh Earl of *Huntingdon*, by *Elizabeth* Daughter and Coheir of Sir *John Lewis*, Bart. from whom descended the several Manors and Estates she possessed in *Yorkshire*: Sister by the whole Blood to *George* late Earl of *Huntingdon*, and Half-sister to *Theophilus* the present Earl.

The Splendor she derived from her Birth and Extraction, though truly great, strikes but faintly amongst the numerous and shining Qualities of this most excellent Lady: Graceful was her Person, genteel her Mien, polite her Manners, agreeable her Conversation, strong and piercing her Judgment and Understanding, sacred her Regard to Friendship, and strict to the last Degree her Sense of Honour; yet, could all these be painted in the liveliest Colours, they would make but the lowest Part of her CHARACTER, and be rather a Shade and Abatement, than add any Lustre to it. For, what is infinitely above all, *she did Justice, loved Mercy, and walk'd humbly with her God.* The whole Christian Religion was early planted in her Heart, which was entirely formed and fashioned by it. She learnt it from the sacred Scriptures, and the faithful Depository of everlasting Truths, the Church of *England*, whose genuine Daughter she was; and bore towards our dearest Mother as inviolable Devotions, as even those whose Names shine amongst the Martyrs.

Her Life had chiefly for its Directions two great Objects, how she might exalt the Glory of God, and how demonstrate her own Good-will towards Men. The first she sought by employing all her Power and Capacities for his Honour and Service; and whatever related to it was ever in Motion, and never discontinued, but so far as the Weakness of human Nature made it necessary. Her Supplication and Prayers, Intercessions and giving of Thanks, as they were directed towards Heaven, so being discharged of every Weight and Incumbrance, and cleansed from every Impurity and Alloy, they easily ascended thither, and the holy Flame was rarely suffer'd to languish, never to go out. Her Benevolence to her Fellow-Creatures was such as the good Angels are blessed with, warm and cherishing, wide and unbounded: Thousands and ten Thousands has she comforted and relieved, many has she enriched and advanced, and the collective Mass of Mankind daily had her Blessings and her Prayers.

Such was the late Lady *Elizabeth Hastings*; not after the Gaiety of Youth was over, and the Gratifications of it became deadened by much using, but in its early Beginnings, through all the Stages of Life, down to its most glorious Conclusion. And well may it be call'd so; for make what Demand you will of every Virtue in its full Height and Stature that can be thought of, or wished for, to crown a Life in every thing excellent, and the same might have been seen exemplified in her last long and tedious Sickness. Her Patience under God's Visitation, and her absolute Resignation to his Will; the continual Labour and Travail of her Soul for the Enlargement of his Kingdom, and the Encrease of his Glory; her Heaviness and Mourning for the Sins of other Men; her unwearied Study and Endeavours for their Recovery and eternal Welfare; her generous and charitable Appointments; her tender and affectionate Expressions to her Relations, her Friends and Servants, and her grateful Acknowledgments to her Physicians, and to those who more immediately attended upon her, would require Pages to set them in a proper Light. In short, it may be affirmed, without Excess, that scarce any Age or Country of later Times has presented to the World a Person that was a greater Blessing to many, and a more illustrious Pattern to all.

She died at her Seat at *Ledstone* in the County of *York*, on *December* the 22d, 1739; and was there interr'd on the 7th of *January* following, in the Family Vault, near her Grandfather, Sir *John Lewis*, Knt. and Bart.

She was attended to her Grave by the Charity Children and old People of her Alms-Houses, and above an hundred Tenants on Horseback, two and two; ten Clergymen,

* From the publick Prints.

two and two; the Hearse drawn by six Horses; there were eight mourning Coaches, drawn by six Horses each; in the first Coach, Honourable Mr. *Hastings*, and Lady *Anne*; Reverend Mr. *Wheeler*, and Lady *Frances*; in the second Coach, Mr. *Hastings*, and Lady *Catherine*; Reverend Mr. *Baines*, and Lady *Margaret*; in the third Coach, Mr. *Granville*, and Miss *Wheeler*; Reverend Mr. *Weatherberd*, Mrs. *Weatherberd*, and Mrs. *Hole*; in the fourth Coach, Mrs. *Dove*, Mrs. *Harding*, Mrs. *Perkins*, Mrs. *Howard*; in the fifth Coach, viz. Pall-Bearers, Lady *Ramsden*, Lady *Winne*; in the sixth Coach, Lady *Lowther*, Miss *Ramsden*; in the seventh Coach, Miss *Ramsden*, Miss *Bright*; in the eighth Coach, Mrs. *Crowle*, and Mrs. *Swinney*.

About six Hours before her Death, she order'd all her Servants to be call'd into her Chamber, and in the most affecting Manner gave a Charge to each of them for the future Conduct of their Life.----An *Example* as rare, as worthy of Imitation. Her CHARACTER is very concisely drawn up in the following INSCRIPTION on her Lead Coffin.

The Right Honourable the Lady ELIZABETH HASTINGS,
 Daughter of THEOPHILUS, Earl of *Huntingdon*,
 by ELIZABETH his first Wife,
 Daughter and Coheir of Sir *John Lewis*, Knt. and Bart.
 From whom descended to her the Manors of *Ledstone*,
Ledsham, *Thorparch*, *Collingham*, *Wheldale*,
Wyke, and *Shadwell*.
 In the four first she erected Charity Schools,
 and for the Support of them and other Charities,
 She gave, in her Life-time, *Collingham*, *Shadwell*, and
 her Estate in *Burton-Salmon*.
 Born the 19th of *April*, 1682.
 Died the 22d of *December*, 1739:
 A Pattern to succeeding Ages of all that's Good, and
 all that's Great.

Before we close this short *Account* of this excellent LADY, we can't well omit taking Notice of a very considerable Act of her Piety and Benefaction to the Town of *Leeds*, in Conjunction with divers other worthy Persons of that Town, and of the neighbouring Gentry; as we find it related by Mr. *Thoresby*, in his *Vicaria Leodiensis*, in the Conclusion, which is in Substance as follows, viz.

“ That a Gentleman of the Neighbourhood having promised the Town 1000 *l.* towards
 “ erecting a new Church (the two former not being sufficient to contain the Inhabitants)
 “ and afterwards declining to make good his Promise, this pious Lady slept in his Room,
 “ and engag'd being at a third Part of the Expence, if it did not exceed the Sum of 3000 *l.*
 “ and with this Contribution of her Ladyship, assisted by others, a very neat Building was
 “ raised, and the Church likewise endowed with eighty Pounds *per Ann.* and upwards, by
 “ the Reverend Mr. *Henry Robinson*, whose Great-Uncle, *John Harrison*, Esq; was the
 “ Founder before him of *St. John's* Church in that Place. But, as the Author adds,
 “ the incomparably pious, and ingenious Lady, beforementioned, (whose greatest De-
 “ light was in doing Good) considering, that this might be some Damage to the Mother-
 “ Church, was pleased to make this farther Proposition, that her Ladyship would settle
 “ a Farm not far distant from the Parish, of the yearly Value of 23 *l.* and capable of
 “ Improvement, upon the successive Vicars of the Church of *Leeds*, provided the Town
 “ would do the like, which the Magistrates no sooner heard of, but they immediately set
 “ apart two Parcels of Land, not far distant, of the Value of 24 *l. per Ann.* for the same
 “ Purpose, to answer to her Ladyship's Kindness. Only, when this latter Benefaction
 “ should come to be enjoyed, the Vicar, or some other Minister for him, must preach a
 “ monthly Lecture-Sermon upon some Festival, at the latter End, or Beginning of each
 “ Month, (so that it be before the first Lord's Day) that it may serve also as a preparatory
 “ Sermon for the blessed Sacrament. So discreetly pious, and unwearied was her Ladyship
 “ in doing Good.” Mr. *Eaton* ascribes to this Lady the Augmentation of several Livings,
 and probably she increased the Number before she died.

F I N I S.

A particular Account of the Benefactions and Charities
of the Lady ELIZABETH HASTINGS.

IN the first Place her Ladyship gave her Manor of Wheldale to the Provost and Scholars at Queen's College, Oxford, for ever, for the Maintaining and qualifying for the Ministry five poor Scholars, to be elected by Lot from eight principal Schools in the County of York, viz. Leeds, Wakefield, Bradford, Beverly, Skipton, Seadborough, Rippon, and Sherbourne; and two more in the County of Westmoreland, viz. Appleby and Haversham, and two more in Cumberland, viz. St Bees, and Penrith.

Her Ladyship likewise gave her Lands, &c. in Shadwell, Burton-Salmon, Thorp-Arch, Collingham, and Compton, for the following Charities.

First to the Parish-Churches of Thorp-Arch, in the City of York, Ledsham, Collingham, Thorner, Mirfield, and Abberford, in the West-riding of that County, likewise of How in the County of York, forty Shillings, to be paid yearly for ever, to the Minister of each Parish, to provide Bread and Wine for Monthly Sacraments: the overplus to be laid out in Bread to be given on New-Years Day to the most deserving Poor.

To the Charity-Schools at Pontefract and Abberford, both in the West-riding of the County of York, the yearly Sum of five Pounds five Shillings each.

To the Charity-School of Melbourne, in the County of Derby, the yearly Sum of ten Pounds.

For teaching eight poor Children to read and write in the Parish of How, and for want of such Number there, to be made up out of the Parish of Westporringland, the yearly Sum of five Pounds.

To the Charity-School for Girls of poor Soldiers belonging to the Hospital of Chelsea, the yearly Sum of Ten Pounds Ten Shillings.

To the Bishop of the Isle of Man, the yearly Sum of Twenty Pounds for the Time being, in Trust to be by him distributed every Year at Easter, to such Masters or Mistresses of petty Schools there as do not receive the Royal Bounty, for the Use of the said Schools.

To a Schoolmaster of a Charity-School at Wyche, in the West-riding of York, the yearly Sum of five Pounds until such Time as the late Mr. Boulter's Appointments take Place, then from that Time the said Sum to be added to the Salary of the Charity-School Master at Collingham.

To the Mistress for the Time being for the Support and Maintenance of a Charity-School in Ledsham, the yearly Sum of Eighty two Pounds, by quarterly Payments.

To the said Mistress on the first of April, to cloath yearly at May-Day two Girls, that have been Ten Years in the School, and have served the Office of Housewives in the said School, two of those ten Years, Six Pounds.

To the said Mistress at the same Time the Sum of Twelve Pounds, with which, and the Sixteen Pounds proposed to be earned every Year by the said Girls, &c. the said Mistress is to cloath yearly Twenty Girls.

To the said Mistress so often as the Vicar of Ledsham, &c. shall think it necessary to buy Sheets, Table-cloaths, &c. any Sum not exceeding five Pounds in any one Year.

To the Vicar of Ledsham for the Time being to buy Books, &c. for the use of the said School, also Medicines for the Girls when Sick, the yearly Sum of five Pounds.

To the Mistress of the said School, as her Salary, the yearly Sum of Ten Pounds.

To an understanding, cleanly, experienc'd Servant Maid, not under Twenty seven Years of Age, the yearly Sum of Four Pounds; otherwise to a School Maid, the Sum of two Pounds Ten Shillings.

To every Woman who shall have been Mistress of the said Charity-School, for the space of fifteen Years or more, and behaved well, and then through Age or Infirmities displaced, the yearly Sum of Ten Pounds during her Life, if she continues single.

To a Schoolmaster of a Charity-School at Ledsham afore said, for teaching Twenty Boys to read, write, &c. the yearly Sum of Seventeen Pounds.

To the said Master, the yearly Sum of One Pound for training up a Youth for a Charity-Schoolmaster.

To the said Master one other yearly Sum of Forty Shillings, as an Addition to the one Pound allowed by the Treasurer of St. John Baptists Hospital, for reading Prayers Morning and Evening on Week-Days, &c. to the poor Men and Women of the said Hospital.

To the said Master for teaching the four Housewives in the Girls School to write, &c. one other yearly Sum of forty Shillings.

To the said master one other yearly Sum of forty Shillings for entring the Mistresses Accounts, &c.

To a Schoolmaster of a Charity-School at Thorp-Arch, the yearly Sum of Fifteen Pounds, besides the Lands belonging to and enjoyed with the School-house.

To a Schoolmaster of a Charity-School at Collingham the yearly Sum of six Pounds until Pentecost 1743; and from that Time to the Master of the said School for the Time being, the further Addition of Six Pounds.

For the Maintenance of a Youth in the Charity-School for Boys in Ledsham, in order to be qualified for a Charity-School Master, the yearly Sum of Nine Pounds.

To the Vicar of Ledsham for the Time being, the yearly Sum of Three Pounds in Trust to buy English Books for the Use of the said Charity-School, and of such Persons in the Town of Ledstone, and in the Parish of Ledsham, as shall want them most.

To the Vicar of Thorp-Arch for the Time being, the yearly Sum of two Pounds in Trust to buy Books for the said Parish.

To the Vicar of Collingham for the Time being the yearly Sum of Three Pounds for the same Purpose.

To the Rector of *How* for the Time being, the yearly Sum of one Pound for the same Purpose.
To the Chancellor of the Diocese of *York* for the Time being, the Sum of Ten Pounds yearly, if he shall so often examine the Accounts of the Estate from which these Appointments are made.

To the Vicar of *Ledsham*, *Thorp-Arch*, and *Collingham*, so soon as they shall have passed their Accounts before the said Chancellor, the Sum of five Pounds each, to be paid every five Year.

To their two Co-adjutors, the Sum of Three Pounds each.

For making Chests for Girls in the Charity-School, to keep their Cloaths in, Ten Pounds.

For Building a Gallery in the Parish Church of *Ledsham*, for the use of the Charity-Boys, and for an Altar-piece, a Covering for the Communion Table, Pulpit-Cloath, and Cushion, all of Crimson-Cloath.

For Rebuilding and beautifying the Chancel, and new paving the Parish Church of *Thorp-Arch*, and for Decorations as above at *Ledsham*, 100*l*.

To the Master and poor Men of the Hospital of *Stoke-Pudges*, in the County of *Buckingham*, towards purchasing a Piece of Ground, Twenty Pounds.

For Silver Vessels and Patins for the Altars of the Churches of *Thorp-Arch*, *Collingham*, *How*, and *Buckenham*.

To rebuild the Schoolmaster's House at *Collingham*, One hundred Pounds.

For Furniture of Plate for the Churches of *Ferry-Fryston*, *Abbarford*, *Thorner*, and *Castleford*.

To the Church of *Harewood* the great Tithes of *East-Keswick*, of Yearly Value Sixty-one Pounds.

To the Church of *Collingham* Tithes of yearly Value, Sixty Pounds.

To the Parish Church of *Leeds* a Farm at *Wyke*, yearly Rent Twenty-four Pounds.

To the Church of *Thorner*, Tythes of yearly Rent Twenty Pounds; and in Land of yearly Rent Sixteen Pounds.

To the Church of *Ferry-Fryston*, Lands of yearly Value Twelve Pounds Ten Shillings.

To the Church of *Bardsey*, the Tithes of some Farms at *Wyke*, &c. yearly Value Ten Pounds.

To the Church at *Ledsham*, in Tithes, yearly Value Thirty-one Pounds, Ten Shillings.

To the Building of *Trinity Church* in *Leeds* One thousand Pounds.

To the Society for propagating Christian Knowledge, One thousand Pounds.

To the Society for propagating the Gospel in Foreign Parts, Five hundred Pounds.

Towards purchasing the great Tithes at *Thorp-Arch*, for the perpetual Augmentation of that Vicarage, Four hundred Pounds.

To the Infirmary at *York*, Five hundred Pounds.

Towards a Purchase for the Widow of a Vicar of *Ledsham*, Two hundred and twenty Pounds.

To *Harts-Hall* in *Oxford*, Two hundred Pounds.

For obtaining the Queen's Bounty to the following Places, viz. To the Curacy of *Saxton*, 200*l*. To the Curacy of *Farnley* in the Parish of *Leeds*, 200*l*. To the Curacy of *Busk*, in the Parish of *Aisgarth*, in *Wensidale*, 200*l*. To the Curacy of *Hawes*, in the Parish of *Aisgarth*, 100*l*. To *Morton cum Grafton*, 100*l*. To the Vicarage of *Abberford*, 100*l*. Besides building the Vicarage House, 30*l*. To the Vicarage of *Kippax*, 100*l*. To the Curacy of *Beeston*, in the Parish of *Leeds*, 50*l*. To the Chapel of *Flockton*, in the Parish of *Emley*, One hundred Pounds.

To the Building the Vicar's House at *Collingham*, Two hundred Pounds.

To the Chapel of *Denby*, in the Parish of *Peniston*, Sixty Pounds.

For building the Vicar's House at *Harewood*, Fifty Pounds.

Towards building the Vicarage House at *Ledsham*, Fifty two Pounds Ten Shillings.

For enlarging the Chapel at *Bramley*, in the Parish of *Leeds*, Ten Pounds Ten Shillings.

Mr. Congreve's CHARACTER of the Lady ELIZABETH HASTINGS,
under the Name of *Alpasia*, in the *Tatler*, N^o. 42.

THE Author having compar'd the Women of the last Age with the Present, and therein shewn the great Difference between them, thus proceeds: "Were it possible (says he) to bring into Life an Assembly of Matrons of that Age, and introduce the learned Lady *Woodby* into their Company, they would not believe the same Nation could produce a Creature so unlike any Thing they ever saw in it: But these Antients would be as much astonished to see in the same Age so illustrious a Pattern to all who love Things Praise-worthy, as the Divine *Aspasia*. Methinks I now see her walking in her Garden like our first Parent, with unaffected Charms, before Beauty had Spectators, and bearing celestial conscious Virtue in her Aspect. Her Countenance is the lively Picture of her Mind, which is the Seat of Honour, Truth, Compassion, Knowledge, and Innocence."

"In the midst of the most ample Fortune, and Veneration of all that behold and know her, without the least Affectation, she consults Retirement, the Contemplation of her own Being, and that supreme Power which bestowed it. Without the Learning of Schools, or Knowledge of a long course of Arguments, she goes on in a steady Course of uninterrupted Piety and Virtue, and adds to the Severity and Privacy of the last Age all the Freedom and Ease of this. The Language and Mien of a Court she is possess'd of in the highest Degree; but the Simplicity and humble Thoughts of a Cottage, are her more welcome Entertainments. *Aspasia* is a Female Philosopher, who does not only live up to the Resignation of the most retired Lives of the antient Sages, but also to the Schemes and Plans which they thought beautiful, tho' inimitable. This Lady is the most exact Oeconomist, without appearing busy; the most strictly virtuous, without tasting the Praise of it; and shuns Applause with as much Industry, as others do Reproach. This Character is so particular, that it will be very easily fix'd on her only, by all that know her: But I dare say, she will be the last that finds it out."

ADDENDA.

The following ACCOUNT of the late Reverend Dr. MAYNARD (as drawn up by the present Lord Bishop of Litchfield and Coventry) being communicated to us since the foregoing Sheet was wrought off: We could not (in Justice to the Memory of so worthy a Person, and as an Acknowledgment of the Honour done us) omit this Opportunity of obliging the World with so excellent a CHARACTER, as is therein contain'd; especially as it stands confirm'd by the concurring Testimonies of two such Eminent PRELATES of our Church, now living.

Some ACCOUNT of the Revd Dr. EDWARD MAYNARD, late Rector of Boddington in Northamptonshire.

THE following CHARACTER of the late Reverend Dr. EDWARD MAYNARD, was drawn by a most Worthy Prelate, now living; who is so much distinguished by his antient Friendship with the Doctor, and by the peculiarly happy Turn of his Compositions, as well as by a very long Life with which the Divine Providence has visibly rewarded his Publick Services and Private Benefactions and Charities, that it is superfluous to name him. And therefore it is sufficient to inform the World, that when Dr. MAYNARD's *Epitaph*, as compos'd by Himself, and found after his Death among his Papers under his own Hand, was submitted to his Lordship's View, the Bishop returned this Answer to the Doctor's Executor that consulted him about his *Epitaph*: namely, " Dr. Maynard, in the inclosed Paper [the Dr.'s *Epitaph* here subjoined] has properly and elegantly given a brief Account of the several Stages of his Life, and the Preferments he enjoyed: And it appears evidently to be his Intention that the Memory of them should be preserved in his own Words. If you think his Merit and personal Endowments ought to be spoken of more explicitly than his Modesty would admit of, you may safely tell the World, that his Learning, Prudence, and exemplary Life, carried him through every Station of it with uncommon Reputation to Himself, and to the Edification of all who heard and conversed with Him. I could expatiate; but will only say, that after an intimate Friendship and uninterrupted Correspondence of *Seventy Years*, I never knew a better Man. " I think it not improper to add what the same good Bishop wrote in another Letter to the fore-mentioned Person, with Relation to the Dr.'s CHARACTER: viz. " That He was a * learned Man, a sincere * Christian, unblameable in the whole Course of his Life, lived inoffensively, and died quietly. " Surely such a CHARACTER, in its native Simplicity, given by such a Person, will have its just Weight in the present Age, and will recommend the Dr.'s Memory to Posterity in a more advantageous Manner, than the most artful Panegyrick or most pompous Monument.

However, as an additional Proof of the Doctor's generous Piety, and in Order to excite others to an Imitation of so good an Example, I shall here transcribe an Account of the Benefactions and Charities left by his Last Will, as it has been communicated to me by his Executor Mr. King, viz.

To Magdalen-College, Oxford, the Place of the Dr.'s Education, his Study of Books, and 500*l.* in Money.

To the Society for the Propagation of the Gospel in Foreign Parts 200*l.*

To the Corporation of *Daventry* 300*l.* towards a School; and 200*l.* for augmenting the Living of *Daventry*, in Concurrence with 200*l.* to be obtained from the Governors of Queen Anne's Bounty.

To the Parish of *Boddington* 100*l.* towards a School for teaching poor Children.

RIC' LICH' & COV'.

* * See this Part of the CHARACTER demonstrated in Dr. Maynard's excellent Sermons, in Two Volumes, in 8vo, Published by Himself, in 1724.

Dr. Maynard's Epitaph on his Monument, in the Parish-Church of
Boddington in Northamptonshire.

Hic conditum est quod potuit mori
EDVARDI MAYNARD S. T. P.

*Qui Daventriæ natus,
Oxonice apud Magdalenenses educatus,
Apud Londinenses octo circiter annos
Hospitij Lincolniensis Concionator,
Postea in Ecclesia Cathedrali Lichfield.
XL annos Canonicus Resid. & Præcentor,
Hospitij Sⁱ Johannis ibidem Magister,
Ac hujus Parochiæ XLIV Rector,
Tot Officiorum muneribus, non quâ voluit,
Sed quâ potuit, Diligentia defunctus
Tandem hic requiescit
In Spe fœlicis Resurrectionis.
Obijt anno Ætatis LXXXVI
Die Paschatis Ann. Sal. MDCCXL.*

In eodem tumulo juxta sita est dilecta Conjux
ELIZABETHA GULIELMI HASTINGS
*De Hinton Armigeri Filia,
Obijt XXVIII^o die Octobris Ann. Dom.
MDCCXXXVI,
Sue Ætatis LXXI.*

In English thus.

Here lies Buried all that was Mortal of *Edward Maynard*, Doctor in Divinity; who was Born at *Daventry*, was Educated at *Magdalen-College* in *Oxford*, was Preacher to the *Society of Lincoln's-Inn* for about eight Years, was afterwards Canon-Residentiary and Chantor in the Cathedral-Church of *Lichfield* for forty Years, was Master of *St. John's-Hospital* in the same Place, and was Rector of this Parish for forty-four Years; He, having discharged the Duties of so many Stations with all the Diligence he was capable of, though not equal to his Wishes, at last Rests here in hope of an happy Resurrection. He died in his eighty-sixth Year, on *Easter-Day*, in the Year of our Lord 1740.

In the same Grave, just by, is placed his beloved Wife *Elizabeth*, Daughter of *William Hastings* of *Hinton Esq*; who died the 28th of *October*, in the Year of our Lord 1736, and of her Age 71.

Some MEMORIALS of the LIFE and CHARACTER of the Rev^d Mr. JOHN RAY, A. M. and Fellow of the Royal-Society. *



HIS excellent Person was born at *Black-Notley* in *Essex*, Nov. 29, 1628, being the Son of Mr. *Roger Ray*, a *Blacksmith*, by *Elizabeth* his Wife. He received the first Rudiments of Learning at the Grammar-School at *Braintree*, in the said County; and on the 28th of *June* 1644, was admitted into *Catherine-Hall* in *Cambridge*, where he continued a little Time, and then removed to *Trinity-College* in the same University. In 1648, he took the Degree of Bachelor, and in 1651, that of Master of Arts. His intense Application to his Studies having injur'd his Health, he was oblig'd, at his leisure Hours, to exercise himself by riding or walking in the Fields, which led him to the Study of Plants; in search of which, and other natural Curiosities, he

* Extracted from the *General Dictionary*, Vol. 8. where some further Particulars (not so material for this Work) and a large Account of the Writings of this very worthy Person, may be seen.

made divers Journies (accompanied with a *Francis Willughby*, Esq; of *Middleton* in *Warwickshire*, and others) through several Parts of *England*, *Scotland*, *Holland*, *Germany*, *Italy*, *France*, &c. December the 23d 1660, he was ordain'd Deacon and Priest, by Bishop *Sanderfon*, at his Chapel in *Barbican*, *London*. On the 24th of *August*, 1662, he quitted his Fellowship of *Trinity-College*, which he had enjoyed near thirteen Years, and where he had been Tutor to many of the Gentry and Clergy of *England*. In November 1667, he was admitted Fellow of the *Royal-Society*. In June 1672, Mr. *Willughby* dying, appointed him one of his Executors and Guardians to his Children, and left him an Annuity of sixty Pounds *per Annum* for his Life. In July 1673, he married *Margaret*, one of the Daughters of *John Oakley*, of the Parish of *Launton*, in *Oxfordshire*, Gent. by whom he had only four Daughters, three of whom survived him. After his Marriage, he continued in *Warwickshire* till *Michaelmas* 1677, when he return'd to *Essex*; and having lived about a Year and three Quarters at *Faulkborn-Hall*, he removed to *Black-Notley*, to a House of his own Building; where, to use his own Words, *he intended (God willing) to settle for the short Pittance he had yet to live in this World; which accordingly happen'd.*

The latter Part of his Life was attended with much Pain, occasion'd by certain Ulcers in his Legs, though it did not prevent him from prosecuting his Studies, till about three Months before his Death. As he was not born to any paternal Estate, so he was not Master of any considerable one, having often refused Preferment; the Legacy of Mr. *Willughby* being much the greatest Part of what he enjoyed. In his Conversation he was modest, affable, and communicative. He was a Man of strict Probity, charitable, sober, frugal, studious and religious, allotting the greatest Part of his Time to Devotion and his Studies. He died *January* the 17th 1705-6, and as he never affected Pomp in his Life-Time, so at his Death he desired to be privately buried. And though the Rector of the Parish offer'd him a Place of Interment in the Chancel of the Church, yet he modestly refused it, choosing rather to be buried in the Church-Yard with his Ancestors, where a Monument ^b was erected to him. He settled all his Estate on his Wife and Daughters, except a small Legacy to the Poor of his own Parish, and five Pounds to *Trinity-College* in *Cambridge*, to purchase Books for the Library there.

Not many Days before his Death, he wrote the following Letter to Sir *Hans Sloane*, Bart. which was his last, and bears the Marks of a dying Hand.

“ Dear Sir,

“ The best of Friends; these are to take a final Leave of you as to this World. I look upon myself as a dying Man. God requite your Kindness expressed any Ways towards me an Hundred-fold: Bless you with a Confluence of all good Things in this World, and eternal Life and Happiness hereafter. Grant us a happy Meeting in Heaven.

Black-Notley,

“ I am, Sir, eternally Yours,

Jan. 1, 1704.

“ JOHN RAY.

“ P. S. When you happen to write to my singular Friend Dr. *Hotton*, I pray tell him I receiv'd his most obliging and affectionate Letter, for which I return Thanks, and acquaint him, that I am not able to answer it, or — His Strength failing, as may be perceiv'd by his Writing, which is scarce legible in this Postscript, he was forc'd to break off abruptly.

In the *Appendix* to our Author's *Philosophical Letters* is the following Paper, entitled, *Mr. Ray's dying Words and Behaviour before the Reverend Mr. Pyke, Rector of Black-Notley, and Prebendary of Norwich.* “ I am a Priest of the Church of *England*, ordained by Dr. *Sanderfon*, then Bishop of *Lincoln*. That I did not follow the particular Duties of my Function more, is now the greatest Concern and Trouble to me. I do here profess, that as I have lived, so I desire, and by the Grace of God am resolved to die in the Communion of the Catholic Church of Christ, and a true though unworthy Son of the Church by Law establish'd in this Kingdom. I do think from the Bottom of my Heart, that its Doctrine is pure, its Worship decent and agreeable to the Word of God, and in the most material Points of both conformable to the Faith and Practice of the godly Churches of Christ in the primitive and purer Times. I am not led to this Persuasion so much from Force of Custom and Education, as upon the clear Evidence of Truth and Reason. And after a serious and impartial Examination of the Grounds thereof, I am fully persuaded, that the Scruples Men raise against joining in Communion with it, are unreasonable and groundless; and that the Separation, which is made, may very justly be charged upon the Dissenters themselves, as the blame-worthy Authors of it.”

^a See his CHARACTER Page 761, and Epitaph in the APPENDIX.

^b See the Inscription in the APPENDIX.

He then desired the Prayers of the Church, which are appointed to be used in the Visitation of the Sick; and the *Absolution* in particular to be read. After this he receiv'd the Sacrament of the Lord's-Supper, which as it is Men's Duty often to receive in the Time of Health, so *at the Hour of Death* (he said) *it was a necessary Viaticum he thought for the great Journey he was now a going.*

*An ACCOUNT of the Benefactions and Charities of Sir EDMUND TURNOR, Knt. † by Bishop KENNET. **

THIS very worthy Promoter of Piety and Virtue, did about the Year 1695, within his Manor of *Milton-Earnes* in *Bedfordshire*, at his own proper Cost and Charges, erect a new Brick-House, containing two Rooms on a Floor, with Closets, three Stories high; and Stables and Out-Houses convenient to the same; together with a Court-Yard and Orchard, for the better Accommodation of the Vicar and his Successors; the old Vicarage-House being so decayed and near to Ruin, that it was not fit to be inhabited. Which House and all the impropriated Tythes of the said Parish, he legally settled in the Hands of Trustees for the Use and Benefit of the said Vicar and his Successors for ever. The said impropriate Tythes were then let at 100*l. per Annum*, out of which the Vicar was to pay 20*l. per Annum* to the said Patron for his Life only, and after his Decease to enjoy the whole Rectory free and discharged to him and his Successors for ever. And that his Piety to the Church might be the better consecrated by his Charity to the Poor; he did within the said Parish erect and found a decent Hospital or Alms-House, containing six suitable Apartments, each Apartment having two Rooms, for the dwelling of six poor Persons, old Men or Women; and endowed it with Lands to the Value of 20*l. per Annum* for ever, settled upon Trustees for the yearly Relief and Maintenance of the said poor Persons, to be divided amongst them in equal Portions.

The same great Example of Piety and publick Spirit, has likewise founded an Hospital at *Stoke*, four Miles from *Grantham*, in the County of *Lincoln*, the Fabrick built of Stone, containing six Apartments, two Rooms in each Apartment, for the convenient dwelling of six poor Persons, old Men and Women; and to perpetuate the Charity, he settled upon Trustees for their Relief and Maintenance, and for Repairs of the said House, 21*l. 10s. per Annum* for ever. And at *Wragby* a small Market-Town in *Lincolnshire*, he built and endowed another substantial Alms-House, consisting of twelve Apartments, each Apartment containing two Rooms, for the convenient Reception of twelve poor and distressed Persons, six to be Ministers Widows, and six to be any other poor old Men or Women. For the continual Relief and Maintenance of the said Ministers Widows, he has settled upon Trustees for ever 30*l. per Annum* for a yearly Dividend of 5*l.* to each Widow; and 23*l. per Annum* to the other six poor Persons, *viz.* 3*l. 6s. 8d.* to each of them yearly. And to provide for their Souls as well as their Bodies, he erected a decent Chapel adjoining to his said Hospital; wherein he order'd Divine Service to be regularly perform'd twice a Day, Morning and Evening throughout the Year, for the Benefit of the said poor People and other Inhabitants; appointing a Stipend of 10*l. per Annum* to the Minister or Schoolmaster of the said Parish, who shall perform that Duty, and 2*l. per Annum* for ever to repair the same. This Chapel was consecrated July 18, 1697.

The following was engraven upon the Monument of Sir *Edmund Turnor*, Knt. by his own Direction, long before his Death.

When a few Years are come, I shall go the Way whence I shall not return, and this Grave shall be my House.

O that through this Grave and Gate of Death, we may pass to our joyful Resurrection!

† Of *Stoke* in *Lincolnshire*. See his CHARACTER, Page 81.

* In his Case of Improvements, &c.



Some ACCOUNT, together with the CHARACTER, of
HERMAN BOERHAAVE, M. D. Professor of
Physick at Leyden. *



HIS great Man was a Native of the Province of *Holland*, of mean Parentage, and ow'd Part of his Education to the Generosity of a learned Friend; he studied under the great *Pitcarn*, whom he succeeded, and used to call his Master, and upon whose admirable Principles it is evident he built his Superstructure. It was late before he shone out with that Lustre, which for these few Years past have render'd him the Admiration of *Europe*. To his amazing Skill in the several Branches of Physick, Botany, Anatomy, and Chymistry, he added the Charms of Virtue and Humility. Dr. *Boerhaave* was a religious and modest Man, and so far from giving into the silly Affectation of *Free-thinking*, which *Pitcarn* and some *English* Physicians valued themselves on, that he never made mention of the SUPREME BEING but to admire and exalt him in his Works, and his written Advices were always accompanied with a short Prayer for the Divine Blessing on his Endeavours.

If we were to follow him through the several Stages of his Life, it would require a Volume of itself; we shall therefore proceed (as more material to our present Purpose, and as far as the Limits of this *Work* will admit) with acquainting the Reader, That about the Middle of the Year 1737, he felt the first Approaches of that fatal Distemper that brought him to his Grave; which cannot better be described, than in the ACCOUNT of it written by Himself to a Friend at *London*,^a and which deserves not only to be preserved as an Historical Relation of the Disease which deprived us of so great a Man, but as a Proof of his Piety and Resignation to the Divine Will.

In this last Illness, which was to the last Degree lingering, painful and afflictive, his Constancy and Firmness did not forsake him. He neither intermitted the necessary Cares of Life, nor forgot the proper Preparations for Death. Tho' Dejection and Lowness of Spirit was, as he himself tells us, Part of his Distemper, yet even this, in some Measure, gave Way to that Vigour which the Soul receives from a Consciousness of Innocence.

About three Weeks before his Death, he received a Visit at his Country-House, from the Reverend Mr. *Scultens*, his intimate Friend, who found him sitting without Door, with his Wife, Sister, and Daughter: After the Compliments of Form, the Ladies withdrew, and left them to private Conversation; when *Boerhaave* took Occasion to tell him what had been, during his Illness, the chief Subject of his Thoughts. He had never doubted of the spiritual and immaterial Nature of the Soul, but declared that he had lately had a kind of experimental Certainty of the Distinction between Corporeal and Thinking Substances, which mere Reason and Philosophy can afford, and Opportunities of contemplating the wonderful and inexplicable Union of Soul and Body, which nothing but long Sickness can give. This he illustrated by a Description of the Effects which the Infirmities of his Body had upon his Faculties, which yet they did not so oppress or vanquish, but his Soul was always Master of itself, and always resigned to the Pleasure of its Maker.

He related, with great Concern, that once his Patience so far gave way to Extremity of Pain, that, after having lain fifteen Hours in exquisite Tortures, he prayed to God that he might be set free by Death.

Mr. *Scultens*, by way of Consolation, answered, That he thought such Wishes, when forced by continued and excessive Torments, unavoidable in the present State of human Nature; that the best Men, even *Job* himself, were not able to refrain from such Starts of

* Extracted from the *Gentleman's Magazine* of September 1738, and April 1739; where a further ACCOUNT of this excellent Person may be seen.

^a *Ætas, labor, corporisque opima pinguetudo, effecerant, ante annum, ut inertibus refertum, grave, hebes, plenitudine turgens corpus, anhelum ad motus minimos, cum sensu suffocationis, pulsu mirifice anomalo, ineptum evaderet ad ullum motum. Urgebat præcipue subsistens prorsus & intercepta respiratio ad prima somni initia: Unde somnus prohibebatur, cum formidabili strangulationis molestia. Hinc Hydrops pedum, crurum, femorum, scroti, præputii, & abdominis. Quæ tamen omnia sublata. Sed dolor manet in abdomine, cum anxietate summa, anhelitu suffocante, & debilitate incredibili: Somno pauco, eoque vago, per somnia turbatissimo: Animus vero rebus agendis impar. Cum his luctor fessus nec emergo: Patienter expectans Dei iussa, quibus resigno data, quæ sola amo, & honoro unice.*

Impatience. This he did not deny, but said, "He that loves God, ought to think nothing desirable but what is most pleasing to the supreme Goodness."

Such were his Sentiments, and such his Conduct in this State of Weakness and Pain: As Death approached nearer, he was so far from Terror or Confusion, that he seemed even less sensible of Pain, and more chearful under his Torments, which continued till the 23^d Day of *September* 1738, on which he died, between Four and Five in the Morning, in the 70th Year of his Age.

Thus died *Boerhaave*, a Man formed by Nature for great Designs, and guided by Religion in the Exertion of his Abilities. He was of a robust and athletic Constitution of Body, so harden'd by early Severities, and wholesome Fatigue, that he was insensible of any Sharpness of Air, or Inclemency of Weather. He was tall, and remarkable for extraordinary Strength. There was in his Air and Motion something rough and artless, but so majestick and great at the same time, that no Man ever looked upon him without Veneration, and a kind of tacit Submission to the Superiority of his Genius.

The Vigour and Activity of his Mind sparkled visibly in his Eyes, nor was it ever observed, that any Change of his Fortune, or Alteration in his Affairs, whether happy or unfortunate, affected his Countenance.

He was always chearful, and desirous of promoting Mirth by a facetious and humorous Conversation; he was never soured by Calumny and Detraction, nor ever thought it necessary to confute them; for *they are Sparks*, said he, *which, if you do not blow them, will go out of themselves*.

Yet he took Care never to provoke Enemies by Severity of Censure, for he never dwelt on the Faults or Defects of others, and was so far from inflaming the Envy of his Rivals by dwelling on his own Excellencies, that he rarely mentioned himself or his Writings.

He was not to be over-aw'd or depress'd by the Presence, Frowns, or Insolence of great Men, but persisted on all Occasions in the Right, with a Resolution always present and always calm. He was modest, but not timorous, and firm without Rudeness.

He could, with uncommon Readiness and Certainty, make a Conjecture of Mens Inclinations and Capacity by their Aspect.

His Method of Life was, to study in the Morning and Evening, and to allot the middle of the Day to his publick Business. His usual Exercise was Riding, till, in his latter Years, his Distempers made it more proper for him to walk; when he was weary, he amused himself with playing on the Violin.

His greatest Pleasure was to retire to his House in the Country, where he had a Garden stored with all the Herbs and Trees which the Climate would bear; here he used to enjoy his Hours unmolested, and prosecute his Studies without Interruption.

The Diligence with which he pursued his Studies, is sufficiently evident from his Success. Statesmen and Generals may grow great by unexpected Accidents, and a fortunate Concurrence of Circumstances, neither procured, nor foreseen by themselves: But Reputation in the Learned World must be the effect of Industry and Capacity. *Boerhaave* lost none of his Hours, but when he had attained one Science, attempted another: He added Physic to Divinity, Chymistry to the Mathematicks, and Anatomy to Botany. He examined Systems by Experiments, and formed Experiments into Systems. He neither neglected the Observations of others, nor blindly submitted to celebrated Names. He neither thought so highly of himself as to imagine he could receive no Light from Books, nor so meanly as to believe he could discover nothing but what was to be learned from them. He examined the Observations of other Men, but trusted only to his own.

Nor was he unacquainted with the Art of recommending Truth by Elegance, and embellishing the Philosopher with polite Literature; he knew that but a small Part of Mankind will sacrifice their Pleasure to their Improvement, and those Authors, who would find many Readers, must endeavour to please while they instruct.

He knew the Importance of his own Writings to Mankind, and lest he might by a Roughness and Barbarity of Style, too frequent among Men of great Learning, disappoint his own Intentions, and make his Labours less useful, he did not neglect the politer Arts of Eloquence and Poetry. Thus was his Learning at once various and exact, profound and agreeable.

But his Knowledge, however uncommon, holds, in his CHARACTER, but the second Place; his Virtue was yet much more uncommon than his Learning. He was an admirable Example of Temperance, Fortitude, Humility and Devotion. His Piety, and a religious Sense of his Dependance on God, was the Basis of all his Virtues, and the Principle of his whole Conduct. He was too sensible of his Weakness to ascribe any thing to himself, or to conceive that he could subdue Passion, or withstand Temptation by his own
natural

natural Power; he attributed every good Thought, and every laudable Action to the Father of Goodness. Being once asked by a Friend, who had often admired his Patience under great Provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable Passion? He answer'd, with the utmost Frankness and Sincerity, that he was naturally quick of Resentment, but that he had, by daily Prayer and Meditation, at length attained to this Mastery over himself.

As soon as he rose in the Morning, it was throughout his whole Life, his daily Practice to retire for an Hour to private Prayer and Meditation; this, he often told his Friends, gave him Spirit and Vigour in the Business of the Day, and this he therefore commended as the best Rule of Life; for nothing, he knew, could support the Soul in all Distresses but a Confidence in the Supreme Being, nor can a steady and rational Magnanimity flow from any other Source than a Consciousness of the divine Power.

He asserted on all Occasions the divine Authority, and sacred Efficacy of the Holy Scriptures, and maintained that they alone taught the Way of Salvation, and that they only could give Peace of Mind. The Excellency of the Christian Religion was the frequent Subject of his Conversation. A strict Obedience to the Doctrine, and a diligent Imitation of the Example of our blessed Saviour he often declared to be the Foundation of true Tranquility. He recommended to his Friends a careful Observation of the Precept of *Moses* concerning the Love of God and Man. He worshipped God as he is in himself, without attempting to enquire into his Nature. He desired only to think of God, what God knows of himself. There he stopped, lest by indulging his own Ideas, he should form a Deity from his own Imagination; and sin by falling down before him. To the Will of God he paid all absolute Submission, without endeavouring to discover the Reason of his Determinations; and this he accounted the first and most inviolable Duty of a Christian. When he heard of a Criminal condemned to die, he used to think, Who can tell whether this Man is not better than I? Or, if I am better, it is not to be ascribed to myself but to the Goodness of God.

Such were the Sentiments of *Boerhaave*, whose Words we have added in the *Note*.^b So far was this Man from being made impious by Philosophy, or vain by Knowledge, or by Virtue, that he ascribed all his Abilities to the Bounty, and all his Goodness to the Grace of God. May his Example extend its Influence to his Admirers and Followers! May those who study his Writings imitate his Life, and those who endeavour after his Knowledge aspire likewise to his Piety!

He married, September 17, 1710, *Mary Drovenleaux*, the only Daughter of a Burgo-master of *Leyden*, by whom he had *Joanna Maria*, who survives her Father, and three other Children who died in their Infancy.

The Works of this great Writer are so generally known, and so highly esteemed, that, though it may not be improper to enumerate them in the Order of Time in which they were published, it is wholly unnecessary to give any other Account of them.

He published in 1707 *Institutiones Medicæ*, to which he added in 1708 *Aphorismi de cognoscendis & curandis morbis*. 1710, *Index Stirpium in Horto Academico*.

1719, *De Materia Medica, & Remediorum formulis Liber*; and in 1727 a second Edition. 1720, *Alter Index Stirpium, &c.* adorned with Plates, and containing twice the Number of Plants as the former.

1722, *Epistola ad Cl. Ruischium, qua sententiam Malpighianam de glandulis defendit*.

1724, *Atrocis nec prius descripti Morbi Historia Illustrissimi Baronis Wassenariæ*.

1725, *Opera Anatomica & Chirurgica Andreae Vesalii*, with the Life of *Vesalius*.

1728, *Altera atrocis rarissimique Morbi Marchionis de Sancto Albano Historia*.

Auctores de lue Aphrodisiaca, cum tractatu præfixo. 1731, *Aretæi Cappadocis nova Editio*.

1732, *Elementa Chemicæ*. 1734, *Observata de Argento vivo, ad Reg. Soc. & Acad. Scient.*

These are the Writings of the great *Boerhaave*, which have made all Encomiums useless and vain, since no Man can attentively peruse them without admiring the Abilities, and reverencing the Virtue of the Author.

^b Doctrinam sacris Literis Hebraice & Græce traditam, solam animæ salutarem & agnovit & sensit. Omni opportunitate profitebatur disciplinam, quam Jesus Christus ore & vita expressit, unice tranquillitatem dare menti. Semperque dixit Amicis, pacis animi haud reperiendam nisi in magno Mosis præcepto de sincero Amore Dei & hominis bene observato. Neque extra Sacra monumenta uspiam inveniri, quod mentem serenet. Deum pius adoravit, qui est. Intelligere de Deo unice volebat id, quod Deus de se intelligit. Eo contentus ultra nihil requisivit, ne Idololatria erraret. In voluntate Dei sic quiescebat, ut illius nullam omnino rationem indagandam putaret. Hanc unice supremam omnium legem esse contendebat, deliberata constantia perfectissime colendam. De aliis & seipso sentiebat: Ut quoties criminis reos ad poenas letales damnatos audiret, semper cogitaret, sæpe diceret; "Quis dixerit an non me sint meliores? Utique, si ipse melior, id non mihi auctori tribuendum esse palam ajo, confiteor; sed ita largienti Deo."

*The CHARACTER of the Celebrated Monsieur PASCAL,
written by Mr. BAYLE. **

AN Hundred Volumes of Sermons are not worth so much as this single Life, and are far less capable of disarming Men of Impiety. The extraordinary *Humility* and *Devotion* of Monsieur PASCAL, gives a more sensible Mortification to the Libertines of the Age, than if one was to let lose upon them a dozen of Missionaries. They can now no longer attack us with their favourite and darling Objection, that there are none but little and narrow Spirits, who profess themselves the *Votaries* of *Piety* and *Religion*. For we can now tell them, and boldly tell them, that both the *Maxims* and *Practice* thereof have been push'd on to the strongest Degree, and carried to the greatest Height, by One of the profoundest Geometricians, by One of the most subtle Metaphysicians, and by One of the most solid and penetrating Genii, that ever yet existed on this Earth. The Piety of such a Philosopher might very well excite one to say to the modish Professors of Indevotion, and the fashionable Encouragers of Libertinism; what once upon a Time was utter'd by a certain Person, named *Diocles*, when he discover'd *Epicurus* in a Temple. "O what a Feast to my Eyes, cry'd he, is this? What a sight it is for me to behold *Epicurus* in a Temple? All my Suspicions are fled and banished, all my Doubts and Jealousies vanish away in Air from this Minute. Piety re-assumes its Station, and in all my Days I never beheld the Grandeur of *Jupiter* in a more conspicuous Point of Light, than while I was gazing at *Epicurus* offering up his Devotion to that supreme Deity on his bended Knees." This was assuredly a fine Sight, a glorious Spectacle; but undoubtedly no less Glorious, and no less Fine is the Prospect, when we are given to behold Monsieur PASCAL regulating his Life by this Maxim, That one ought to Ab-renounce all Pleasure, and that Sickness and Infirmary being the natural State of Christians; one ought to count one's self happy in being sickly and infirm, because one finds one's self by Necessity placed in that State in which one is bound to place one's self by Obligation. Well! and wisely is it done to publish the Example of such eminent and extraordinary Virtue. We stand mightily in Need of it, to annul the Prescriptions and the Laws, which the Spirit of the World would impose upon us in direct Opposition to the Spirit of the Gospel. There are indeed People enough to be seen, who say, that we ought to mortify ourselves, but we meet with few or none, who Practice what they say: And there is scarce one living Mortal to be found, who is under any mighty Apprehensions of being made a Cure of, when it is his Lot to be a Patient in any Distemper whatsoever; and yet this is what Monsieur PASCAL dreaded the consequences of. Nay, I believe verily, there are some Countries in Christendom where there is not perhaps a single Man, that has so much as heard one Syllable mentioned concerning the Maxims of this Christian Philosopher.

* Extracted out of the News from the Republick of Letters, for the Month of December, 1684.

N. B. If the foregoing small ACCOUNT of Monsieur PASCAL be any ways acceptable to our Readers, we may hereafter be induced to oblige them with his LIFE at large, as it was written by Madam Perier his Sister; together with those of John Picus, Prince of Mirandula, the Prince and Princess of Conti; and many other Illustrious Foreigners, who have been unexceptionably eminent in their Generations for Piety and Virtue.



A N

A P P E N D I X

O F

MONUMENTAL INSCRIPTIONS.

On the Reverend Mr. RICHARD HOOKER; in the Church of *Bishopsbourne*,
in *Kent*.

Richardus Hooker Exoniensis, scholaris sociusq; collegii Corp. Christi Oxon. Deinde Londoniis templi interioris in sacris magister, rectorq; hujus ecclesiæ. Scripsit VIII. libros politicæ ecclesiasticæ Anglicanæ, quorum tres desiderantur. Obiit Anno Dom. MDC. ætatis suæ L.
Posuit hoc piissimo viro monumentum Ann. Dom. MDCXXXIII. Gulielmus Cowper armiger, in Christo, quem genuit per evangelium, 1 Cor. 4. 15.

The same in *English*.

Richard Hooker, a Native of *Exeter*, Scholar and Fellow of *Corpus Christi* College in *Oxford*; then Master of the *Inner Temple*, and Rector of this Church. He wrote eight Books of Ecclesiastical Policy, of which three are wanting. He died *A. D.* 1600, in the fiftieth Year of his Age.

Sir *William Cowper* erected this Monument to the Memory of this most pious Man, in the Year of our Lord 1633, by whose Ministry he was begotten in Christ through the Gospel, 1 Cor. iv. 15.

Though nothing can be spoke worthy his Fame,
Or the Remembrance of that precious Name,
Judicious *Hooker*; tho' this Cost be spent
On him that hath a lasting Monument
In his own Books; yet ought we to exprefs,
If not his Worth, yet our Respectfulness.
Church-Ceremonies he maintain'd; then why
Without all Ceremony should he die?
Was it because his Life and Death shou'd be
Both equal Patterns of Humility?
Or that perhaps, this only glorious one
Was above all to ask, *Why had he none?*
Yet he that lay so long obscurely low,
Doth now, preferr'd, to greater Honours go.
Ambitious Men learn hence to be more wise;
Humility is the true Way to rise:
And God in me this Lesson did inspire,
To bid this humble Man, *Friend*, sit up higher.

See his Life and Character, Page 610.

On THOMAS SUTTON, Esq; in the *Charter-House* Chapel, *London*.

SACRED to the Glory of God, in grateful Memory of *Thomas Sutton*, Esq; late of *Castle-Camps*, in the County of *Cambridge*, at whose only Cost and Charges this Hospital was founded, and endowed with large Possessions, for the Relief of poor Men and Children: He was born at *Knaith* in the County of *Lincoln*, of worthy and honourable Parents; he lived to the Age of seventy-nine Years, and deceased *Dec. 12. 1611*. See his *Life and Character*, Page 617.

On the Reverend Mr. JOHN DOWN, in the Church of *Instow* in *Devon*, on a very fair Marble Stone, are these Words:

IN Memory of *John Down*, Rector of this Church of *Instow*, and *Rebecca* his Wife. He died in the Month of *1631*. She was buried *Octob. the 6th, 1614*.

In the South Wall of the same, is erected a neat Monument, in Memory of the said Mr. JOHN DOWN, with these Words:

AN Epitaph consecrated to the Memory of Mr. *John Down*, B. D. the late learned and reverend Pastor of this Church.

Here lie the Ashes of that Lamp divine,
Which here with Zeal did burn, with Knowledge shine.
Such Beams his Life, and Learning, did display,
As chang'd our Twilight to a perfect Day.
For which great Light, this Orb too low by far,
He's plac'd in Heav'n, and there shines as a Star.

See his *Character*, Page 295.

On Sir EDWARD GILES and his Lady, in the Church of *Dean-Prior*, in *Devon*.

NO Trust to Metals nor to Marbles, when
These have their Fate, and wear away as Men;
Times, Titles, Trophies, may be lost and spent;
But Virtue rears th' eternal Monument.
What more than these can Tombs and Tombstones pay?
But here's the Sun-set of a tedious Day;
These two asleep are, I'll but be undrest,
And so to Bed; pray wish us all good Rest.

See his *Character*, Page 491.

On DENNIS ROLLE, Esq; in the Church of *Bickton*, in *Devon*.

THE Remains of *Dennis Rolle*, Esq;

His earthly Part within this Tomb doth rest,
Who kept a Court of Honour in his Breast:
Birth, Beauty, Wit, and Wisdom fate as Peers,
Till Death mistook his Virtues for his Years.
Or else Heav'n envied Earth so rich a Treasure,
Wherein too fine the Ware, too scant the Measure.
His mournful Wife her Love to shew in Part,
This Tomb built here, a better in her Heart.
Sweet Babe! his hopeful Heir, (Heav'n grant this Boon)
Live but so well; but oh! die not so soon.

See his *Character*, Page 513.

On the Reverend Mr. SAMUEL CLUTTERBUCK, in the Parish-Church of *Dunton*, in *Bucks*.

DEpositum Samuelis Clutterbuck, *literarum pondere, judicii gravitate, integritate morum, conspicui. Ecclesiae hujus rectoris septem lustra (et quod excurrit) ab omni parte instructi, Ut qui docenti sibi facem vivendi norma prætulerit. Aetatis anno 66to Aprilis 9no, passionis dominicae nimirum festo, in eodem domino obdormivit. MDCLVIII.*

This

This *Latin* Epitaph upon the Grave-Stone of Mr. *Samuel Clutterbuck*, who was buried in this Chancel, Time hath worn out, and is therefore placed [In a Table on the Wall] here by the Piety and Duty of his two Sons, viz. *Thomas, D. D.* Archdeacon of *Winton*, and *John* Citizen and Grocer of *London*, to perpetuate the blessed Memory of their dear and much honoured Father, and thus *Englished*, *October 14, 1697.*

The Remains of *Samuel Clutterbuck*, for Solidity of Learning, Depth of Judgment, Integrity of Conversation, highly eminent, Rector of this Church almost thirty-six Years, in every Thing exactly qualified, who by his strict Regularity of Life, taught himself to instruct others. In the sixty-sixth Year of his Age, on the 9th Day of *April*, being then the solemn Day of our blessed Lord's Passion, he sweetly slept in the Lord. MDCLVIII. See his Character, Page 518.

On the Reverend Dr. BRIAN DUPPA, Lord Bishop of *Winchester*, in the the Abbey-Church of St. Peter, *Westminster*.

Mortalitatis exuvias hic deposuit, vir immortalis memoriae sacratus, Brianus Duppa, qui *Greenwici* natus, Anno Dom. 1588. exunte nempe die Martii 10. scholæ regię *Westmonasteriensis* primum (ubi a *Lanceloto Andrewes*, tum *Decano*, *Hebraicem* didicit) mox *Ædis Christi* apud *Oxonienſes* alumnus; magister artium in collegium omnium animarum cooptatus; deinde sanctæ theologiæ doctor & capellanus Palatinus factus; ædi Christi postliminio redditus est, cui præfuit decanus per decennium: At virum tantum sublimiores expectabant curæ, majora desiderabant munera; admotus augustissimæ spei principis tutor; exinde triplici insula ornatus, totidem ipse ornavit ecclesias, *Leicestriensem*, *Sarisburiensem*, & demum reduce *Carolo Wintoniensem*, quo nomine, & auratæ periscelidis antistes accedit, 74 ætatis annum ingressus, Anno Dom. 1662. jam ineunte nimirum Martii die 26. *Richmondia*, ubi erudiendo principis operam antea navaverat, ubi calamitosi temporibus bene latuerat, ubi & hospitium insigne ex voto exstruxerat, inter ipsos pene pupilli regis amplexus, piam animam efflavit.

The same in *English*.

Brian Duppa, votive to immortal Memory, here deposited his Mortality, who was born at *Greenwich*, towards the End of the Year 1588, on the 10th of *March*. First a Scholar at *Westminster* School, where he was instructed in *Hebrew* by then Dean, *Lancelot Andrewes*; next Student of *Christ-Church* in *Oxford*, elected *A. M.* in *All-Souls*, created *D. D.* and made Chaplain to the Elector *Palatine*; afterwards revisiting his College of *Christ-Church*, he presided as Dean there the Space of ten Years; but higher Cares waited for, greater Employment required so eminent a Person. He attended as Tutor to the Prince of most Royal Expectation; from whence being graced with three successive Mitres, he became the Ornament of as many Churches, *Chichester*, *Salisbury*, and lastly, upon King *Charles's* Restoration, of *Winchester*; with which Title he was distinguished, and that of Prelate of the Garter. In the Beginning of his 74th Year, *A. D.* 1662, on the 26th of *March*, being at *Richmond*, where he lived while the Prince's Tutor, where he lay concealed in the troublesome Times, and where he founded a remarkable Hospital, he, folded in the Arms of his Royal Pupil, breathed forth his pious Soul. See his Character, Page 471.

On the Lady JANE CHEYNE, in the Parish-Church of *Chelsea*, in *Middlesex*.

M. S. Pientissimæ & sanctissimæ heroinæ nec tam avitis imaginibus quam propter virtutes illustris, Dominæ Janæ Cheynæ excellentissimi domini *Gulielmi* ducis de *Novo Castro*, filiæ ex tribus natu maximæ, *Caroli Cheynæ* armigeri, conjugis dilectissimæ, desideratissimæ, de qua nihil unquam doluit, nisi de morte; ex qua tres optime spei liberos suscepit *Elizabetham* & *Gulielmum*, & venustam *Deo Catharinam*, intra paucos a morte matris menses fato functam. Inter cætera charitatis opera, tectum huic ecclesiæ densis trabium ordinibus compingendum, (quod jam *Dei* gratia effectum est) paulo ante mortem tanquam ex legato debitum. Vitæ curriculum, qua pietate & patientia transegerat, peregit, pridie idus *Octobris*. Anno salutis. MDCLXIX. Ætatis 48. Et Conjugii XV. Toto prope tempore hanc parochiam nobilitavit, beavit. Jacet una cum filiola *Catharina*, inter cancellos in medio conditorio sepulta sub ipsa sacra mensa.

Underneath the Figure of the Lady JANE, on a black oval Marble Stone, is this Inscription.

M. S. *Caroli Cheyne*, vicecomitis de *Newhaven* in regno *Scotiæ* hujus mannericii de *Chelsey* Domini qui hoc monumentum in memoriam dominæ janæ uxoris primæ dilectissimæ annos abhinc viginti novem extruxerat: ac nunc demum ipse (heu nimium cito) demortuus & juxta conjugem suam (prout testamento suo designaverat) in eodem conditorio sepultus una cum illa beatam resurrectionem Præstolatur. Obiit 30, die Junii. Anno domini 1698. Ætatis 74.

At the Foot of the Chancel, being the Entrance into the Vault of this Family, on a black Marble Stone, is thus written.

IN sepulturam, letissimæ feminæ conjugis suæ dilectissimæ pientissimæ heroinæ dominæ Janæ, excellentissimi domini Gulielmi ducis de Novo Castro, filiæ natu maximæ fato non ita pridem functi. Suumque pariter ipsius & lucrum, (quum mortem oppetierint) subterraneum isthuc cinerum conditorium Carolus Cheyne armiger hujusce manerii de Chelsey (cui emendo dos ampla conjugis subsidium præbuit) dominus extruendum curavit & die tertio kalendarum Novembris. Anni salutis, 1669. M. L. sacravit. Faxit, oro, Deus optime, maxime. Ut quiete perfrueretur heic sepeliendi donec omnis caro resurgat. Amen.

In *English*.

SAURED to the Memory of the most religious and holy Heroine, not so famous for her antient Nobility, as for her Virtues, the Lady *Jane Cheyne*, eldest of three Daughters, of the most excellent Prince *William Duke of Newcastle*; the most dear and beloved Wife of *Charles Cheyne*, Esq; who was never offensive to him, but by Death; by whom he had three Children of great Hopes, *Elizabeth* and *William*, and dear to Heaven, *Catharine*, who died some few Months after her Mother. Among many Works of Charity, the Ceiling of this Church, with all the Beams, just before her Death, she bequeath'd as her last Legacy, (which, by the Grace of God, is now finished.) The Course of this Life, which with Piety and Patience she run through, was finish'd the Day before the Ides of *October*, of our Lord MDCLXIX. in the Year of her Age XLVIII. and of her Marriage XV. for the greatest Part of her Time, this Parish she honour'd and made happy. She lies buried with her Daughter *Catharine*.

Between the two Chancels under the Communion Table.

SAURED to the Memory of *Charles Cheyne*, Viscount *Newhaven* in the Kingdom of *Scotland*, Lord of this Manor of *Chelsea*, who built this Monument to the Memory of the Lady *Jane* his first Wife; who died twenty-nine Years since, and now he himself (alas! too soon) is dead. (As he ordered by his last Will) he lies buried in the same Vault, with whom he expects a blessed Resurrection. He departed this Life the 30th of *June*, in the Year of our Lord 1698, of his Age seventy-four.

ON the Sepulchre of that most extraordinary Lady, his most beloved Wife, that most pious Heroine the Lady *Jane*, eldest Daughter of the illustrious Prince *William Duke of Newcastle*, not long since deceased; in this subterraneous Repository of Ashes, (when Death invades them) *Charles Cheyne*, Esq; Lord of this Manor of *Chelsea*, (which was purchas'd by the rich Dowry of his Wife) his and their Reliques took care should be deposited, and made this Vault the Third of the Kalends of *November*, in the Year of our Lord 1699. See the *Lady Cheyne's Character*, Page 112.

On the Lady *MARY WHARTON*, in the Church of *Edlington*, in the County of *York*.

SPE Resurrectionis. Here lieth interred the Corps of the Right Honourable Lady *Mary*, eldest Daughter of *Henry Earl of Dover*, Wife of the Hon. Sir *Thomas Wharton*, Knight of the *Bath*, only Brother of *Philip Lord Wharton of Wharton*, buried *June 21, A. D. 1672. An. Æt. 57.* who from her Childhood was a Pattern of true Piety, constant and devout in serving God, both in his and her own House; a rare Example of Christian Charity, a sincere Lover of such as feared God, a most obedient and loving Wife, a tender and careful Mother, a bountiful Reliever of the Poor, a kind and courteous Neighbour, a true and faithful Friend; in whose holy, humble, meek, and heavenly Conversation was to be found whatsoever Things are truly virtuous or Praise-worthy, *Phil. iv. 8. A Mary which chose that good Part, which shall not be taken away from her, Luke x. 42. Go and do thou likewise, Luke x. 37.* See her Character, Page 579.
Communicated by the Reverend Mr. John Fox, the present Rector of *Edlington*.

On the Right Honourable *ANNE*, Countess of *Pembroke*, in the Church of *Appleby*, in *Westmorland*.

HERE lies, expecting the second Coming of our Lord and Saviour *Jesus Christ*, the dead Body of the Lady *Anne Clifford*, Daughter and sole Heir to *George Clifford*, third Earle of *Cumberland*, by his blessed Wife *Margaret Russell*, Countesse of *Cumberland*; which Lady *Anne* was born

born in *Skipton* Castle in *Craven*, the 30th of *January*, being *Friday*, in the Year 1590, as the Year begins on New-Year's-Day; and by a long continued Descent from her Father, and his noble Ancestors, she was Baronesse of *Clifford*, *Westmoreland* and *Vesey*, High Sherifffesse of the County of *Westmoreland*, and Lady of the Honour of *Skipton* Castle aforesaid. She married, for her first Husband, *Richard Sackville* Earle of *Dorset*, and for her second Husband *Philip Herbert*, Earle of *Pembroke* and *Montgomery*, leaving behind her only two Daughters that lived, which she had by her first Husband; the eldest *Margaret* Countesse of *Thanet*, and the younger *Isabell* Countesse of *Northampton*; which Lady *Anne Clifford* Countesse Dowager of *Pembroke*, *Dorset*, and *Mountgomery*, deceased, at her Castle at *Brougham*, the 22d Day of *March*, in the Year of our Lord 1675. christianly, willingly, and quietly, having before her Death seen a plentiful Issue by her two Daughters, of thirteen Grand-children. And her Body lyes buried in this Vault.

See her Character, Page 90.

Communicated by the Reverend Mr. *Christopherson*, the present Rector of *Appleby* in *Westmoreland*.

On Sir JOHN NORTON and his Lady, in the Church of *East-Tisted* in *Hants*.

TO the pious and happy Memory of Sir *John Norton*, Knt. and Bart. of *Rotherfield* in the Parish of *East-Tisted*. This Gentleman was endowed with all those Qualities, which rendered him useful to, and belov'd of his Country; of a steady Piety towards God, and of an unshaken Loyalty to his King; of a true *English* Heart and Affection to his Religion, and to the Laws. Generous and faithful to his Freind, hospitable to his Neighbour, and bountifull to all. He married *Dorothy*, the only Child of *Thomas March*, Esq; of the *Isle of Ely*, with whom he liv'd in an uninterrupted Union of mutual Affection, for the Space of 29 Years.

By the Piety of the said Lady *Dorothy*, his Wife, was this Monument erected to the sacred Memory of her dearest Husband, who was born the 7th Day of *December* 1619. Died the 9th of *January* 1686. in the Year of his Age 67.

Off from the Monument, but at the Foot of it, is a large Stone, with the Arms of Sir *John* at one End, and under, this Inscription,

Dame *Dorothy Norton* died Sept. 14. Ann. Dom. 1703. See their Characters, Page 36, 40.

Communicated by the Reverend Mr. *Philippe de Valois*, the present Rector of *East-Tisted*.

On RICHARD LEGH, of *Lime*, Esq; in the Church of *Winwick* in *Lancashire*.

HERE lieth the Body of *Richard Legh*, Esq; of *Lime*, who died upon the last Day of *August*, in the Year of our Lord, 1687. and in the 54th Year of his Age.

Cruel and senseless Death, thou dost thy self deceive,
In snatching him, thou art more Death to them that live;
Hapless and destitute, distracted are they grown,
Lost with their Loss, for he that was their Life is gone.
Pious and brave, just, noble, all that cou'd Wonder move,
Softened with purest Husband's, Father's friendly Love:
These, and all Excellencies were in him express'd,
Peaceful and sacred, then let his lov'd Ashes rest,
Till reinform'd with Light immortal he shall rise
A welcome glorious Ornament of Paradise.

His most affectionate Wife, (who wanted no Monument to remember him by) erected this, that others might not forget him.

He married *Elizabeth*, Daughter of Sir *Thomas Chicheley* of *Cambridgeshire*, and had Issue by her, six Sons, and seven Daughters. See his Character, Page 122.

Communicated by the honourable and reverend Mr. *Stanley*, the present Rector of *Winwick*.

On the Earl of WARRINGTON and his Countess, in the Church of *Bowden* in *Cheshire*.

Beneath lieth the Body of the Right Honble *Henry Booth*, Earl of *Warrington*, and Baron *Delamer*, of *Dunham-Massey*; a Person of unblemish'd Honour, impartial Justice, strict Integrity: An illustrious Example of steady and unalterable Adherence to the Liberties and Properties of his Country in the worst of Times: Rejecting all Offers to allure, and despising all Dangers to deter him therefrom. For which he was thrice committed close Prisoner to the *Tower of London*, and at length tryed for his Life, upon a false Accusation of High Treason, from which he was unanimously acquitted by his Peers on the 14th of *January* MDCLXXXV-VI. which Day he afterwards annually commemorated by Acts of Devotion and Charity. In the Year MDCLXXXVIII. He greatly signalized himself at the Revolution, on Behalf of the *Protestant* Religion, and the

Rights of the Nation, without Mixture of Self-Interest; preferring the Good of his Country to the Favour of the Prince who then ascended the Throne. And having served his Generation according to the Will of God, was gathered to his Fathers in Peace, on the 2d of *January* 1693-4. in the XLIIId Year of his Age. Whose mortal Part was here entombed on the same memorable Day on which eight Years before his Tryal had been.

Also rest by him the earthly Remains of the Right Honble *Mary*, Countess of *Warrington*, his Wife, sole Daughter and Heire of Sir *James Langham*, of *Cottesbrooke*, in the County of *Northampton*, Knt. and Bart. a Lady of ingenious Parts, singular Discretion, consummate Judgment, great Humility, meek and compassionate Temper, extensive Charity, exemplary and unaffected Piety, perfect Resignation to God's Will, lowly in Prosperity, and patient in Adversity, prudent in her Affairs, and endowed with all other virtuous Qualities; a conscientious Discharger of her Duty in all Relations: Being a faithful, affectionate, obliging, and observant Wife; alleviating the Cares and Afflictions of her Husband, by willingly sharing with him therein: A tender, indulgent, and careful Mother; a dutiful and respectful Daughter, gentle and kind to her Servants, courteous and beneficent to her Neighbours, a sincere Friend, a Lover and Valuer of all good People, justly beloved and admired by all who knew her. Who having perfected Holiness in the Fear of God, was by him received to an early and eternal Rest from her Labours, on the 23d of *March* 1690-1. in the XXXVIIth Year of her Age: Calmly and composedly meeting and desiring Death, with joyful Hope, and Stedfastness of Faith; a lively Draught of real Worth and Goodness, and a Pattern deserving Imitation, of whom the World was not worthy, *Heb. xi. 38.*

To perpetuate the Remembrance of so much Virtue, till that great Day come, wherein it shall be openly rewarded; this Monument is erected (as a Mark of dutiful Respect and Affection) by the Care of their Son, *George*, Earl of *Warrington*, who reveres their Memory. See their Characters, Page 429, 435.

On the Reverend Mr. HENRY WHARTON, in the Abbey-Church of
St. Peter, Westminster.

H. S. E. Henricus Wharton, A. M. ecclesiae Anglicanae presbyter: Rector ecclesiae de Chatham; necnon vicarius ecclesiae de Minster, in insula Thaneto in diocesi Cantuariensi. Reverendissimo & sanctissimo praesuli, Wilhelmo archiepiscopo Cantuariensi a sacris domesticis. Qui multa ad augendam & illustrandam rem literariam, multa pro ecclesia Christi conscripsit. Plura moliebatur. Obiit 3^o Non. Mart. A. D. MDCXCIV. ætatis suæ XXXI.

The same in *English.*

HERE lies Henry Wharton, A. M. Presbyter of the Church of *England*, Rector of the Church of *Chatham*, and Vicar of the Church of *Minster*, in the Isle of *Thanet*, and Diocese of *Canterbury*; Chaplain to the most reverend, and most religious Prelate, *William*, Archbishop of *Canterbury*; who, for the Increase and Illustration of Learning, and for the Church of *Christ*, wrote much, and intended more.

He died the third of *March*, A. D. 1694. aged 31 Years.

See his Life and Character, Page 431.

On the Reverend Dr. ANTHONY HORNECK, in the Abbey-Church of
St. Peter, Westminster.

Æternæ memoriae Anthonii Horneck, S. T. P. regiae majestati a sacris; hujus ecclesiae canonici; viri inter primos docti & eruditi: sed qui potissimum flagrantissimo in Deum zelo, & religione vitæ sanctimonia; morum gravitate, humanitatis officiis in singulos, egenos praesertim & ægrotantes, sedulo impensis; sacris concionibus apud S. Mariam le Savoy per XXVI, plus minus annorum curriculum indefinenter & indefesse ad populum habitis; scriptis, praeceptorum saeculorum pietatem & asceticam severitatem, mire redolentibus, atque per ora hominum passim volitantibus, longe lateque inclaruit, ac ingentem sibi apud bonos omnes famam comparavit.

Maximis quos in exequendo munere exantlaverat fractus laboribus in nephritidem incidit; lethali calculo visceribus pertinaciter adhærescente candidissimam animam caelo reddidit prid. calend. Feb. anno salutis 1696. Ætatis suæ 56.

The same in *English.*

TO the lasting Memory of *Anthony Horneck*, D. D. Chaplain to the King, and Canon of this Church, a Man of the first Rank for Learning and Education, but chiefly for remarkable Zeal to God and Religion, Holiness of Life, Gravity of Manners, Deeds of Humanity to several in Distress, and in Sicknes; indefatigable Pains in preaching at *St. Mary Savoy* 26 Years; Writings which wonderfully abounded with that primitive Piety, and strict Severity, and smooth florid Oratory, which was famous far and near, and procur'd him great Fame from all good Men.

Worn out with great Pains, which he went through, in Discharge of his Duty, he fell ill of the Stone, and died of that Malady; resigning his most pure Soul to Heaven the last of *January* 1696, aged 56 Years. See his Character, Page 186.

• On Mrs. SUSANNA HOPTON, in the Church of *Bishop's Frome*, in *Herefordshire*.

NEXT to the Body of *Richard Hopton*, Esq; here lieth interred that of *Susanna* his dear Wife, who died *July 10, 1709*. She was a most loving and faithful Wife, a most loyal Subject, and a true Daughter to the Church of *England*, as her printed Letter to Father *Turbervil* shews. A great Example she was of Devotion, as may be seen in her printed Books; and of Charity, particularly to the Clergy reduced by Deprivation to Poverty, to whom she left in Trust 700*l*. And under this Stone she rests, in Hopes of a blessed Resurrection. See her Character, Page 530.

Communicated by *Richard Rawlinson*, L. L. D.

On the Right Reverend Dr. WILLIAM BEVERIDGE, Lord Bishop of *St. Asaph*, who was interr'd in the Cathedral-Church of *St. Paul, London*, without any Monument to his Memory: But the following Verses, placed under his Picture, may, in some Measure, supply the Want of an Epitaph.

N O more of frail Mortality complain,
Impartial Death, or his tyrannick Reign:
That *Beveridge* with common Dust should lie;
But learn like him to live, like him to die.
With pure Religion was his Spirit fraught;
And practis'd what himself to others taught;
Humble and meek, learn'd, pious, prudent, just;
Of good Report, and faithful to his Trust;
Vigilant, sober, watchful of his Charge:
Who fed his Sheep, and did their Flocks enlarge.
Follow your Pastor, who to Heav'n is gone,
Read o'er his Works, and they will lead you on.

He died *March, Anno 1707. Æt. suæ 71.*

See his Character, Page 440.

On the Lady CATHARINE NEVILLE, in the Parish-Church of *Auburgh*, in *Lincolnshire*.

HERE lieth the Body of *Catharine Dame Nevile*, only Daughter of *Arthur Ingram*, Bart. of *Temple-Newsam*, in the County of *York*, by his last Wife, second Wife and Relict of Sir *Christopher Nevile*, Knt. of *Auburgh*.

None can well describe with Justice, the Meekness, Manners, Piety, and Charity, she was so eminently endowed with.

She departed this Life *April 4, 1715*, an Ornament to her own, and an Honour to the Family she married into.

Pity it is so mean a Stone should cover such high Virtue.

See her Character, Page 20.

Communicated by the Reverend Mr. Leek, the present Vicar of *Auburgh*.

On the Reverend Mr. ANTHONY WILLIAM BOEHM, in the Church-Yard of *Greenwich*, in *Kent*.

TO the Memory of *Anthony William Boehm*, late Chaplain to his Highness *George Prince of Denmark*. He was a *German* by Birth, and brought up at the University of *Halle* in *Saxony*, under the Tuition of that famous and reverend Professor *Franck*; a Man, who for his Learning, Eloquence, and other excellent Endowments, particularly his Piety, Humility, Charity, and Beneficence, as also for his Writings, but more eminently for the extraordinary Proofs of the divine Providence in erecting his Orphan-house, has got a great Name.

Mr. *Boehm*, whose Remains are here entombed, and to whose Memory this Monument has been erected, was always ready to promote Acts of Charity and Piety; wherein he imitated the aforesaid excellent Pattern, but rather that of his great Lord and Master, the ever-blessed *Jesus*, who, as he went

went about doing good to the Souls and Bodies of Men, so this his Servant laboured with an unwearied Diligence to promote both the spiritual and eternal Salvation, and the temporal Welfare of all Mankind.

The proper Character and Disposition of his Heart is too large to be described in this small Space, and too good to be passed over in Silence. His Zeal for the Glory of God and the Good of Souls, was so visible, that as he endeavoured upon all Occasions to promote the one, so he neglected no Opportunity to procure the other.

He was a true Pastor, a great Preacher, and very vigilant for the Souls under his Charge. He was a diligent Visiter of the Sick and Needy; a Comforter of the Afflicted, a Teacher of the Ignorant; an Enemy of all Partiality, yet a zealous Defender of true Christianity, and the pure, holy, and unsophisticated Doctrine of the New Testament. He led an unblameable Life. He was a Pattern of Piety, serious in his Conversation, humble in his Behaviour, meek in Spirit, mild in his Correction, but powerful and convincing in his Arguments, touching home the Hearts and Consciences of those he conversed with. A worthy Example to imitate; tho' rare to find, and equal'd by few. Wherefore he is no doubt amongst the Number of the Righteous, and for his eminent Virtues his Memory will be blessed to the latest Posterity.

This Monument of the now blessed Mr. Boehm, may serve as a publick and faithful Testimony of the Value put upon his good Qualities in England. See his Character, Page 446.

On the Reverend Dr. GEORGE STANHOPE, in the Church of *Lewisbam*, in *Kent*.

IN Memory of the very Reverend *George Stanhope*, D. D. thirty-eight Years Vicar of this Place, and twenty-six of the neighbouring Church at *Deptford*; constituted Dean of *Canterbury*, A. D. 1703, and thrice Prolocutor of the Lower House of Convocation.

Whose Piety was real and rational, his Charity great and universal, fruitful in Acts of Mercy, and in all good Works: His Learning was elegant and comprehensive, his Conversation polite and delicate; grave without Preciseness, facetious without Levity; the good Christian, the solid Divine, and the fine Gentleman, in him were happily united; who, tho' amply qualified for the highest Honours of his sacred Function, yet was content with only deserving them.

In his pastoral Office a Pattern to his People, and to all who shall succeed him in the Care of them. His Discourses from the Pulpit were equally pleasing and profitable, a beautiful Intermixture of the clearest Reasoning with the purest Diction, attended with all the Graces of a just Elocution; as his Works from the Press have spoke the Praises of his happy Genius; his Love of God and Men; for which Generations to come will bless his Memory.

He was born *March* the 5th. He died *March* the 18th, 1727-8, aged 68 Years. See his Character, Page 410.

On ROGER Earl of *Orrery*, in the Church of *Youghall*, in *Ireland*.

Memoriae sacrum *Rogeri Boyle primi comitis de Orrery & baronis de Broghill*; qui dum vixit multis pariter & summis honoribus & officiis fungebatur: Mortuus vero summo cum viventium luctu obiit decimo sexto die Octobris, Anno Domini 1679, Annoq; Etatis suae 59. De quo non hic plura requirat lector, quoniam omnia de ingenio & moribus vel ex fama vel ex operibus dignoscere possit.

The same in *English*.

TO the Memory of *Roger Boyle*, first Earl of *Orrery* and Baron of *Broghill*, who living, enjoyed many high and eminent Honours and Employments; and dead, the Grief of the Living. He died the 16th of *October*, 1679, in the 59th Year of his Age. The Reader need not make any farther Enquiry about him here; his Wit, Genius, and Manners are best known by his Works, or his Fame. See his Character, Page 136.

The Original communicated by the Reverend Mr. Lyon of Dublin.

On the Reverend Mr. JOSEPH GLANVIL, in the Abbey-Church of *Bath*.

Adverte viator! deponuntur his exuviae *Josephi Glanvil nuper Car. II. a sacris; Wigorniensis ecclesiae praebendarii, regalis societatis socii, & civitatis hujus rectoris*.

Qui post 42 insumptos Annos in studio & contemplatione verbi & operum Dei, bis febre recidiva fatigatus, ad aeternam requiem aspiravit, 4 die Nov. 1680.

Uxor ejus secunda, * a *Selwinorum* prosapia, in com. *Glocestriensi*, mærens posuit.

* His first Wife was Mrs. Mary Stocker.

The same in *English*.

O Traveller, behold! here are deposited the Remains of *Joseph Glanvil*, one of the Chaplains to *Charles II.* Prebend of the Cathedral Church of *Worcester*, a Member of the Royal Society, and Rector of this City.

Who, after forty-two Years Study and Contemplation of God's Word and Works, being at Length worn out by a Relapse of a Fever, breathed out his last, for eternal Rest, the 4th of *November*, 1680.

This Monument was erected to his Memory, by his second Wife, descended from the antient Family of the *Selwyns* in *Gloucestershire*. See his *Character*, Page 336.

On *JAMES BONNEL, Esq;* in *St. John's Church, in Dublin*.

P. *M. S. Jacobi Bonnelii, armigeri, cujus exuviae una cum patris & duorum filiorum Alberti & Samuelis, juxta sitae sunt.*

Regibus Carolo 2do, Jacobo 2do, & Gulielmo 3tio, erat a rationibus generalibus in Hibernia: Temporibus licet incertis dominis fidus, ab omni factione immunis, nemini suspectus, omnibus charus.

Natus est Novembris 14, 1653, Patre Samuele, qui propter suppetias regiae familiae exulanti largiter exhibitas, officio computatoris generalis fisci Hibernici, Anno Dom. 1661, una cum filio, remuneratus est. Avo Daniele, proavo Thoma, qui sub duce Albano religionis ergo Flandria patria sua exul, Norvicum in Anglia profugit, ubi mox civis, & demum praetor.

Pietate avita & pene congenita imo primæva & apostolica, eruditione, prudentia, probitate, comitate, & morum simplicitate conspicuus.

Mansuetudine, patientia, & super omnia charitate insignis. Urbem hanc exemplo & præceptis meliorem, morte maestam reliquit. Obiit Aprilis 28, 1699.

Monumentum hoc ingentis doloris publici, præsertim sui, exiguum pro meritis, posuit conjux maestissima, Jana e Coninghamorum, gente.

The same in *English*.

TO the pious Memory of *James Bonnell, Esq;* whose Remains are here deposited near those of his Father, and his two Sons, *Albert* and *Samuel*.

He was Accomptant-General of *Ireland* in the Reigns of *Charles II.* *James II.* and *William III.* always faithful to his Prince, in the most precarious Times; free from Faction, suspected by none, beloved by all.

He was born *November 14, 1653.* His Father, *Samuel Bonnell*, in Consideration of the Supplies he sent to the Royal Family in Exile, was rewarded with a Grant of the Office of Accomptant-General of the *Exchequer* in *Ireland* for himself and his Son.

His Grandfather's Name was *Daniel*; and his Great-Grandfather, *Thomas Bonnell*, being obliged to quit *Flanders*, his native Country, for Religion, under the Persecution of the Duke of *Alva*, settled at *Norwich*, where he was soon made a Freeman, and afterwards Mayor.

He improved the hereditary Piety of his Ancestors to such a Height, that it may be said to be primitive and apostolic, for which he was no less distinguished, than for his Learning, Prudence, Probity, Sweetness of Temper, and Purity of Manners.

He died *April 28, 1699*, to the Grief of the whole City, which he had edified by his Precepts and Examples of Mildness, Patience, and, above all, an extensive Charity.

This Monument of general Grief, especially to his Friends, was erected by his sorrowful Wife, *Jane*, descended from the antient Family of the *Cunninghams*, as a small Remembrance of conjugal Tenderness and Affection. See his *Character*, Page 647.

On the Reverend Dr. *JOHN ROGERS*, Vicar of *St. Giles's, Cripplegate, London*, in the Church of *Ensham, in Oxfordshire*.

HIC juxta cineres paternos corpus suum sepeliri voluit *Johannes Rogers, S. T. P.* magni vir animi, ad fortunam omnem, ad munus omne, sive sustinendum, sive ornandum, ita insigniter compositus, ut illius qui recensuerit titulos, idem quoque simul laudaverit virtutes.

Floruit aliquando in C. C. C. Oxon. discip. & soc. vicariae de Buckland in com. Berk. per annos complures curat. apud Londinenses concionator; in com. Somerset. rector de Wrington; ecclesiae Wellensis canonic. & subdecan. regiae majestati a sacris; postremo Sti. Aegidii de Cripplegate apud Londin. vicarius.

Ingenii monumenta quæris? hic ille est qui scripsit de ecclesia visib. & invisib. de relig. Christianæ verit. conciones 8. de jure majestrat. civil. in relig. stabilienda; conciones porro miscellan. complures. En! quod imiteris scriptor concionandi & disputandi exemplar consummatissimum. En! quem in vita ducem sequaris, eundem optimum & civem, & sacerdotem.

Hac in paræcia natus 1679, patre clerico, clericis majoribus. Quinquagenarius obiit Maii 1mo, 1729.

Uxorem habuit Lydiam, Henrici baronis de Colerane sororem; filias superstites reliquit duas.

Quod viri de ecclesia, deque repub. optime meriti memoriam commendaret posteris, suæque insuper erga conjugem amantissimum pietatis monumentum extaret, honorarium hoc marmor erexit LYDIA ROGERS.

The same in *English*.

JOHNS ROGERS, Doctor of Divinity, desired his Remains might be deposited here, near his Father's: A Man of a great Soul, so well adapted to support, as well as to adorn every State of Fortune, and every Promotion, that he who reads over the Title of his Preferments, will at the same Time applaud his Virtues.

He was distinguished for his Genius, when he was a Student in *Corpus Christi College*, at *Oxford*. He was many Years Vicar of *Buckland* in *Berkshire*, and preached in the City of *London*. He was Rector of *Wrington* in *Somersetshire*, Canon of *Wells*, and Subdean of his Majesty's Royal Chapel, and died Vicar of *St. Giles*, in *London*.

Would you know the Monuments of his Learning? This is he who wrote of the visible and invisible Church, and the Truth of the Christian Religion; eight Sermons concerning the Right of the Civil Magistrate to establish Religion; a great Number of Discourses upon various Subjects: Oh! what an Example of preaching and disputing. Oh! what an Example of a good Subject and an orthodox Priest.

He was born in this Parish, in 1679. His Father and many of his Ancestors were likewise Clergymen. He died May 1, 1729, in the 50th Year of his Age.

He married *Lydia*, Sister to *Henry Lord Colerane*, by whom he left two Daughters.

To transmit the Memory of a Man that deserved so well of the Church and the State, and for a Testimony of her Piety to her beloved Spouse, this Marble Monument was erected by *LYDIA ROGERS*. See his Character, Page 660.

On the Reverend Dr. RICHARD SHERLOCK, in the Church of *Winwick*, in *Lancashire*.

EXUVIÆ Richardi Sherlock, S. T. P. indignissimi hujus ecclesiæ rectoris. Obiit 20 die Junii, An. æt. 76, Anno Dom. 1689.

Sal infatuatum conculcate.

The same in *English*.

THE Remains of *Richard Sherlock*, D. D. the unworthy Rector of this Church. He died the 20th of *June*, in the 76th Year of his Age, and in the Year of our Lord 1689.

Trample upon the Salt without Savour.

A certain Person *, who very well knew the Doctor's Life and Merits, and who had a very venerable Regard for his Memory, subjoined this farther Inscription:

*En viri sanctissimi modestia!
Qui epitaphium se indignum
Inscribi volebat, cum vita
Et merita ejus, laudes omnes
Longe superarent.*

Which may be in *English* thus:

Behold the Modesty of the holy Man! who thought himself unworthy of an Epitaph, tho' his Life and Merit were far superior to any Encomium.

See his Character, Page 642.

On Archbishop MATTHEW, in the Cathedral-Church at *York*.

Tobias Mattheus, illustri Mattheorum familia apud Cambros oriundus; Bristoliam natalibus, Oxoniæ studiis ornavit. Cum omni politiori doctrina theologiam conjunxerat, statim in Concionibus dominari cæpit. In aula, academia, urbe, rure, juxta celebris. Neque Chrysostomum Græcia, quam Tobiam suum Anglia jactantius olim profitebitur. Innotuit simul ac summa apud reginam Elizabeth.

* Mr. Henry Prescott, of Chester.

gratia invaluit. Neminem illa libentius audiuit, aut prædicantem fusius prædicabat. Anno ætatis 28. Collegio D. Johan. Baptistæ Oxoniens. præficebatur. Archidiaconus una in ecclesia Wellensi ac in ædibus Christi canonicus. Mox in iisdem ædibus decanus præfuit. Omnibus tandem qui academicos beare solent, honoribus perfunctus, ad Dunelmens. Decanatum provectus est. Post aliquot annos major decanatu succrevit viri fama, ac prono in eum reginæ favore Dunelmensis ecclesiæ episcopus constituitur. Cui cum præfuerat ann. circiter 12. serenissimi regis Jacobi auspiciis ad archiepiscopatum Eboracens. translatus est. Non potuit enim tanta indoles, quocunque vergeret, infra summam se sistere. Hisce gradibus ad tantum culmen evasit: Virtutes quibus illud ornavit, non capit marmor. Historicum quærent non sculptorem. Inter cætera hospitalitatis laus pene illius propria fuit. Tobiaæ ædes, & divitum aula, & pauperum xenodochium indies fuere. Cathedram hanc tenuit Ann. 22. rara felicitate, cum sexagenarius eandem occupaverat, vix ad extremam senectutem exaruit dives illa concionandi vena: Cum erat septuagenario major nemo in concionibus frequentior, nemo felicior, nemo quem in æternum magis audire velis. Deficientibus ad pulpita viribus cæpit ipse statim languescere: Quasi sola illa vitalis aura, quam concionando hauserat, nec studio nec labori superesse voluerit beatissimus senex. Impleto ætatis ann. 82. placide emigravit Martii 29, 1628. Corporis exuviae summo cum omnium mærore huc elatae Christi adventum expectant, & animam reducem. Noli ullum putare (viator) ab hoc angusto marmore quicquam nominis mutuari: quovis augustissimo mausoleo augustius est, quod hic conditur. Erit Tobiaæ nomen, & tibi marmor, & huic sacratissimo templo monumenti instar quovis ære perennius.

The same in English.

Tobias Matthew, of the antient Family of the Matthews in Wales, was born at Bristol, and educated at Oxford, to both which Places he was an Ornament. After he had joined polite Literature to a profound Knowledge in Divinity, he began to be highly distinguished for his Talent in Preaching, as well at Court as in the University, the City, and Country. Nor did old Greece boast more of her Chrysostom, in former Ages, than England now of her Tobias. He was well known and in high Favour with Queen Elizabeth, who always heard his Sermons with great Satisfaction; being full of Erudition and copious. At twenty-eight Years of Age he was made President of St. John's College, Oxford, Archdeacon of Wells, Canon of Christ-Church, and soon after Dean. After he had enjoyed the greatest Dignities in the University, he was promoted to the Deanery of Durham. Some Years after, his Reputation still increasing, as well as the Queen's Favour, he was promoted to the Bishoprick of Durham; where he continued about twelve Years, and was afterwards translated to York, by King James I. for nothing but the highest Dignities were adequate to such a Genius: By such Steps he rose to the Meridian. A Marble Stone cannot comprise the Series of his Virtues, which stand more in need of an Historian than a Sculptor; amongst the rest, Hospitality, which seemed to be his Property. Tobias's Houses were as so many Palaces for the Rich, and Hospitals for the Poor. He enjoyed the Archiepiscopal Chair twenty-two Years, which may be looked upon as a singular Felicity, being threescore upon his Translation from Durham. His fruitful Vein for preaching scarcely ever left him, even when he was arrived at the Extremity of old Age. When he was upwards of Seventy none preached more frequently, nor with more Success, and one would never be tired with hearing him; but no sooner had Years disabled him from preaching, but he was observed to fall into a sensible Decay; as if by that godly Exercise he had drawn in his vital Spirits. Nor was he willing, it seems, to survive his Calling. This most pious Prelate died the 29th of March 1628, when he had just finished an Age of eighty-two Years. His Remains were brought hither, (accompanied with an universal Mourning) in Expectation of Christ's Coming, and his Soul's Reunion. Don't think, Reader, that he could receive any Fame from this little Marble Stone; his Name alone will always be far superior to the most stately Mausoleum, and a more durable Monument to this Marble Tomb, and this holy Church, than any Thing made of Brass.

See his Character, Page 547.

On Mr. THOMAS BENNET, Bookseller, in the Cathedral-Church of St. Paul, London.

HERE lieth the Body of Mr. Thomas Bennet, Citizen and Stationer of London, who married Mrs. Elizabeth Whitewrong, eldest Daughter of James Whitewrong of Rothavastead, in the County of Hertford, Esq; by whom he had one Son and two Daughters, and departed this Life August the 26th, in the Year of our Lord 1706, and in the forty-second Year of his Age.

See his Character, Page 699.

On the Rev. Dr. EDWARD COTTON, in the Cathedral Church at Exeter.

Edwardus Cotton, S. T. P. Thesaurarius & unus e canonicis residentiariis, filius Gulielmi Cotton præcentoris, filii Gulielmi episcopi hujus ecclesiæ. In argumento & ingenio subtilis; doctrina, pietate, & charitate angelicus; ad damnum ecclesiæ, & ad dolorem amicorum, viz. omnium, obiit 11 Nov. Anno salutis 1675.

The

The same in *English*.

EDward Cotton, Doctor of Divinity, Treasurer, and one of the Canons Residentiary, Son of William Cotton, *Præcentor*, who was Son of William Bishop of this Church. A Man of a sharp and penetrating Genius; in Learning, Piety, and Charity, angelick. He died the 11th of November, 1675, to the great Loss of the Church, and the Grief of his Friends, that is, all who knew him.

See his Character, p. 391.

On the Reverend Mr. JOHN KILLINGBECK, in the Church of *Leeds* in *Yorkshire*.

HIC situs est Johannes Killingbeck, S. S. T. B. fil. Johannis Killingbeck, hujus inclyti burgi olim prætoris: Col. Jesu apud Cantabrigienses socius, haud vulgariter doctus: Hinc Linneæ Icenorum in capella divi Nicholai per septennium concionator christianus & ornatus; tandem communi voto in Patriam revocatus nativam, in hujus ecclesiæ vicariam institutus fuit, Ann. 1690. Hunc in præbendam de Paul-Holm in ecclesia cathedrali Eborum, Johannes Sharp, archiepiscopus dignissimus, collocavit.

Natus fuit Feb. 15, 1649. denatus in Christo Feb. 12, 1715. In charitate & labore evangelico, per 43 annos sæliciter vixit; nunc in pace requiescit Christianam expectans resurrectionem. Hac confessione servavit fidem.

The same in *English*.

HERE interred lies the Body of John Killingbeck, Batchelor of Divinity, Son of John Killingbeck, formerly Mayor of this famous Borough. He was educated at Jesus College in Cambridge, and was a Man of singular Learning. He was sent from thence to Lynn in Norfolk, where he performed the Duty of a good Christian, and an able Preacher in the Chapel of St. Nicholas; from which he was called to the Place of his Nativity, with the general Consent and Unanimity of all the Inhabitants, being instituted Vicar of this Church in 1690, and afterwards collated by John Sharp the most worthy Archbishop of York, to the Prebend of Paul-Holm, in the Cathedral of that City. He was born Feb. 15. 1649, and died Feb. 12. 1715. He led a happy Life in Charity, and in the Labours of his Ministry three and forty Years: Now he rests in Peace, expecting the Resurrection of the Faithful, in which Faith he lived and died.

But his sorrowful Relict, as a farther Testimony of her intire Affection, hath caused another Inscription to be engraved on a Plate of Brass upon the Marble he lies under, viz.

HERE lieth the Body of John Killingbeck, B. D. late Vicar of Leeds, and Prebendary of York; who was orthodox in Religion, eminent in the Church for Learning, constant and useful in Preaching; an Example to his Audience for Piety and Devotion; a faithful Monitor in Lectures of Mortality; ready to distribute to the Necessitous; zealous in promoting Charity-Education for the Ignorant and Poor.

This Life he exchanged for a better Feb. xii. MDCCXV. in the LXVIth Year of his Age.

See his Character, p. 727.

On Sir WILLIAM COKAYNE, Knt. and Alderman, in the old Cathedral Church of St. Paul, London.

M. S. Gulielmus Cokainus, eques auratus, civis & senator Londinensis, septemq; abhinc annis urbis præfectus: antiqua Cokainorum Derbiensium familia oriundus. Qui bono publico vixit, & damno publico decessit, & gaudio publico, regem Jacobum, ad decorem hujus domi Dei senescentis jam & corrugatæ restituendum, solenniter huc venientem consulatu suo, magnifice excepit: Idcirco in templo publico, ad æternam rei memoriam, hic situs est: at vero & famæ celebritas, quæ viget in ore hominum, & gloria beatitudinis, quam migrando adeptus est, & splendor sobolis, quam numerosam genuit, atque nobilem reliquit, junctim efficiunt omnia; ne dicatur, hic situs est. Una cum illo, tot homines mortui, quot in illo defunctæ sunt virtutes; simulq; & acies ingenii, & popularis eloquii suada, & morum gravitas, & probitas vitæ, & candor mentis, & animi constantia, & prudentia singularis, & veri senatoris insignia, hic sepulta sunt. Jam tuum est, lector, felicitatis ad culmen anbelare, per ista vestigia laudis & venerandi imitatione exempli curare, ne unquam virtutis sic semina intereant, ut dicatur, hic sepulta sunt. Obiit 20 Octob. An. Dom. 1626. & Ætatis suæ 66.

The

The same in *English*.

TO the Memory of Sir *William Cockayne*, Knt. and Alderman, and about seven Years since Lord-Mayor of *London*, of the antient Family of the *Cockaynes* in *Derbyshire*. As his Life was a publick Good, so was his Death a publick Loss: And he gave publick Satisfaction, upon the sumptuous Entertainment he gave King *James I.* in his Shrevalty, when that Prince came in great State to this Cathedral, in order to consult about repairing it; so that it may be said, *he lies here* as a perpetual Memorial of it.

But his Fame, which is so fresh in People's Mouths; his happy Change to a State of eternal Bliss, with the Splendor of his numerous, as well as his noble Offspring, will not permit us to say, *Here he lies*. With him, died as many Men as he had Virtues, which are buried with him; together with a penetrating Genius, popular Eloquence, Severity of Manners, Probity of Life, Sincerity, Constancy, Prudence, and all the Talents necessary to adorn a Senator: All these, I say, *are buried here*. Now, Reader, it is incumbent upon you, to soar after Felicity, by such Footsteps of Applause, and by imitating such a venerable Pattern, never to suffer the Seeds of Virtue to perish, so as to give the World an Opportunity to say, *Here they are buried*. He died the 20th of *October*, 1626. in the 66th of Year of his Age.

See his Character, p. 292.

On the Most Reverend Dr. JOHN TILLOTSON, Lord Archbishop of *Canterbury*, in the Church of *St. Lawrence-Jewry, London*.

P. *M. reverendissimi & sanctissimi præsulis Johannis Tillotson, archiepiscopi Cantuariensis, concionatoris olim hac in ecclesia per Annos xxx. celeberrimi, qui obiit x Kal. Dec. MDCLXXXIV. ætatis sue LXIV. Hoc posuit Elizabetha conjux illius mæstissima.*

The same in *English*.

TO the pious Memory of the most reverend and most holy Prelate, *John Tillotson*, Archbishop of *Canterbury*; heretofore a most celebrated Preacher in this Church for thirty Years; who died *November 22*, 1694. in the 64th Year of his Age. His most sorrowful Wife *Elizabeth* placed this Monument.

See his Life and Character, Page 709.

On the Right Reverend Dr. LANCELOT ANDREWES, Lord Bishop of *Winchester*, in the Church of *St. Saviour's Southwark*.

SEPT. 21. *Die Lunæ hora matutina fere quarta Lancelotus Andrewes, episcopus Wintoniensis meritisissimus, lumen orbis Christiani, mortuus est Ephemeris Laudiana, An. Dom. MDCXXVI. ætat. sue LXXI.*

The same in *English*.

Lancelot Andrewes, the most worthy Bishop of *Winchester*, and Light of the Christian World, departed this Life on *Monday, Sept. 21.* near four o'Clock in the Morning; and, according to the *Laudean Ephemeris*, in the Year of our Lord 1626; and in the 71st Year of his Age.

See his Life and Character, p. 409, 416.

On Sir MATTHEW HALE, Kt. in the Church-Yard of *Alderley*, in *Gloucestershire*.

HIC inhumatur corpus Matthæi Hale, militis, Roberti Hale, & Joannæ uxoris ejus, filii unici, nati in hac parochia de *Alderley*, primo die Novembris, A. D. 1609. denati vero ibidem vicesimo quinto die Decembris, A. D. 1676. Ætatis sue 67.

The same in *English*.

HERE lies interred the Body of *Matthew Hale*, Knt. only Son of *Robert Hale*, and *Joanna* his Wife; born in this Parish of *Alderley*, on the First of *November*, 1609; and died there on the 25th of *December*, 1676.

See his Life and Character, p. 104.

d

On

On the Reverend Dr. WILLIAM HOPKINS, in the Cathedral Church of
Worcester.

M. *S. Guilielmi Hopkins, S. T. P. hujus ecclesiæ Wigorniensis, per 24 annos præbendarii; qui obiit xviii die Maii, anno salutis 1700. ætatis suæ 53.*

The same in English.

SACRED to the Memory of Dr. *William Hopkins*, twenty-four Years Prebendary of this Church of *Worcester*; who died on the 18th of *May*, in the Year of our Lord 1700; and of his Age 53. *See his Life and Character, p. 399.*

On the Right Reverend Dr. EDWARD RAINBOW, Lord Bishop of *Carlisle*, in the Church-Yard of *Dalston* in *Cumberland.*

D*Epositum Edwardi Rainbow, episcopi Carliol. qui obiit xxvi Martii, anno domini MDCLXXXIV.*

The same in English.

THE Remains of *Edward Rainbow*, Bishop of *Carlisle*; who died on the 26th Day of *March*, in the Year of our Lord 1684.

See his Life and Character, p. 101.

On Mr. ROBERT CASTEL, in the Church of *Deptford* in *Kent.*

ROBERT CASTELL of this Parish, Gent. a Man of excellent Worth: *Margaret* his Wife erected this Monument.

See his Character, p. 215.

On the Right Reverend Dr. HENRY COMPTON, Lord Bishop of *London*, in the Church-Yard of *Fulham*, in *Middlesex.*

H. LONDON: EI MH EN TΩ ΣΤΑΤΡΩ. MDCCXIII.

Which is all that is engraven upon the Stone, being Part of the Words of St. *Paul*, Gal. vi. 14. God forbid that I should glory, save in the Cross of our Lord *Jesus Christ.*

See his Character, p. 1.

On the Reverend Dr. THOMAS JEKYL, and his Daughter, in the New Chapel, in *Westminster.*

GRACE, Daughter of *Thomas Jekyl*, M. A. Minister of this Church: Also *Thomas Jekyl*, D. D. the said Minister.

See his Character, p. 284.

On Mrs. ANNE NORTON, in the Church of *Sherington* in *Berks.*

ANNE NORTON, Daughter of Sir *John Brett*, Knt. and Relict of *William Norton*, Esq; died July 8, A. D. 1671. *Ætat. suæ 68.* See her Character p. 389. Communicated by the Rev. Mr. Barton, the present Minister of *Sherington.*

On

On the Lady MAROW, in the Church of St. James, Westminster, wrote
by Bishop Hough.

N E A R this Place lies *Mary Lady Marow*, only Daughter of *Sir Arthur Caley*; married first to *Sir Samuel Marow*, Bart. afterwards to *Francis Fisher*, Esq; both of *Warwickshire*.

She was a Lady of uncommon Merit, and exemplary in every State of Life; religious and truly charitable, without Ostentation; habitually good and virtuous, without Intermision. Her Conversation was always agreeable and inoffensive, guarded with Prudence, and quicken'd with good Sense; easy to the Meanest, and not abject to the Greatest, which made her universally known to, and esteemed by Persons of the first Rank; valued by her Equals, honoured by her Inferiors, and beloved by all. She had a Firmness of Mind that abundantly made amends for a weak and tender Constitution; supporting her in all Extremity to that Degree, that no Cause of Grief, no Pain, or Sickness could extort a Complaint from her; she resigned herself entirely to the Will of God, and the Succours of his holy Spirit never failed her; so that in the whole Course of her Life, and to the last Moment of it, she was a bright and edifying Example of Faith, Meekness, and Patience. By *Sir Samuel Marow* she had many Children, five whereof are still living. *Anne*, married to *Sir Arthur Kaye*, Bart. *Elizabeth*; *Ursula*, married to *Robert Wilmot*, Esq; *Mary*, married to *John Knightley*, Esq; and *Arabella*.

From their Father they share a plentiful Inheritance; and from their Mother (what is infinitely more valuable) the Blessing of having been educated and formed after such a Pattern.

She died *October 19, 1714. Ætat. 63.*

See her Character, Page 725.

An Epitaph upon the excellent Countess of *Huntingdon*, who was interred in the Church of *Asby-de-la-Zouch*, in *Leicestershire*.

T H E chief Perfections of both Sexes join'd,
With neither's Vice or Vanity combin'd.
Of this our Age the Wonder, Love, and Care,
Th' Example of the following, and Despair.
Such Beauty, that from all Hearts Love must flow;
Such Majesty, that none durst tell her so.
A Wisdom of so large and potent Sway,
Rome's Senate might have wish'd, her *Conclave* may.
Which did to earthy Thoughts so seldom bow,
Alive she scarce was less in Heaven, than now.
So void of the least Pride, to her alone
These radiant Excellencies seem'd unknown.
Such once there was; but let thy Grief appear,
Reader, there is not; *Huntingdon* lies here.

By him who says what he saw,

FALKLAND.

See her Character, Page 230.

On the Right Reverend Dr. ROBERT SANDERSON, Lord Bishop of *Lincoln*,
in the Church of *Bugden*, in *Huntingdonshire*.

D Epositum Roberti Sanderson, nuper *Lincolniensis* episcopi, qui obiit vicessimo Januarii Anno Domini MDCLXII. Et ætatis suæ septuagesimo sexto, hoc requiescit in spe beatæ resurrectionis.

The same in *English*.

T H E Remains of *Robert Sanderson*, late Bishop of *Lincoln*, who died on the 20th Day of *January*, in the Year of our Lord 1662, and in the seventy-sixth Year of his Age, rest here in Hope of a blessed Resurrection.

See his Character, Page 197.

On the Lady FRANCES DAWES, in the Chapel of *Katherine-Hall*, in
Cambridge.

M. *S. Dominae Franciscæ Dawes, uxoris domini Gulielmi Dawes, baronetti, S. T. P. necnon hujus collegii magistri; filia Thomæ D'Arcy, nuper de Braxted-Lodge, in agro Effexiensi baronetti; quæ obiit 22do die Decembris, Anno Domini MDCCV. ætatis XXIX. & sub ipsa sacra mensa spe felicis resurrectionis placidissime quiescit.*

Femina, si quæ unquam, digna quæ intra sacras collegii ædes quiesceret; quippe quæ collegio decus & ornamentum vixerat; togatorum exemplar pariter & delicia. Vos enim, O togati, testes appello quam sancta & vere Christiana moribus erat, nec minus propter infuscatam erga Deum pietatem, & perpetuum de hominibus bene merendi studium, quam egregias animi dotes, elegantem corporis formam, & incredibilem quandam oris gestusque suavitatem, vobis undique spectabilis & gratissima. Ad divinæ philosophiæ normam se totam sedulo comparaverat, castam, pacificam, æquam, obsequiosam, pietate, bonisque reformatam fructibus, severam & minime simulatricem. Superbia, ira, invidia, odio alienissimam. Humilitate, lenitate, benevolentia, charitate exuberantem: Rebus prosperis parem, adversis majorem. Doloris, ægritudinis patientissimam, nunquam non sibi constantem, moriendo æque ac vivendo eandem: tranquillam, placidam, serenam; cælesti semper perfusam gaudio; cælestium semper anhelantem consortium. Uxorem (hinc olim gaudia nunc lachrymæ) amoris omnisque officii conjugalis documentum illustrissimum. Matrem liberorum sororis plenissimam; & tamen eandem prudentissimam. Matrem-familias, amicam, familiarum, providentissimam, cordatissimam, acceptissimam: omnibus, qua potuit beneficam; omnibus unice charam, omnibus desideratissimam: præ omnibus autem nectissimo marito, qui hoc amoris sui nunquam perituri monumentum posuit.

Suscepit septem liberos, Gulielmum, Franciscam, Gulielmum, Elizabetham, Janam, D'Arcy, Thomam: Quorum quatuor postremos sibi superstites reliquit; at eheu! præmaturo fato abripiendum, in quinque tantum menses Thomam.

The same in *English*.

TO the Memory of the Lady Frances Dawes, Wife of Sir William Dawes, Bart. D. D. and Master of this College. She was Daughter of Sir Thomas D'Arcy, late of Braxsted-Lodge, in the County of Essex, Bart. died on the 22d Day of December, 1705, in the twenty-ninth Year of her Age; and, in Hopes of an happy Resurrection, lies buried under the Communion Table.

She was a Woman, who (if ever any did) deserved to be buried within the sacred Walls of this Chapel; as being, while she lived, the Glory and Ornament of the College, and the Example, as well as the Delight, of the learned Members thereof. For, I may appeal to you, Gentlemen of the Gown, how holy and truly christian she was in her whole Behaviour; how remarkable, not only for her sincere Piety to God, and incessant Study to deserve well of Mankind; but for the excellent Qualities of her Mind likewise, the Beauty of her Person, and the wonderful Sweetness of her Looks and Mien. The chief of her Care was to square her Life according to the Rule of divine Philosophy, being chaste, peaceable, just, and obsequious; abounding in Piety and good Works, and strict in her Conduct, but without the least Dissimulation. A Stranger she was to Pride, Anger, Envy, and Hatred; but in Humility, Meekness, Kindness, and Charity, very conspicuous: Equal to Prosperity, and superior to Adversity; in Pain and Sickness, patient; always constant to herself; and, both living and dying, the same, easy, quiet, and serene; always full of a celestial Joy, and an ardent Desire for the blessed Society of Heaven. A Wife she was (once the Joy, but now the Grief of her Husband) who, in Love, and every conjugal Office, was an illustrious Pattern to her Sex; a tender, but prudent Mother to her Children; a careful Mistress, a sincere Friend, and an agreeable Companion; kind to all, dear to all, and lamented by all, but above all by her sorrowful Husband, who has erected this Monument of his everlasting Love for her.

She had seven Children, William, Francis, William, Elizabeth, Jane, D'Arcy, and Thomas, whereof the four last survived her; but about five Months after her Decease, Thomas, alas! was taken away in his Infancy. See Page 737.

On DENZEL Lord Holles, in the Church of St. Peter, in *Dorchester*.

ÆTernitati nominis & honoris Denzelii Holles, baronis de Ifield. Natalibus æsequavit virtutes, cum esset junior filius Johannis primi comitis de Clare, qui tam mari quam terra, domi forisque strenuam navando patriæ operam, non majorem consecutus est laudem, quam meritis honores & præmia retulit ab Elizabetha regina & rege Jacobo. Quæcunque præfagebant Denzelii acumen, magni spiritus, probitas & industria, ea omnia vir factus præstitit. Nam sicuti dotibus eximius & solertia, mature innotuit principi ac populo; ita hujus libertatem eloquentia qua polluit, intrepide novit defendere, non illi interea denegando obsequium. Quando gentis privilegia immaniter violavit ille exercitus quem ad ea tutanda conscripsit parliamentum, vim & injustitiam tulit inimicorum, prout heroem decuit consummatissimum: neque damna nec exilium, ejusve in seditiosos odium, poterant affectum, quem Angliæ debuit, extinguere.

extinguere. Post restauratam monarchiam creatus est baro Ifldiensis a rege Carolo secundo, qui illum constituere dignatus est suum vicarium duabus fungendo legationibus extraordinariis, quarum prima fuit ad Ludovicum regem Galliae, qui quanto admiratione habuit magnanimitatem, qua sua in illo ardue munere asseruit jura, tanto virtutem expavescebat, quam corrumpere non valuit donis magnificis, & quæ minus regie oblata quam rejeeta sunt. Non ejus famæ aliquod imminutum est cum postea de concilianda pace legatus est Bredam profectus. Omnis Minerva homo fuit, utili non affectata instructus eruditione, sed in publicarum regni tabularum notitia nulli secundus, nec alius discretas reipublicæ potestates penitus calluit. In amicitia tam fidus, ut non priorem habuit neque parem, non magis civili quam religiosæ patrocinatus est libertatis; unde vivum cuncti amarunt & lugebant mortuum, quando longam & inclytam vitam placide finivit 17 Feb. Anno Christi 1679. Ætatis vero 82.

Hoc igitur memoriæ sacravit monumentum, in honorem præsentis & exemplum futuri ævi, pronepos & beres, Johannes dux de Novo Castro.

The same in English.

TO eternize the Name and Honour of *Denzel Lord Holles, Baron of Ifield.* His Birth was equal to his Virtues, being the second Son of *John* the first Earl of *Clare*, who, by Sea and Land, at Home and Abroad, did not more signalize himself in the Service of his Country, than he was meritoriously distinguished and rewarded by *Queen Elizabeth* and *King James*. All that *Denzel's* Wit or Courage, Probity or Industry, presaged in his Youth, he made good and exceeded when grown a Man: For as his excellent Endowments and Abilities made him early known to his Prince and Country; so he could, by his Eloquence and Valour, intrepidly defend the Liberties of the latter, without refusing the Obedience that was due to the former. When the Rights of the Nation were barbarously invaded by that Army, which the Parliament levied to secure them, he bore the Violence and Injustice of his Enemies as it became a finished Hero: Nor could Losses, Exile, or his Hatred to the Factious, make him forget the Love he owed to *England*. After the Restoration of the Monarchy, he was created Baron of *Ifield* by *King Charles II.* and had the Honour of representing him in two extraordinary Embassies; the one to *Lewis* the *French* King, who no less admired his Generosity, whereby he maintained so great a Character, than he dreaded the Virtue he was not able to corrupt by his magnificent Presents, which were more princely refused than offered. No Part of his Reputation was diminished when he went afterwards Plenipotentiary to the Treaty at *Breda*. His Learning was unaffected, useful and general, but not to be exceeded by any in the Knowledge of the antient Records of the Kingdom, and the distinct Powers of the several Parts of the Administration: So true a Friend, that none could exceed or equal him. He was as great a Patron to religious as to civil Liberty; which made him universally beloved when alive, and lamented when he peaceably ended a long and glorious Life, the 17th of *Feb.* in the Year of *Christ* 1679, in the eighty-second Year of his Age.

This Monument is therefore dedicated to his Memory, for the Honour of the present Age, as well as an Example to Posterity, by his Nephew's Son and Heir, *John Duke of Newcastle.* MDCXCIX.

See his Character, Page 332.

Communicated by the Reverend Mr. Leigh, the present Minister of St. Peter, in Dorchester.

On Sir ROBERT BROOKE and his Lady, in the Church of Yoxford, in Suffolk.

RObertus Brooke, miles, fortunis æque ac moribus par honori hic conditus jacet. Cui proxime accubat sua leetissima & dilectissima conjux *Elizabetha*. Rari exempli femina: Omnibus & naturæ & gratiæ dotibus ornatissima; ingenio, & judicio, supra sexum; prudentia singulari, pietate admirabili; cognominis *Zachariæ* conjugis effigies expressissima *Thomæ Culpeper de Wigsale* in agro *Suffexiensis* armigeri, filia: *Jacobi*, *Joannis*, & *Roberti*, (itidem ut pater militis) *Mariæ*, *Elizabethæ*, *Annæ*, *Marthæ* mater; e quibus *Maria* sola superstes lugens curavit hæc apponenda marmori. Ille, Jul. 10. An. Chr. 1646. Ætat. 74. ob. Hæc, Jul. 22. An. Chr. 1683, ætat. 82. Memoria justî benedicta.

The same in English.

HERE lies Sir *Robert Brooke*, Knight, whose Fortune and Manners were equal to his Dignity. Near the Remains of *Elizabeth* his beloved Wife; a Woman of uncommon Merit; being adorned with all the Gifts of Nature and Grace; a happy Genius and Understanding above her Sex; a singular Prudence and exemplary Piety. She was a lively Portrait of *Elizabeth* Wife of *Zachariah*, and Daughter of *Thomas Culpeper*, of *Wigsale*, in the County of *Suffex*, Esq; and Mother of *James*, *John*, and *Robert*, (who had likewise the Honour of Knighthood) *Mary*, *Elizabeth*, *Ann*, and *Martha*; of all which Children *Mary* is the only one now living; and it was at her Expence that this Monument was raised. Sir *Robert* the Father died the 10th of *July*, 1646, in the

the seventy-fourth Year of his Age; and Dame *Elizabeth* his Wife the 22d of July, 1683, in eighty-second Year of her Age. *Blessed is the Memory of the Just.*

Communicated by the Reverend Mr. Stubbs, the present Vicar of Yoxford. See her Character, Page 209.

On the Reverend Mr. NATHANAEL PARKHURST, in the Church of
Yoxford, in Suffolk.

SUB hoc marmore depositæ jacent exuvie Nathanaelis Parkhurst, A. M. viri boni & eruditi, hujus ecclesiæ vicarii annos XLII. Vitæ fuit integer, moribus gravis, fungendo munere sedulus & doctrinam ecclesiæ Anglicanæ concionibus ad populum habitis audacter vindicare sibi solemne erat. Obiit VI. idus Decembr. anno salutis humanæ, MDCCVII. ætatis suæ LXIV.

The same in English.

UNDER this Marble Stone are deposited the Remains of *Nathaniel Parkhurst*, A. M. who was a Man of Virtue and Learning. He was Vicar of this Church forty-two Years. He was a Person of great Integrity, diligent in the Discharge of his pastoral Duty, and highly distinguished for vindicating the Doctrine of the Church of *England* with Courage and Resolution in all his Sermons. He died the Sixth of the Ides of *December*, 1707, Aged sixty-four.

Communicated as above.

See his Character, Page 218.

On the Reverend Mr. JOSEPH MEDE, in *Christ-Church College*, in
Cambridge.

Effare marmor iners; dic, cujus cinis? Salvis modestissimi viri manibus, *Josephus* heic *Medus* jacet, S. T. B. Collegii Christi apud Cantabrigienses socius, ipse musarum hospitium solenniorum, & justa in collegio universitas; qui omnes linguas calluit, artes excoluit, philosophiæ & mathematicæ adjungens quicquid *Egyptii* occultarunt, aut invenerunt *Chaldæi*; chronologiam insuper, ac historiam, omniumque reginam theologiam: Quarum prælucente face, induit se in abditissimos prophetiarum recessus, & spelunca apocalyptica exiit Romanam belluam; configendi cum difficultatibus avidissimus, mysteriorum interpres felicissimus; ut in *Josepho* hoc nostro facile agnovisset gens hieroglyphica *Zaphnath-paaneah* redivivum. Hic nullis addictus partibus, omnibus æquus fuit, veritatis ac pacis amans; benignus aliis, amicis totus patens; verbis, voto, vita, sanctus, castus, humillimus. Ast imminentis tunc ecclesiæ & reipublicæ tempestatis mens, prophetis contubernalis, præfaga, cælestem portum occupavit anno post natam salutem MDCCXXXVIII. ætatis suæ LII.

The same in English.

SPEAK dull Marble; say, whose are these Ashes? This Monument is sacred to the Memory of a most modest Man. *Joseph Mede* lies here, Bachelor in Divinity, Fellow of *Christ-Church-College*, *Cambridge*; himself a Receptacle of the Muses, and a University in a College; who studied all Languages; cultivated the Arts; to Philosophy and the Mathematicks adding whatever the *Egyptians* disguised, or *Chaldeans* discovered; joining also Chronology and History with the Queen of all Sciences, Divinity. By the Help of these Lights he penetrated the darkest Passages in Prophecy, and drew out of the apocalyptick Den the *Roman Beast*. Desirous of engaging with Difficulties; a most happy Interpreter of Mysteries; so that in our *Joseph*, such as were versed in Hieroglyphicks, readily acknowledged the Revealer of Secrets revived. Addicted to no Party, he was most impartial unto all, loving Truth and Peace; affable to all, entirely open to his Friends; in Words, Thoughts, Actions, holy, chaste, humble. But his prophetick Soul presaging the impending Storms in Church and State, he fought the Gates of Heaven, in the Year of our Salvation 1638, of his Age Fifty-two.

See his Life and Character, Page 552.

On the Reverend Dr. HENRY HAMMOND in the Church of *Hampton*,
in *Worcestershire.*

HEnricus Hammondus, ad cujus nomen assurgit quicquid est gentis literatæ (dignum nomen, quod auro, non atramento, nec in marmore perituro, sed adamante potius exaretur) musagetes celeberrimus, vir plane summus, theologus omnium consummatissimus, eruditæ pietatis decus simul & exemplar, sacri codicis Interpres facile omnium oculatissimus, errorum malleus post homines natos felicissimus, veritatis hypera-

hyperaspistes supra quam dici-potest nervosus ; in cujus scriptis elucescunt ingenii gravitas & acumen, judicii sublimitas & Ἀεὶ βεβαία, sententiarum ὀγκος & Δεινότης, docendi methodus utilissima, nusquam dormitans diligentia.

Hammondus (inquam) ὁ παρὺν, in ipsa mortis vicinia positus, immortalitati quasi contiguus, exuvias mortis venerandas (præter quas nihil mortale habuit) sub obscuro hoc marmore latere voluit vii. Cal. Majas, Ann. Ætat. LV. MDCLX.

The same in English.

HENRY Hammond, at whose Name all the Learned rise up in reverence (a Name worthy to be written, not with Ink, but with Gold ; not to be carved on perishable Marble, but rather on Adamant) a very celebrated Scholar, a Man every way compleat, the most accomplished of Divines, the Ornament at once and Example of learned Piety, an Interpreter of the sacred Writ beyond all others clear, an Opposer of Errors the most happy that ever lived, a Defender of the Truth more nervous than can be expressed ; in whose Writings shine forth the Gravity and Subtlety of Wit, the Sublimity and Exactness of Judgment, the Abundance and Vivacity of Sentences, the most useful Method of Teaching, a Diligence that never slumbers.

Hammond (I say) that Great Man, lying upon the Confines of Death, and bordering as it were on Immortality, willed the venerable Remains of his Body (the only Part of him that was mortal) to be buried under this Obscure Marble, April the 25th. 1660, in the 55th Year of his Age.

See his Life and Character, p. 115.

On the Reverend Mr. JOHN KETTLEWELL, in the Church of *All-Hallows, Barkin, London.*

H. *J. quod mori potuit Johannis Kettlewell, A. M. ecclesiæ Anglicanæ presbyteri integerrimi instructissimique ; viri pietatis & modestiæ singularis, ut verbo omnia, vere christiani ; qualem fateare par est, qui totius officii nostri rationes (annum adhuc agens vigessimum quartum) feliciter adeo atq; ex animo explicuit, ut dictu haud sit facile mores alienos ad virtutem evangelicam formaverit magis, an ad vivum depinxerit. Sux ecclesiæ paroch. de Coleshil in agro Warwicensi per annos 7 invigilavit pastor fidissimus prudentissimusque. Fortunæ tandem utriusq; victor, animam Deo reddidit Apr. 12. 1695. Ætat. 42. morte tali vita digna.*

The same in English.

HERE lies all that could die of *John Kettlewell*, Master of Arts, a most upright and learned Presbyter of the Church of *England*, a Man of singular Piety and Modesty, and, to say all in a Word, a true Christian ; of whom it is but just to confess, that, while he was yet in the twenty-fourth Year of his Age, he so happily and frankly explained all the Particulars of our whole Duty, that it is not easy to say whether he more formed the Manners of Men to evangelical Virtue, or painted them to the Life. This most faithful and prudent Pastor for 7 Years watched over his Parish Church of *Coleshil* in *Warwickshire* ; and at last, Victor of both Fortunes, he render'd his Soul to God April 12. 1695. aged 42, by a Death worthy of such a Life.

See his Character p. 33.

On the Reverend Dr. BENJAMIN WHICHCOTE, in the Church of *St. Lawrence-Jewry, London.*

M. *S. Infra Insulam mediam in cancellis situs est reverendus Benjamin Whichcote, S. T. D. Ex antiqua prosapia in agro Salopiensi oriundus ; olim apud Cantabrigienses Collegii Emanuelensis ac regalis præpositus acceptissimus : Tandem hujus ecclesiæ acceptissimus vicarius. Quæ (præter cætera) sua munera quanta cum laude, quali cum fructu præstitit, fama magni nominis longe lateq; divulgata, vocalius & diutius durantissimo marmore proclamabit. Venerabilis iste theologus pro spectatissima probitate, prudentia singulari, & eruditione optima, doctrina perquam divina, vitaq; pari doctrinæ, laude major (qualis qualis, quantus quantus fuit) post valetudinem prosperam diu habitam morbo potius quam senectæ fractus (annorum tamen ac famæ & operum satur) vitam minus vitalem cum meliori commutavit, anno post salutiferum partum 1683. Ætat. suæ 74.*

Patruo suo summe honorando hoc Monumentum posuerunt executores ultimi testamenti B. & C. W.

The same in English.

SACRED to Memory. Under the middle Isle, in the Chancel, lies the Reverend *Benjamin Whichcote*, Doctor of Divinity ; descended from an antient Family in *Shropshire* ; the much formerly esteemed President of *Emmanuel* and *King's Colledge, Cambridge* ; and afterwards the no less esteem-

ed

med Vicar of this Church. With how much Praise, with what Success, he performed the Duties of these Stations (besides others) the Fame of his Great Name, spread far and wide, shall longer and more loudly proclaim than the most durable Marble. This venerable Theologian, who for his well-known Probity, his singular Prudence, his great and almost divine Learning, and a Life equal to his Doctrine, was superiorto all Praise (what and how great soever it may be) after enjoying a long and prosperous State of Health, was broken by Disease rather than Age, (tho' full of Years, as well as of Fame and good Works) and exchanged a less for a more perfect and better Life, in the Year after the salutary Delivery 1683, of his Age 74.

B. and C. W. the Executors of his last Will, erected this Monument to their much honoured Uncle.

See his Character, Page 71.

On the Right Reverend Dr. CHARLES TRIMNELL, Lord Bishop of *Winchester*, in the Cathedral-Church of *Winchester*.

M. S. Caroli Trimnell S. T. P. Primum Norwicensis, dein Wintoniensis Episcopi; utriusq; Dioceseos Clero desideratissimi.

Fuit enim episcopus (si quis alius) ad apostoli normam rite compositus, ore, habitu, gestu, ac sermone ἁγιωτός, in excipiendis omnibus φιλόξενος, in moderando clero ἐπιεικής, et quam fuerat ἀπειθαργύτος, testantur ædes utriusq; sedis Episcopalis, sumptibus ipsius haud exiguis reparatæ & elegantiores.

Is denique fuit, quem ecclesia habuit integerrimum antistitem, qui clerum & populum sibi commissum, exemplo duxit, eruditione edocuit, dignitate rexit, & humanitate conciliavit: Quem respublica simul experta est fidissimum optimatem, in dissimilibus rerum ac temporum vicibus, eundem, & sui similem; libertatis patriæ & salutis publicæ, animo, consilio, opera, indefessum fautorem: Quem in vicina Wiccami schola institutum Wiccamici sui reducem læti exceperunt; ut quæ collegia ornaverant alumnus, ea patrocinio suo foveret episcopus; sub nudo deniq; hoc marmore, posthabita solennioris sepulchri pompa, hic juxta fundatorem suum tumulari testamento curavit.

Obiit XV^o die Augusti, Anno æræ christianæ M,DCC,XXIII, ætatis sexagesimo, episcopatus decimo sexto, translationis secundo.

The same in *English*.

SAcred to the Memory of Charles Trimnell, Doctor of Divinity; Bishop, first of *Norwich*, then of *Winchester*; dear to the Clergy of each Diocese.

For he was a Bishop (if such an one ever were) of pure Apostolical Manners; in Speech, in Dress, in Behaviour moderate; in his Reception of all Men, hospitable; in presiding over the Clergy, full of Lenity; and how remote he was from Avarice, the episcopal Seats of either See, repaired and beautified by him at no small Expence, are a Testimony.

He was, in a Word, a most uncorrupt Father of the Church, who led by his Example, instructed by his Learning, governed by his Dignity, engaged by his Humanity, the Clergy and People committed to him; whom the Nation at the same Time found a most faithful Senator, the same and like to himself in the different Vicissitudes of Times and Things, an indefatigable Assertor of the Liberty of his Country, and the public Good, with his Mind, his Advice, his Endeavours; whom his Fellow-Students in the neighbouring School, erected by *Wickham*, with Joy received back among them, that as a Bishop he might nourish by his Protection, the College he had adorned when a Pupil. At last, under this plain Marble, all solemn Funeral Pomp omitted, he ordered by his last Will his Remains to be deposited, near those of the Founder.

He died the 15th Day of *August*, in the Year of the Christian Æra, M,DCC,XXIII, of his Age the 60th, of his Episcopacy the sixth, of his Translation the second.

See his Character, Page 317.

On the Reverend Mr. CHARLES TRIMNELL and MARY his Wife, in the Church of *Abbots-Ripton*, in *Huntingtonshire*, said to be written by Dr. DOWNES, Bishop of *Derry*, his Son in Law.

M. S. Reverendi admodum viri Caroli Trimnell, & Mariæ uxoris. Hæc per XXVI. annos felicissimo conjugio, septem filiis, totidemq; filiabus Maritum beans, e vita excessit Anno Domini 1684. ætatis 48. Suis, vicinis, egenis desideratissima. Ille, utriusq; academiciæ alumnus, utriusq; ornamentum; ex altera per iniquitatem temporis ejectus, in alteram rebus aliquantulum pacatis receptus est. Utrobiq; & Regi exulanti & Ecclesiæ afflictæ fidelis; annos amplius XLV. hujus Ecclesiæ rector; divini cultus & honoris vindex constantissimus; charitatis & beneficentiæ opera promovit assiduus, & hortatu suo & exemplo. Eo magis Christi pauperumq; memor, quo minus numerosæ suæ sobolis immemor. Optima orbatus conjuge conjux optimus, per annos XVII. unus utrumq; egit parentem: Liberos habens pios, invicem amantes, modestos, probos; optima pietatis suæ indicia & præmia: E quibus sex in ipso Juventutis flore extinctis, quatuor mares totidemq; fæminas superstites reliquit, tres illorum ad Presbyteratum evectos, tres harum Presbyteris dicatas; omnes parentem ad tumulum eodem animo, vultu alio ac olim, ad templum longo ordine sequebantur. Obiit anno domini 1702, ætatis 77. The

The same in *English*.

SAcred to the Memory of the very reverend * *Charles Trimmell*, and *Mary* his Wife. She, having blessed her Husband, in the 26 Years of their happy conjugal Union, with seven Sons and as many Daughters, departed this Life in the Year of our Lord 1684, of her Age 48, to the great Loss of her Family, her Neighbours, and the Poor. He, a Student in each University, an Ornament to both, being ejected the *one* by the Iniquity of the Times, was received into the *other* when Affairs were a little restored: Faithful in *both* to his exiled King and the afflicted Church; above XLV Years Rector of this Parish; a constant Defender of the Divine Worship and Honour. He assiduously promoted Works of Charity and Beneficence by his Exhortation and Example. By so much the more mindful of Christ's Poor, as he was the less anxious for his own Offspring. This best of Husbands, deprived of the best of Wives, for xvii Years performed singly the Offices of both Parents. His Children, pious, loving to each other, regular, were the best Testimonies, the best Rewards of his own Piety. Six of them dying in their Minority, he left behind him four Sons and four Daughters; three of those bred up in the Ministry, three of these married to Ministers: They all in long Procession followed their Father to his Tomb, with the same sorrowful Mind, and with other Countenances than they were wont to frequent the Temple. He died in the Year of our Lord 1702. of his Age 77.

On Archbishop SANCROFT, in the Church-Yard of *Freisingfield*, in *Suffolk*.

On the Right Side of the Tomb.

P. *M. S. Lector, Wilhelmi, nuper Archipræsulis, qui natus in vicinia, quod morti cecidit, propter hunc murum jacet, atqui resurget. Tu interim semper paratus esto, nam qua non putas venturus hora Dominus est. Obiit Nov. 24. An. Nat. Dom. MDCXCIII. Ætat. suæ LXXVII.*

The same in *English*.

TO the pious Memory of *William*, late Arch-Prelate, who was born in this Neighbourhood: Reader, what was mortal of him, lies near this Wall, but will rise again. Be you in the mean Time always prepared, for you know not the Hour of the Lord's coming. He died the 24th of November 1693, in the 77th Year of his Age.

On the Left Side.

P. *M. S. William Sancroft, born in this Parish, afterwards by the Providence of God Arch-Bishop of Canterbury, at last deprived of all, which he could not keep with a good Conscience, return'd hither to end his Life; and professeth here at the Foot of his Tomb, that as naked he came forth, so naked he must return. The Lord gave, and the Lord hath taken away, (as the Lord pleases so come Things to pass) Blessed be the Name of the Lord.*

Over his Head this.

St. Math. xxiv. 27. As the Lightning cometh out of the East, and shineth even unto the West, so shall also the Coming of the Son of Man be. See his Character, Page 342.

On the Lady ELIZABETH ALSTON, in the Church of *Woodhill*, in *Bedfordshire*.

DA M E *Elizabeth Alston*, late Wife of Sir *Thomas Alston* Bart. died September 8, and was buried September 10, 1677.

This Elizabeth was Daughter of Sir Rowland St. John of Woodford, in the County of Northampton, descended of the Honourable Family of the St. John's of Bletsoe in the County of Bedford. She had Issue by the said Sir Thomas 7 Sons and 2 Daughters. See her Character, Page 357.

* It may be not amiss here to observe of this worthy Person, That though he never had any other Preferment, and his Patrimony was small, he brought up fourteen Children, who lived to be Men and Women, in the most reputable Manner; and there are few Instances of a Family, which has spread itself in the World with more good Fortune and Credit. Five of his Sons were educated on the publick Foundations at *Winchester* and *Eaton*. The Sons and Daughters, who survived him were, 1. *Charles*, Bishop of *Winchester*, 2. *William*, Dean of *Winchester*, 3. *Hugh*, Apothecary to the King's Household, 4. *David*, Archdeacon of *Leicester*, and Chanter of *Lincoln*. 5. *Mary*, married to Mr. *Sturges*, Archdeacon of *Huntingdon*. 6. *Anne* married to Mr. *Alured Clarke* of *Godmanchester*, in the County of *Huntingdon*. 7. *Elizabeth*, married to Dr. *Henry Downis*, Bishop of *Derry* in *Ireland*. 8. *Catharine*, married to Dr. *Thomas Green*, Bishop of *Ely*. And it is further worthy of Remark that all the surviving Children of these have been hitherto favoured with equal Success.

On the Reverend Dr. ANDREW WILLET, in the Church of *Barley*, in
Hertfordshire.

HIC jacet Andrew Willet, doctor sacrae theologiae, aliquando hujus ecclesiae minister, & magnum totius verae ecclesiae ornamentum.
Obiit anno aetatis suae 59. An. Dom. 1621. Dec. 4.

*Vivus in hoc tegitur, (Lector mirare) sepulchro,
Willettus, sua post funera vivus adhuc;
Quin ubi nunc habitat cognoscere consule sumptu
Magnifico structam scripta polita domum;
Interea partem hanc ejus, quam fata tulerunt,
Hic ubi paulisper fleris, abire potes.*

The same in *English*.

Here lies *Andrew Willet*, Doctor in Divinity; some time Minister of this Church; and a great Ornament to the true Church in general.
He died in the 59th Year of his Age, in the Year of our Lord 1621 December 4th.

Reader admire! beneath is laid the Head
Of learned *Willet*, living still tho' dead:
But if his Dwelling you desire to know,
His Writings will the noble Structure shew:
You may depart when you have dropp'd a Tear
O'er his Remains, which Death has treasur'd here.

On the Stone which contains the foregoing Latin Inscription, the following English Verses are likewise inscribed.

Thou that 'ere while didst such strong Reasons frame,
As yet, great *Willet*, art the *Popelings* Shame:
Now by thy Sickness, and by Death hast made
Strong Arguments to prove that Man's a Shade:
Thy Life did shew thy deep Divinity,
Death only taught us thy Humanity.

See his Character, Page 488.

On the Right Reverend Dr. ARTHUR LAKE, Lord Bishop of *Bath* and
Wells, in the Cathedral Church of *Wells*.

Here lieth *Arthur Lake*, Doctor in Divinity, late Bishop of *Bath* and *Wells*, who died on the 4th of May, An. 1626. The following Epitaph was composed by Bishop *Lake* on himself.

*Viator confiste, paucis te volo; Me vide.
Exuviae hic reponuntur hominis, sed christiani,
Quibus nihil vilius propter peccatum hominis;
Nihil pretiosus propter spem christiani.
Non eas deseruit anima, sed hic deposuit.
Custos bonae fidei spiritus sanctus,
Qui cavet ne quis in vacuum veniat,
Dum legatione pro iis apud redemptorem
Defungitur anima: Cui reduci cum Christo
Eas reddet gloriosas gloriose induendas,
Et cum beata beandas in aeternum.
Libenter mortalis sum, qui sim futurus immortalis.
Ne tantuli in me contemplando te peniteat
Laboris, non dimitteris sine praemio.
Voveo haec historia mei, prophetia sit tui. Perge.*

The same in *English*.

STop, Traveller, a few Words with you: Behold me. Here are deposited the Remains of a Man, but a Christian. Nothing can be more abject or vile than those Remains, thro' the Transgression of Man, nor any Thing more precious, thro' the Hope of a Christian: The Soul has not deserted them;

them ; but they are here deposited by the holy Spirit, the Guardian of Truth ; who will not suffer any of them to be annihilated, whilst the Soul is discharging the Office of an Embassador with the Redeemer in their Favour : And the same Holy Spirit will restore them to the Soul, when it returns with Christ, all glorious, and to be blessed for ever. I embrace Mortality with Pleasure, being soon to put on Immortality. Let it not repent you of any Pains you take in contemplating me, for you will not depart without your Reward. Let this be my History ; and let the Prophecy be yours. Go on.

See his Character, Page 290.

On FRANCES Countess of Carbery.

Pietati & memoriæ sacrum. Monumentum doloris singularis, paræ fati & conditionis posuit Richardus comes Carberiensis sibi vivo, & mortem nec exoptanti nec metuenti : Et dilectissimæ suæ conjugis Franciscæ comitissæ in flore ætatis casibus puerperii raptæ ex amplexibus sanctissimi amoris. Fuit illa (descendat lachrymula Amice lector) fuit inter castissimas prima, inter conjuges amantissima, mater optima ; placidi oris, severæ virtutis, conversationis suavissimæ : Vultum hilarem fecit bona conscientia, amabilem, forma plusquam uxoria. Claris orta natalibus, fortunam non mediocrem habuit ; erat enim cum unica germana hæres ex affe. Annos XIII, menses IV, supra biduum vixit in sanctissimo matrimonio cum suo quem effusissime dilexit, & sancte observavit ; quem novit prudentissimum, sensit amantissimum, virum optimum vidit & lætata est. Enixa prolem numerosam, pulchram, ingenuam, formæ & spei optimæ ; quatuor Masculos, Franciscum dominum Vaughan, Johannem, Alathamum, quartum immaturum ; fæminas sex, dom. Franciscam, Elizabethas duas, Mariam, Margaretam, & Althamiam [post cujus partum paucis diebus obdormiit.] Totam prolem masculam (si demas abortivum illum) & fæminas omnes, præter Elizabetham alteram, & Mariam, superstites reliquit. Pietatis adeoque spei plena obiit 9 Octobr. M,DC,L. Lachrymis suorum omnium tota irrigua conditur in hoc cæmeterio, ubi cum Deo Opt. Max. visum fuerit, sperat se reponendum conjux mæstissimus : Interea temporis luctui, sed pietati magis vacat, ut in suo tempore simul lætentur par tam pium, tam nobile, tam Christianum, in gremio Jesu, usque dum coronæ adornentur accipiendæ in adventu domini. Amen.

Cum ille vita defunctus fuerit, marmor loquetur, quod adhuc tacere jubet virtus modesta : Interim vitam ejus observa & leges quod postea hic inscriptum amabunt & colent posteræ. Ora & abi.

The same in English.

SAcres to Piety and Memory. As a Monument of singular Grief and of his own equal Fate and Condition ; Richard Earl of Carbery erected this to himself living, and neither wishing nor fearing Death ; and to his most beloved Consort the Countess Frances, snatched from the Embraces of the purest Love in the Flower of her Age, by the Accidents of Child-bearing. She was (friendly Reader let fall a Tear) the first among chaste Women, the most loving among married ones, the best of Mothers ; of placid Aspect, of severe Virtue, of most sweet Conversation. Her good Conscience gave her a chearful Countenance ; her Beauty, more than was necessary to a Wife, a lovely one. Descended from an illustrious Family, her Fortune was above moderate ; for she was joint Heiress with an only Cousin German. Thirteen Years, four Months, and two Days, she lived in holy Matrimony with her Husband, whom she loved without Measure, and religiously observed ; whom with Delight she knew to be a most prudent, perceived to be a most loving, saw to be a very good Man. She brought forth a numerous Progeny, beautiful, ingenuous, of perfect Form and great Hopes ; four Males, Francis Lord Vaughan, John, Altham, and one abortive ; and six Females, the Lady Frances, two Elizabeths, Mary, Margaret, and Althamia, (in a few Days after whose Death she was called to rest.) All her Male Progeny, except the abortive one, and all the Female, but one Elizabeth and Mary, she left behind her. Full of the Hope of so much Piety, she died the 9th of October M,DC,L ; and bedewed with the Tears of all her Family lies buried in this Vault ; where, when it shall please Almighty God, her most sorrowful Consort hopes to be laid. In the mean while he has Leisure for Lamentation, but rather for Devotion, that in due Time, a Pair so pious, so noble, so Christian, may rejoice together in the Breast of Jesus, 'till they shall be adorned with the Crowns to be received at the Coming of the Lord. Amen.

When he shall be no longer living, the Marble shall speak what modest Virtue now commands it to suppress : In the mean Time observe his Life, and thou shalt read that here written which Posterity hereafter shall love and venerate. Pray and be gone.

See her Character, Page 260.

On the Right Reverend Dr. JOHN HACKET, Lord Bishop of Litchfield and Coventry, in the same Cathedral.

Primæve pietatis et summæ eloquentiæ præfulem, ecclesiæ Anglicanæ & fidei orthodoxæ assertorem strenuum, concionatorem etiam ad ultimum assiduum, et superstitionis Babylonice tam maturum hostem, ut pene in cunis straverit Loyolitas ; (raro exemplo ut Poeta præluderet theologo) vitæ denique integritate &

Et innocentia, morum suavitate & candore, charitate erga pauperes eximia, et liberalitate erga suos insignem typum; (verbo omnia) *Job. Williams metropol. Ebor. patroni sui eētypum*, (Desine ulterius quærere) ista omnia tabula hæc unico in Hacketo exhibet. Adversus positum cætera marmor habet.

Obiit. 28. Oct. 1670. sub anno ætatis suæ 79.

Sistamus ergo! moræ pretium est scire, quis demum Langthono claudit latus? Solus Hacketus tanto dignus contubernio; cujus piæ liberalitati debetur, quod Langthoni cineres non frigescent. Ædis cathedralis Litchfieldiæ instaurator illic, restaurator hic jacet. Ecclesiæ Anglicanæ antistitem par ingens, eoque ingentius quod sibimet pares. Scire vis lector, quam multis ille bonis flebilis occidit? Schola regia Westmonast. alumnum, collegium S. S. Trinitatis Cantabr. socium, ecclesia S. Andreæ Holbourn et Cheam in ago Surriensi quadragenarium rectorem, ædes D. Pauli residentiarium, sedes hæc episcopalis dignissimum sibi præfulem abreptum deflet. Sed ludo te, viator, dum inter mortuos refero eum virum quem restauratæ Pauli reliquiæ, & Ceddæ ruinæ, quem hospitium episcopale S. S. Trin. Coll. de novo extructum, et Cantabr. bibliotheca libris cumulate aucta, longum dabunt superstitem.

The same in English.

SACRED to the Ashes of *John Hacket*, Bishop of *Litchfield* and *Coventry*; a Prelate of primitive Piety, and perfect Eloquence; a strenuous Asserter of the Church of *England*, and the Orthodox Faith; a Preacher assiduous even to the last, and so mature an Enemy of the *Babylonish* Superstition, that almost in his Cradle he defeated the *Jesuits* (a rare Example, that Poetry should be the Prelude to Divinity.) Finally, in the Integrity and Innocence of his Life, in the Sweetness and Candour of his Manners, in his singular Charity to the Poor, in his Liberality to his Servants, a famous Example; to say all in a Word, a Copy of his Patron *John Williams*, Metropolitan of *York* (forbear to enquire any farther) This Table exhibits all these Perfections in *Hacket* alone: The opposite Marble contains the rest. He died the 28th of Oct. 1670, in the 79th Year of his Age.

Let us stop a while. It is worth your Stay, to know who lies here by the side of *Langthon*. Only *Hacket* was worthy of such a Habitation; to whose pious Liberality it is owing, that the Ashes of *Langthon* do not wax cold. There lies the Builder, here the Restorer of *Litchfield* Cathedral: A pair of illustrious Heads of the Church of *England*, and so much the more illustrious as they were equal to each other. Wouldst thou know, Reader, how much he died lamented by many good Men? The King's School at *Westminster* laments a Pupil, *Trinity-College* in *Cambridge* a Fellow, the Churches of *St. Andrew Holbourn* and *Cheam* in *Surrey* a forty Years Rector, the Cathedral of *St. Paul's* a Residentiary, this Episcopal See a most worthy Prelate.

But I deceive thee Traveller, while I number among the Dead that Man, whom the Reliques of *Paul* and the Ruins of *Cedda* restored, whom the Episcopal Apartment of *Trinity-College Cambridge* rebuilt, and the University Library largely augmented with Books, shall long preserve alive.

At the Head of the Statue upon the Monument is engraved

I will not suffer mine Eyes to sleep,—till I have found out a Place for the Temple of the Lord, Psal. 132.

At the Feet,

Quam speciosa vestigia evangelizantium pacem.

How beautiful are the Steps of those that bring the glad Tidings of Peace.

The Motto of the Coat at the Head of the Tomb.

Zelus domus tua exedit me.

The Zeal of thy House hath eaten me up.

On the opposite Coat at the Feet:

Inservi Deo & letare.

Serve God and rejoice.

Upon the Grave-stone (that covers the Body) in the Isle contiguous to the Monument:

Johannes Hacket episcopus Lichf. Coventr. heic situs est.

John Hacket, Bishop of *Litchfield* and *Coventry*, is buried here.

See his *Life and Character*, 588.

On the most Reverend Dr. JOHN SHARP, in the Cathedral of York.

M. S. Reverendissimi in Christo patris Joannis Sharp archiepiscopi Eboracensis ; qui honestis parentibus in hoc comitatu prognatus, Cantabrigiæ optimarum artium studiis enutritus, tum soli unde ortus, tum loci ubi institutus est, famam sui nominis celebritate adauxit. Ab academia in domum illustrissimi domini Heneagii Finch tunc temporis attornati generalis, summi postea Angliæ cancellarii, virtutum omnium altricem faultricemque, evocatus, et sacellani ministerium diligenter obiit, et sacerdotis dignitatem una sustinuit, talis tantiq; viri patrocinio adjutus. Et naturæ pariter ac doctrinæ dotibus plurimum commendatus, peracto rite munerum ecclesiasticorum cursu, cum parochi, archidiaconi, decani officia summa cum laude præstitisset, ob eximia erga ecclesiam Anglicanam merita, quam nequissimis temporibus, magno suo periculo, contra apertam pontificiorum rabiem argumentis invictissimus asseruerat, propugnauerat, stabiliverat, apostolicæ simul veritatis præco, ac fortitudinis æmulus ; faventibus Gulielmo ac Maria regibus, plaudentibus bonis omnibus, ad archiepiscopalis dignitatis fastigium tandem evectus est : Nec hujusce tantum provincie negotia satis ardua feliciter expedit, sed & Annæ principum optimæ tum a consiliis tum ab eleemosynis fuit, quas utcunq; amplas, utcunq; diffuentes, ne quem forte inopum a se tristem dimitteret, de suis sæpenumero facultatibus supplevit.

Erat in sermone apertus, comis, affabilis : In concionibus profluens, ardens, nervosus : In explicandis theologiæ casuisticæ nodis dilucidus, argutus, promptus : In eximendis dubitantium scrupulis, utcunq; naturæ bonitate ad leniores partes aliquanto propensior, æqui tamen rectiq; custos semper fidissimus. Primæva morum simplicitate, inculpabili vitæ tenore, propensa in calamitosos benignitate, diffusa in universos benevolentia, studio in amicos perpetuo ac singulari, inter deterioris sæculi tenebras emicuit, purioris ævi lumina æquavit. Tam acri rerum, cælestium desiderio flagrabat, ut his solis inhians, haram unice avarus, terrenas omnes neglexerit, spreverit, conculcarit. Eo erat erga deum pietatis ardore ut illum totus adamaverit, spiraverit, illum ubique præsentem, illum semper intuentem, animo suo ac ipsis fere oculis observaverit. Publicas hæc virtutes domesticis uberrime cumulavit ; maritus et pater amantissimus ; et a conjuge liberisq; impense dilectus, qui, ne deesset etiam mortuo pietatis suæ testimonium, hoc marmor ei merentes posuerunt.

The same in English.

S Acred to the Memory of the most Reverend Father in Christ, John Sharp, Archbishop of York, who, born of honest Parents in this County, and educated at Cambridge in the Study of the best Arts, by the Reputation of his Name increased the Fame of both Places. When called from the University into the House of the most illustrious Heneage Finch, at that Time Attorney-General, and afterwards Lord High-Chancellor of England (a House the Nourisher and Favourer of all Virtues) he at once diligently underwent the Business of a Chaplain, and supported the Dignity of the Priesthood, protected by such and so great a Patron : And, equally recommended by the Gifts of Nature and Learning, having regularly gone through a Course of ecclesiastical Functions, when he had with the greatest Applause performed the Offices of a Parish Priest, an Archdeacon, and a Dean, for his extraordinary Merits towards the Church of England, whose Cause, in the worst of Times, he with great Hazard, but invincible Arguments, asserted, fought for, established, against the open Rage of the Papists ; a Preacher at once of apostolical Truth, and a Rival of apostolical Fortitude ; by the Favour of King William and Queen Mary, and with the Applause of all good Men, he was raised to the Summit of archiepiscopal Dignity. Nor did he only happily discharge the arduous-enough Business of his Province, but was to Queen Anne, the best of Princes, both Privy-Counsellor and Lord-Almoner ; often supplying out of his own Revenue, the Deficiencies of the latter Office, however great and diffusive the Allowances were, lest he should send away sorrowful any indigent Person. In Conversation he was open, courteous, affable : In his Sermons, fluent, ardent, nervous : In unfolding the Knots of casuistical Theology, clear, acute, ready : In removing the Scruple of doubtful Persons, howsoever by the Goodness of his Nature more inclined to gentler Measures, he was always a faithful Guardian of Truth and Justice. By the Primæval Simplicity of his Manners, by the unblameable Tenor of his Life, by his forward Benignity to the Calamitous, by his Benevolence diffused to all, by his perpetual and singular Affection to his Friends, he shone forth amidst the Darkeness of a depraved, he equalled the Lights of a purer Age.

He burned with so vehement Desire of celestial Things, that panting for these only, covetous of nothing but these, he neglected, despised, trampled under Foot all that was terrene. So ardent was his Piety towards God, that he wholly loved him, breathed after him, observed him with his Mind, and almost with his Eyes, as every where present, as always beholding. On these publick Virtues he heaped those of a domestic Nature. A most loving Husband and Father, he was beloved by his Wife and Children ; who, that a Testimony of their pious Regard might not be wanting to him dead, with Grief erected this Monument.

The Remiander, of this Epitaph chiefly relating to his Grace's gradual Advancements, we have omitted ; and refer the Reader for the Particulars of them to his Life and Character, Page 533. See likewise Page 720.

On THOMAS Earl of ELGIN, in the Church of *Maulden* in *Bedfordshire*.

Thomas Comes de Elgin, Baro de Bruce de Whorlton in comitate Eboracensi. Hanc dilectissimi patris sui effigiem Robertus Comes de Alesbury & Elgin, &c. filius unigenitus in extimo sacelli circulo erigendum curavit, medium quippe, solæ comitissæ de Oxford, uxori suæ charissimæ, prædictus Thomas sacrum voluit, cujus in eternum memoriam illud centrale extruxit, quod & ipse & prosapia sua fatis olim cessura eminus stantes venerabundi quasi contemplabuntur. obiit Decemb. An. salut. 1663. Ætatis suæ, 63.

The same in *English*.

Thomas Earl of *Elgin*, Baron *Bruce* of *Whorlton* in the County of *York*. Robert Earl of *Aylesbury* and *Elgin*, his only Son, caused this Bust of his dearly beloved Father to be set up in the outer Part of the Chancel, the middle having been destined by the aforesaid *Thomas* to his beloved Wife the Countess of *Oxford*, to whose eternal Memory he erected that Monument in the Center; that he, and all his Progeny, as they in the Course of Years give way to Fate, standing at a Distance, may as it were contemplate it with Wonder. He died in *December*, in the Year of Redemption 1663, of his Age 63.

See his Character, Page 57.

The Original communicated by the Rev. Mr. Rouse of *Maulden*.

On the Right Reverend Dr. THOMAS MORTON, Lord Bishop of *Durham*, in the Church of *Easton-Manduit* in *Northamptonshire*.

In memoria sacra heic vivit usque, & usque vivat, exiguum etiam illud quod mortale fuit viri pietate, literis, hospitalitate, eleemosynis, celeberrimi, reverendi in Christo patris ac domini Thomæ Dunelmensis episcopi eoque nomine Palatini Comititis, clara Mortonorum familia oriundi: Quem Richardo peperit Elizabetha Leedale sexto de novendecim puerperio, Eboraci in lucem editum: Quem collegium S. Johannis evangelistæ in academia Cantabrigiensi perquam nobile alumnum fovit instructissimum, socium ambivit selectissimum, benefactorem sensit munificentissimum, ornamentum perpetuo celebravit singulare: Quem ecclesia Marstoniensis, Alesfordiensis, Stopfordiensis, rectorem sedulum, Eboracensis, canonicum pium; Glocestriensis, Wintoniensis, decanum providum; Cestriensis, Leichfieldiensis & Coventriensis, Dunelmensis, præsumulem vigilantem habuere. Qui, post plurimos pro sancta Ecclesia Christi Catholica, exantlatos labores, elucubrata volumina, toleratas afflictiones; diuturna (heu nimium) ecclesiæ procella hinc inde jactatus, huc demum appulsus, bonis exutus omnibus, (bona præterquam fama et conscientia) tandem etiam & corpore, senex & cælebs heic requiescit in domino, sælicem præstolans resurrectionem, quam suo demum tempore bonus dabit Deus. Amen. Nullo non dignus elogio; eo vero dignior quod nullo se dignum æstimaverit. Obiit Crastino S. Matthæi; sepultus festo S. Michaelis, Anno salutis, 1659. Ætatis, 95. Episcopatus, 44.

The same in *English*.

MS. Here lies (and may it lie) the small Portion that was mortal of a Man that was celebrated for Piety, Learning, Hospitality, and Charity: The Right Reverend Father in God, and in Christ, *Thomas* Lord Bishop of *Durham*, and as such, Earl *Palatine*: Descended from the renowned Family of the *Morton's*. He was born at *York*, being the sixth Child which his Father had, by *Elizabeth Leedale* his Wife. He studied at *St. John's* in the University of *Cambridge*, where he acquired great Reputation by his Assiduity in his Studies, and was no less esteem'd for his agreeable Conversation, and extensive Beneficence, and where indeed he was look'd upon as an Ornament. He was a diligent Rector of the Churches of *Marsten*, *Aylesford*, and *Stopford*: A pious Canon of *York*: A provident Dean of *Gloucester*, and *Winchester*; and a vigilant Bishop of *Chester*, and *Litchfield* and *Coventry*, and *Durham*: And so after grievous Labours, studied Volumes, and long Sufferings for the Holy Catholick Church of Christ, he was at length thrown in here, having been long toss'd to and fro, in this long Storm (oh too long) of the Church: Being stript of all his Goods, (except his Conscience, and good Name) and even of his Body at last. He died an old Man and a Bachelor, and rests here in the Lord; tarrying for a happy Resurrection: Which God will give in his own good Time. Amen. He was worthy of an Elogy, and so much the more, as he thought himself unworthy of one. He died the Day after *St. Matthew's*, in the 95th Year of his Age; and was buried upon *Michaelmas* Day in the Year of our Lord 1659, having been a Bishop 44 Years.

See his Life and Character, Page 245.

On the Reverend Dr. RICHARD ALLESTREE, in the Collegiate-church
at Eton.

H. S. I. Ricardus Allestree cathedræ theologicæ in universitate Oxoniensi professor regius, ecclesiæ Christi ibidem præbendarius, & collegii hujus Etonensis præpositus; muneribus istis singulis ita par, ut & omnibus major. In disputationibus irrefragabilis, concionibus flexanimus, negotiis solers, vita integer, pietate sanctus. Episcopales infulas eadem industria evitavit, qua alii ambiunt; cui rectius visum, ecclesiam defendere, instruere, ornare, quam regere. Laboribus studiisque perpetuis exhaustus, morte, si quis alius, præmatura, obiit vir desideratissimus Januarii xxvii. An. MDC, LXXX. ætatis LX. Nobile sibi monumentum, aræ adjacentis latus occidentale, quod a fundamentis propriis impensis struxit, vivus sibi statuit. Brevem hanc tabellam hæredes defuncto posuere.

The same in English.

Here lies Richard Allestree, Regius Professor of Divinity in the University of Oxford, Prebendary of Christ Church and Provost of this College. He was equal in his Abilities, to all those Preferments; but his Heart was superior to any Dignity he could possess in this World. He was an invincible Disputant, and a most persuasive Preacher, diligent, upright, and pious. He shunn'd the Episcopal Dignity with the same Industry that others sollicite for it: Thinking it much better to defend, instruct or adorn, the Church, than to govern it. This valuable Man, (few excelling him) was taken away by an untimely Death the 27th of January 1680, in the 60th Year of his Age. In his Life Time, he rais'd a noble Monument for himself, that is, the West-side of the adjacent Floor, which he rais'd from the Ground at his own Expence. This small Table was erected for him by his Heirs.

See his Life and Character, Page 501.

On Sir THOMAS ADAMS, Kt. and Bart, in the Church of Sprowston in
Norfolk.*

Lector, quam sit caduca rerum humanarum catastasis, et quam parvum vel maxima sortiuntur tumultum, hocce tibi admonebit spectaculum, sub hoc marmoreo nempe tuguriolo totus ille jam tegitur, qui sua meritorum fama Londinum totum adimpleverat. Quod si lector planius postulaveris, scias quod hic jacet civitatis pater, patronus, prætorq; olim senator ille permemorabilis ac patriota, dominus Thomas Adamus, miles et baronettus, orphanorum præterea asyllum, sancti sui; nominis hospitij præses, pater-familias vere christianissimus, Aristides alter pro integritate, alterq; Moyses seu ipsemet mitissimus.

De natalitium cunis Wemesium oppidulum Salopiæ gestiens gloriabitur, ubi schola Grammatices illius est fundata et ditata benignitate, ut si pueri illinc erudiendi suum forsitan dediscerent patronum illum parietes vel ipse lapides eloquerenter. Nec alma mater Cantabrigia (quæ dudum graduato huic nostro mammas altrices præbuit) illum patronum suum vocitare dedignabitur. Ubi prælectiones hodie triumphant Arabicæ, quas suis sumptibus fundavit instituitq; posteris, ut Arabia, quæ dudum audierat deserta, tota nunc felix ac ferax haberetur. Omnium fere scientiarum nimirum peritus, liberales plusquam professus est. Unde manus pauperculis, portas peregrinis, ipsumq; pectus literarium candidatis aperuit. Quin si nihil aliud christianissimum loqueretur, inconcussa fides et fortitudo loquerenter. Quod in pessimo nimirum seculo optimus emicuit, et ob causam regalem in turri Londinensi captivus se potius servituti teterriam submisit, quam conscientie suæ libertatem violaret.

Ex uxore dulcissima quinq; filios et quatuor filias suscepit, e quibus tres tantisper filias et unicum filium, Gulielmum nempe baronettum & hæredem, superstites reliquit. Quod si plura sciscitaveris, lector, Londinum consule, et ex Pannariorum fraternitate splendida (e quibus vel ipse membrum præminuit) ediscito; qualem pecuniarum massam illorum curæ concrederit, ex qua (tanquam ex publica instaurati bursa) pauperiores ejusdem mysterii Tyrones fidem fortunæq; suas publico promoverent. Sic operibus bonis ac diebus abunde plenus, postquam annum octodesimum primum compleverat, et gravissimi cruciatus calculi (qui pondus uncularum viginti quinq; superaverat) invicta patientia pertulisset, Feb. 24. ab ærumnosæ senectutis solutus tædiis in cælorum gaudia sublatus est: cujus exequiæ Martii 10. anno sal. 1667. per senatum populumq; Londini collacrymantem cum pompa solenni celebratæ. Non desinit vivere sed in terris morari: nostrum est virtutes eloqui, vestrum imitari. Amor est mensura doloris. Sic condoluit Guil. Faldo Grayenf.

* By Reason of Dr. Hardy's preaching the Funeral Sermon of Sir Thomas Adams, at St. Catherine Creed-Church, London; we were led into an Error, in saying at the End of his Character, that he was interr'd in that Church.

The same in *English*.

HOW frail, (Reader) is the Foundation of all human Things, and what little Tombs fall to the Lot of great Men! of which this Spectacle before us is a Proof. For under this little Marble Covering lies his whole Dimensions, who fill'd the whole City of *London* with the Fame of his meritorious Actions. But if you ask in few Words, who 'tis, 'tis the Father, Patron, and once Mayor of the City, that memorable Alderman and Patriot, Sir *Thomas Adams*, Knt. and Bart. the Refuge of Orphans, and President of *St. Thomas's Hospital*: A Father truly Christian; another *Aristides* for Integrity; another *Moses* for Meekness.

The little Village of *Wemes* in *Shropshire* will glory in being the Place of his Birth: Where he founded and endowed a Grammar School, with such Liberality, that if the Youth educated there should happen to forget their Patron, the very Walls, or the Stones, would remind them. Nor will the University of *Cambridge*, where he was a Graduate, disdain to name him often as her Patron: And where the *Arabick* Lectures are now in a flourishing State, which he founded at his own Expence, for the Benefit of Posterity; that *Arabia*, which had been a long Time *deserted*, should now be look'd upon to be happy and fruitful. He was skill'd in most of the Sciences, but he did more than barely to profess the Liberal: For his Hands were open to the Poor, his Gates to the Stranger, and even his Heart to the Lovers of Learning. But if nothing else was wanting to pronounce him to be a most pious Christian, his steady Faith and Fortitude will be sufficient: Having proved himself to be the best of Men, in the worst of Times. And for the Royal Cause he chose a loathsome Captivity in the Tower of *London*, rather than offer Violence to his Conscience.

He had five Sons and four Daughters by his Wife, a most valuable Woman; but he survived all his Children, except three Daughters, and his Son and Heir Sir *William*. If you would know more of him, go to *London*, and inform yourself from the Draper's Company, of which he was a worthy Member: What a large Sum of Money he entrusted them with: Out of which, (like a Publick Fund that was always supported anew), they were to promote young Members of that Company, who had not Stock enough to set up. Thus full of Years and good Works, after he had finished an Age of fourscore and one, and suffer'd with incredible Patience the most torturing Disease, which bred a Stone exceeding 25 Ounces in Weight, he was freed from the Miseries of Old Age, the 24th of *February*, and removed to the Mansions of the Blessed. His Obsequies were perform'd with great Solemnity, the Court of Aldermen and the Citizens of *London* accompanying his Corps to the Grave with mournful Lamentations, the Tenth of *March* 1667. He has not ceased to live, but only to tarry upon Earth. 'Tis my Duty to display his Virtues, and yours to imitate them. Love is the Measure of Grief. Thus mourneth *William Faldo* of *Gray's-Inn*.

See his Character, Page 86.

On *ARTHUR* Lord *CAPEL*, and his Lady *ELIZABETH*, in the Church of
Little Hadham in *Hertfordshire*.

Hereunder lieth interred the Body of *Arthur* Lord *Capel*, Baron of *Hadham*, who was murdered for his Loyalty to King *Charles* the first, *March* 9th 1648.

Here lieth interred the Body of *Elizabeth* Lady *Capel*, only Daughter of Sir *Charles Morison*, Knight. She departed this Life the 26th of *January*, 1660.

But the following Epitaph was composed for her by the Reverend Mr. *Edmund Barker*, which we have here inserted.

M. S. *Siste viator: Quo vadis? Paucis te volo. Hic jacet oculis tuis visendum spectaculum. Inculpatæ vitæ exemplar notabile, Domina Elizabetha Capel, magni illius & incomparabilis domini Arthuri baronis de Hadham olim conjux, nuper relicta: Ex illustri Morisonorum familia oriunda: Solaq; modo (sic scilicet superis visum) superstes: Qua cum una concidit quicquid Morisonorum residuum. Pæminarum (quas unquam vidit sol) præstantissima: Matronarum (quas ubivis habet tellus) pudicissima: Christianarum (si quæ alia) ipsa christianissima: Fortunæ, naturæ, gratiæ, dotibus ex æquo clara. Quam numerosa liberorum sobole beavit deus; insigni formæ pulchritudine ornavit natura: Omnimodo virtutum cumulo ditavit gratia: Tandem, pro dolor! Post longum morbi tædium, languescens sensim viribus, virtutibus aucta; cælo matura, fatis, sibi gratissimis, nobis inimicissimis, cessit. Nata Feb. 24. A. D. 1610. Denata Jan. 26. Inhumata Feb. 6. A. D. 1660. Cætera memorabunt posteri. Abi viator; lege, luge, imitare. Flens mærensque posuit EDMUND BARKER.*

The same in *English*.

SACRED to Memory. Stop Traveller ; whither go you ? A Word with you. Here lies a Sight to be seen by you, a rare Example of an unspotted Life ; *Elizabeth Capell*, formerly the Wife, and lately the Relict, of that great and incomparable Lord, *Arthur* Baron of *Hadham*, descended from the illustrious Family of *Morifine*, of whom it pleased Providence to make her the only Survivor : So with her, who was one of the most valuable Women upon Earth, there fell the only Remains of the Family of *Morifine*. She was a Matron of the most consummate Modesty ; as well as the best of Christians : She was celebrated for all the Endowments as well of Mind as Body : And blessed with a numerous Offspring ; Nature adorned her with singular Beauty ; and God's Grace enriched her with all Virtues. At length, Oh Grief ! after a tedious Sickness, which had sensibly wasted her Strength, tho' her Virtues still encreased, she departed this Life, ripe for Heaven, Death being as acceptable to her as it was unacceptable to us. She was born *Feb. 24. A. D. 1610.* died *January 26. 1660.* And buried *February 6. the same Year.* Posterity will remember the Rest. Depart, Traveller, read, mourn, imitate. With Tears and Grief, this is dedicated by *EDMUND BARKER*.

See her Character, Page 240.

On the Reverend Dr. CHARLES BLAKE, Sub-Dean of *York*, * in *St. Helen's Church-Yard at Wheldrake, near York.*

HIC marmori subjacent rudera domicilii terreni, cujus olim potius hospes fui, quam incola, *Carolus Blake*, hujusce ecclesie parochialis rector, utinam sane haud prorsus indignus ! Qualis hodie mortuus existo, talis semper fui in vivis, vermis & non homo. O mi Deus, da mihi precor, ut dormitans in Christo, donec cum omnibus sanctis angelis, veniet in sua gloria judex vivorum, simul ac mortuorum æquissimus. In isto die, Domine, Deus misericordiae, miserere mei, miserrimi peccatoris ! Siste parumper, benevole, pariter, ac pie viator,

Dum precibus verbum prædictis amplius addas ——— Amen.
Hic recubare juvat, quod Lethi nocte peracta,
Æternæ vitæ aurora fulgente, resurgam.
Etiam mortuus loquitur *Carolus Blake*.

N. B. In Cæmeterio juxta viam tritam, sepeliri volo, peto atque exopto.

Hic de se vir modestus, parum æquus sui æstimator ; quis autem erat, quidque de eo sentiebant Amici, aversum latus te docebit.

CAROLUS Blake, S. T. P. Natus est Readingi Bercheriensis, Oët. xxxi. MDCLXIV. parentibus, ut in tali municipio, primariis : In schola publica mercatorum scissorum Londini institutus, pro more electus est in collegium sancti Johannis Baptistæ Oxonii ; ubi bonis literis se totum dedit. Linguarum peritus, præsertim antiquarum, optimos authores in manibus semper habuit : Poesin tentavit, non infelicitè : In omni genere philosophiæ versatus, illam tamen excoluit præcipue, quæ pertinet ad mores : Theologiæ vero (utpote quæ studiorum finis) maxime omnium studiosissimus, cætera non tanti faciens, nisi cum rerum divinarum scientia conjuncta. His artibus eximii nominis inter academicos evasit, magnus ingenii, magnus doctrinæ laudibus, major amore pietatis.

Inter hæc academica studia nata est amicitia, quæ vera illi intercessit cum excellenti Domino Gulielmo Dawes, Baronetto. Cui primum Cestriensi episcopo, deinde Eborum archiepiscopo factò, sacris fuit a domesticis ; atque hæc illi vita dulcissima, cum ab ejus latere nunquam discederet. In tanto tamque benevolo patrocínio beneficia & dignitates adeo non quæsivit, ut nonnulla recusaverit oblata, alia etiam possessa ultro resignaverit. Siqua retinuit, id factum est obsequio patroni, qui indignum putabat, si talis tantusque vir a se inhonoratus videretur. Vixit charus, jucundus amicis ; nemini is, nemo illi inimicus. Podagræ doloribus complures annos cruciatus, tandem confectus obiit Nov. xxii. MDCCXXX.

Cum defecissent propinquitæ sanguinis conjuncti, hæredes instituit bene-merentes amicos, qui monumentum hoc poni fecerunt.

* Prebendary of Stillington, Rector of *St. Helen's* at *Wheldrake*, near *York*, and formerly Vicar of *St. Sepulchre's* London.

N. B. Tho' there are no other Memorials relating to this worthy Person inserted in the Body of this Work ; yet we could not well omit these Inscriptions upon his Monument, as they contain so great a Part of his excellent Character ; and it may be look'd upon as no small Addition to it, that he was favour'd with the Esteem, and honour'd with the Friendship of Archbishop *Dawes* ; and it may be here likewise not impertinent to observe, that Dr. *Blake* was the Person meant by C. B. to whom Sir *William* dedicated his *Duties of the Closet*, as appears in the first Editions of that Book ; tho' in Compliance to the Doctor's Modesty, and at his earnest Request, the Order of the Initial Letters of his Name, in latter Editions, came to be inverted.

For these Inscriptions upon Dr. *Blake's* Monument we are obliged to Mr. *Gent's* History of *Kingston upon Hull*, Printed at *York* in 1735, in Octavo.

The same in *English*.

Under this Marble lie the Ruins of my earthly Tabernacle: In which I was rather a Sojourner, than an Inhabitant, *Charles Blake*, Rector of this Parish Church; I wish I might not say, an unworthy one! What I am now dead, such I always was when alive, a *Worm and no Man*. Grant O God, I beseech thee, that I may sleep in *Christ*, 'till the just Judge of Quick and Dead shall come in his own Glory, accompanied with all his Holy Angels. In that Day, O Lord, thou God of Mercy, have Compassion on me, a miserable Sinner!

Thou courteous and pious Passenger, stop a little while; only to add one Word to these my Prayers, *viz. Amen*.

I choose to lay my Bones in this Place; that when the Night of Death is past, I may then rise early in the Morning of the Resurrection to eternal Life. *Charles Blake*, though dead, even now speaketh.

N. B. In the Church-Yard, near the High-Road, 'tis my Will, I request, yes, 'tis my earnest Desire, my Body may be buried.

Thus this modest humble Gentleman, that had such a low and mean Opinion of himself, and his own Merits; yet how worthy a Man he was, and what his Friends thought of him, the opposite Table will further inform you.

C*Charles Blake*, Doctor of Divinity, was born at *Reading* in *Berkshire*, *October 31, 1664*, of Parents of the first Rank in that Corporation; educated at *Merchant-Taylors School, London*; and, according to its Custom, was elected a Member of *St. John's College* in *Oxford*, where he so diligently applied himself to his Studies, that he became well skill'd in the learned Languages, especially those of the antient Fathers; ever made use of the choicest Authors. In Poetry he became no mean Proficient. Well skill'd in all the Parts of Philosophy, especially in that Branch which leads to Morality: But chiefly inclin'd to the Study of Divinity, (as being the End of all Studies) not regarding other Sciences, but when accompanied with the Knowledge of Things divine. By these Endowments, he gain'd a great *Character* amongst his Contemporaries; who admir'd him for his ready Wit, his great Learning, but most of all for his Love of Piety.

During his Studies in the University, he contracted an intimate Friendship with the Honourable Sir *William Dawes*, Bart. to whom, being first Bishop of *Chester*, afterwards Archbishop of *York*, he was domestick Chaplain. This Way of Life was so pleasing to him, that he never left him, but became his constant Companion. Under so noble and generous a Patron he so little sought after either Honours or Preferments, that several that were offer'd, he refused, others that he was possessed of, he generously resign'd; and those he kept, he did it to oblige his Patron, who thought it unjust so great and worthy a Man should want all due Honour and Regard. He lived dear and delightful to his Friends; an Enemy to no body, and none an Enemy to him: He was afflicted with the Gout for many Years, and being worn out at last, he died the 22d of *Nov. 1730*.

His Relations that were nearest a-kin to him by Blood being dead, he appointed those of his Friends that most deserved his Favour, to be his Heirs, who erected this Monument to his Memory.

On *ALICE Dutcheſs DUDDELEY*, in the Church of *Stoneley* in *Warwickſhire*.

H*S. E. Domina Alicia Ducissa Dudlæa, Thomæ Leigh, mil. & bar. filia natu secunda, Rob. Dudlææ Eq; aurati (Rob. comitis Leic. filii, titulo ducis a sereneiss. Ferdin. 2do Germ. imp. ob eximia merita ornati) nuper defuncti relicta: Ac in gradum ducissæ per illustr. nuper regem Car. I. eveſta: Cui filias hæc, dominas scilicet Aliciam, Douglassam, Francescam Gilb. Kniveton equ. aur. uxorem, annam, Rob. Holburne Eq. etiam aur. Linc. hospic. socio enuptam, jamdudum defunctas; ac Katherinam, Ric. Levesoni prænob. ord. baln. militis relictam (modo superstitem) peperit.*

Quæ quidem ducissa, pietate et charitate præcellens, huic de Stoneley, nec non singulis de Manceſter, Lekewotton, Aſhow, Kenilworth, & Kirby Monachorum (in hoc agro Warwic.) Ecclesiis 20 l. annuas in vicariarum earundem egenarum perpetuam augmentationem, eiſdemq; & insuper de Bidford in dicto com. Aſton in com. Middl. S. Alban in com. Hertf. Patſbul in com. Northton. S. Egid. in ſuburbio civit. London. vasa diverſa argentea pretii non exilis, dudum contulit. Diſtæq; S. Egidii ecclesiæ in novam ejus ſtructuram multum deponens, campanam maximam, ac reſtori ibidem perpetuo manſionem habilem vivens comparavit. Moriens vero in redemptionem christianorum ab infidelibus captivorum cl. annuas, Xenodochio infra dictam S. Egidii parochiam cccc l. in pauperum puerorum opificibus quæſtuariis allocationem cc l. indigentibus dictorum de Stoneley, Kenilworth, Lekewotton, Aſhow, Bidford & Patſbul, nec non de Lichborow & Blakesley in agro Northamp. parochianis cl. ibid. annuas, plurimaq; aliorum pauperibus & egenis ultimo testamento legavit, diem obiit 22 Jan. ann. ab incarn. Dom. 1668. Ætat. ſuæ 90.

The same in *English*.

Here lies Dame *Alice Duddeley*, second Daughter of Sir *Thomas Leigh*, Knt. and Bart. Relict of Sir *Robert Duddeley*, Knight, lately deceas'd, Son to *Robert Earl of Leicester*, who, for his great Merits, was dignified with the Title of Duke, by the most serene *Ferdinand the second*, Emperor of *Germany*. She was advanced to the Title of a Dutcheß by the late illustrious K. Ch. I. and was the Mother of five Daughters, viz. *Alice*, *Dowglasse*, *Frances*, Wife of Sir *Gilbert Kniveton*, Knight, *Anne* married to Sir *Robert Holburne*, Knight, of *Lincoln's-Inn*, all some Time since deceas'd; and *Katharine*, Relict of Sir *Richard Levison*, Knt. of the *Bath*, now living.

Which Dutcheßs abounding in Works of Piety and Charity, gave in her Life-Time to this Church of *Stoneley*, likewise those of *Mancester*, *Leek-Wotton*, *Ashow*, *Kenelworth*, and *Monkeskirby* in this County of *Warwick*, 20 Pounds each yearly for a perpetual Augmentation of the poor Vicarages of those respective Churches: And moreover she bestowed on the Churches of *Bidford*, in the aforesaid County of *Warwick*, *Aton* in *Middlesex*, *St. Alban's* in *Hertfordshire*, *Patshul* in *Northamptonshire*, and *St. Giles's* in the Fields, *London*, divers Pieces of fair and costly Plate, to be used in divine Service. She likewise disburs'd large Sums towards the Rebuilding of the said Church of *St. Giles's*, gave the great Bell, and purchas'd a perpetual Mansion House for the Rector. At her Death she gave an Hundred Pounds a Year for the Redemption of Christian Captives; four Hundred Pounds to the Hospital in *St. Giles's*; two Hundred Pounds for placing out poor Children Apprentices; one Hundred Pounds a Year to the Poor of the aforesaid *Stoneley*, *Kenelworth*, *Leek-Wotton*, *Ashow*, *Bidford*, and *Patshul*; as also of *Lichborow* and *Blakesley*, in the County of *Northampton*; and divers Charities to many other Places, as appears by her last Will and Testament. She died the 22d of *Jan.* in the Year of our Lord 1668; and of her Age 90.

We shall here add the Inscription on the Monument which was erected for her in the Church of St. Giles's in the Fields.

ALICE, Dutcheßs *Duddeley*; A Lady of a charitable Mind, and who did many good Deeds to this Parish. She died Anno 1669: Second Daughter of Sir *Thomas Leigh*, of *Stoneley* in *Warwickshire*, Knt. and Bart. Her Mother was *Katharine*, Daughter to Sir *John Spencer*, of *Wormleighton*, Knt. and great Grandfather to Earl *Sunderland*. The foresaid Sir *Thomas Leigh* had by the said *Katherine*, *John Leigh*, Knight, who was the Father of the Lord *Leigh*, Baron of *Stoneley*.

See her Character, Page 301.

On *EDWARD PEYTO, Esq;* in the Church of *Chesterton*, in *Warwickshire*.

VIR exploratæ integritatis, gravitate morum conspicuus, rerumq; intimos recessus scientiarum lumine conspicatus, *Edwardus Peyto* de *Chesterton*, in agro *Vervicensi*, armiger, ex antiquo *Pictaviensium* stemmate oriundus, *Edvardi* vero equitis aurati unigenitus, uxorem duxit *Elizabetham Grevilli Verney*, de *Compton Murdake*, in agro prædicto, militis, filiam unicam, ex qua lætissima pariter dilectissimaq; quum duplicem liberorum fecisset triadem; alteram filiorum (*Edvardum*, *Gulielmum*, & *Franciscum*) filiarum alteram (*Elizabetham*, *Catherinam*, & *Margaretam*) in ipso vigoris Ἀκμὴ πρεσβυτήν habuit. Nempe sæculi pertæsus, maturus cœlo, avidissimam Christi efflavit animam Sept. 6. anno salutis redintegratæ MDCLVIII. ætatis suæ supra xxx. currente.

The same in *English*.

Edward *Peyto*, of *Chesterton* in *Warwickshire*, *Esq;* a Man of tried Integrity, conspicuous for the Gravity of his Manners; acquainted with the inmost Recesses of the Sciences. He was descended from the antient Stock of the *Peyto's*, being the only Son of Sir *Edward Peyto* Knight. He married *Elizabeth*, the only Daughter of *Grevil Verney*, Knight, of *Compton Murdake* in the said County; a Woman equally lovely and beloved. When he had by her six Children, three Sons (*Edward*, *William*, and *Francis*) and three Daughters (*Elizabeth*, *Catherine*, and *Margaret*) in the very Vigour of his Age, which Vigour was to him the Decline: Weary of the Age he lived in, mature for Heaven, longing to be with Christ, he breathed forth his Soul on the 6th of September, in the Year of Redemption MDCLVIII, of his Age the thirtieth.

See his Character, Page 301.

On

On the Right Reverend Dr. GEORGE HOOPER, Lord Bishop of *Bath and Wells*, in the Cathedral Church of *Wells*.

IN hoc sacrario cineres suos requiescere voluit reverendus admodum præsul Georgius Hooper, S.T.P. magnum ecclesiæ Anglicanæ decus. Scientias quippe maxime reconditas, mathesin universam, antiquitates patrias exterasq; linguas pæne omnes, quotquot aut oriens protulit aut occidens; jus civile, municipale, canonicum, elegantiarum literarum venustate temperaverit: Theologiam vero assidua sacri codicis & præmævorum patrum lectione, quasi alias omnes scientias ignorare maluisset, totam penitus hauserat, saniorum haud dubie amplexus. Summo tamen eruditionis amore semper incensus, non ita studiis se totum tradidit, ut arduis negotiis impar, aut hominum ignarus, aut difficilis, inconcinnus, asper evaderat. Inerat enim illi comitate aulas principum digna christiana simplicitas condita; ingenium non ad literas magis quam ad res agendas habile & versatile; mira in conciliandis sibi hominibus solertia, sed animarum saluti unice intenta. Ita cum artes doctrinasq; longe diffitas conjungerat, summisq; honoribus par nullum unquam ambiret aditum sibi ad famam eximiam, ad primarios tum republica quam in ecclesia viros, ad reginarum deniq; pientissimarum Mariæ & Annæ patrociniū virtute sola patefecit. Itaq; ab illa decanatu Cantuariensi, ab hac infula primo Sancti Asaphensi, deinde Bathono-Wellensi ornatus est. Quo in munere amplissimo cum gregi suo fideliter invigilaret, in opes occulto plerumq; munificentiae fonte, sed perenni, ubere, late fluenti reficeret, Presbyteros suos indulgentia paterna foveret, impigerrimos quosq; etiam ruri latentes, in lucem & splendorem nec opinantes evocaret, bonorum omnium amorem & observantiam meruit, posteris morum exemplar pulcherrimum reliquit.

Obiit 6 Septembris A. D. MDCCXXVII. ætatis 87.

The same in *English*.

IN this sacred Place the Right Reverend Prelate George Hooper, Doctor of Divinity, a great Ornament of the Church of *England*, willed his Ashes might rest. He was skilled in the most hidden Sciences, the whole Compass of mathematical Learning, the Antiquities of his own and foreign Countries, almost all Languages, that either the *East* or the *West* has produced. He tempered his Knowledge of the Laws, civil, municipal, and canonical, with the Elegance of polite Literature. Having exhausted all the Stores of Divinity, by an assiduous Lecture of the Holy Bible and the primitive Fathers, as if he had chosen to be ignorant of all other Sciences, he embraced that Doctrine which is undoubtedly sound. But tho' always inflamed with a Love of Learning, he did not so wholly give himself up to his Studies, as to prove either unequal to arduous Affairs, or ignorant of Mankind; either reserved, harsh, or impolite: For he possessed at the same Time a Complacency becoming the Courts of Princes, and seasoned with a Christian Simplicity; a Genius not more adapted and turned for Learning than for Business; a wonderful Dexterity in gaining the Affections of Men, but with a View only to the Salvation of their Souls. Thus, when he had joined together Arts and Sciences the most remote, and though equal to the highest Honours, had never sought Preferment or Fame: By his pure Merit he opened a Way to the Patronage first of the greatest Men both in Church and State, and lastly of the two most pious Queens *Mary* and *Anne*. By the former he was dignified with the Deanery of *Canterbury*; by the latter with the Mitre, first of *St. Asaph*; and afterwards of *Bath and Wells*: In which Office, while he faithfully watched over his large Flock, he frequently relieved the Poor from the hidden but perpetual, abundant, widely-flowing Fountain of his Munificence. His Presbyters he nourished with a paternal Indulgence, and called forth some of the most diligent of them, who lived obscure in the Country, and without Expectation, into Splendor and publick Life: He merited the Love and Regard of all good Men, and left behind him to Posterity, a most beautiful Example of Virtue.

He died the 6th of September, in the Year of Lord MDCCXXVII, of his Age 87.

See his Character, Page 747.

On Sir RICHARD FANSHAW, Knt. and Bart. in the Church of *Ware* in *Hertfordshire*.

P. M. S. In Hypogæo juxta hoc monumentum jacet corpus nobilissimi viri Richardi Fanshaw, equitis aurati, & baronetti, ex antiqua illa familia de Ware-Park in comitatu Hertfordiæ, Henrici Fanshaw, equitis aurati prolis decimæ.

Uxorem duxit Annam filiam natu maximam Johannis Harrison equitis aurati, de Bowles in comitatu Hertfordiæ, et ex ea suscepit sex filios & octo filias, e quibus supersunt Richardus, Catherina, Margaretta, Anna, & Elizabetha.

Vir comitate morum, literarum luce, fidei constantia præstantissimus, qui olim (lætus exul) serenissimi regis Caroli secundi calamitates fortiter amplexus est, in rebus bellicis ab eodem constitutus secretarius, postea-

postea que (regno & feliciter restaurato) libellorum supplicum magister, a Latinis epistolis, a sanctioribus regis consiliis, tum Angliæ cum Hiberniæ factus, pro academia Cantabrigiensi Burgenfis, necnon ejusdem serenissimi regis ad utraq; aulas Portugal. & Hispan. legatus, in quarum proxima cum pulcherrime officio suo functus esset, splendissimam quamdiu egerat vitam cum luctuosa morte commutavit.

Monumentum hoc cum Hypogæo mæstissima conjux pie posuit; quæ etiam corpus mariti sui ab urbe Madrid hac per terras transtulit.

Obiit 16 die Junii. Anno Dom. 1666, ætat. 59.

The same in English.

SACRED to pious Memory. In a Vault near this Monument lies the Body of the very noble Sir Richard Fanshawe, Knt. and Bart. descended from the antient Family of the Fanshaws of Ware-Park in the County of Hertford, being the tenth Child of Sir Henry Fanshawe Knt.

He married Anne, the eldest Daughter of Sir John Harrison Knight, of Balles in the same County, and had by her six Sons and eight Daughters, of whom Richard, Catherine, Margaret, Anne, and Elizabeth, survived him.

A Man most excellent for the Gentleness of his Manners, the Brightness of his Learning, and his constant Loyalty. In Time past, a joyful Exile, he bravely embraced the Calamities of his most serene King Charles the second, and was made by him Secretary at War. Afterwards, (when the Monarchy was happily restored) he was constituted Master of the Requests, Latin Secretary, and a Privy-Councillor both for England and Ireland. He was Representative in Parliament for the University of Cambridge, and his Majesty's Ambassador to the Courts of Portugal and Spain; at which last, having very gallantly discharged his Commission, he changed a most splendid Life for a lamented Death.

This Monument, and the Vault, were built by his most sorrowful Wife, who also brought Home the Body of her Husband by Land from Madrid.

He died the 16th of June, in the Year of our Lord 1666, of his Age, 59.

See her Character, Page 67.

On the Reverend Dr. JOHN SAGE, in the Grey-Friars Church-Yard in Edinburgh.

M. S. Hic reliquæ conduntur venerabilis viri Johannis Sage, honestis potius quam opulentis parentibus nati, qui omnia sua incrementa sibi debuit, suisq; moribus sibi fortunam finxit, vera virtute nobilis, sine opibus & fastuosis titulis clarus, absq; pompa & arrogantia doctus, sine fuco & superstitione pius; ecclesiæ Scotianæ presbyter meritissimus, in civitate Glasguensi pastor fidelissimus, in academia Andream, S. S. Theologiæ professor designatus: Sed, prob dolor! Fatali temporum injuria ne hoc fungeretur munere prohibitus. Ob mirum ingenii acumen & solertiam, eximiam rerum peritiam & prudentiam, præstantem morum gravitatem & suavitatem, bonis omnibus charus. Populum quamdiu licuit, assidue admonebat, saluberrimis consiliis adjuvabat, facundissimis concionibus instruebat, eiq; fulgentissimo pietatis exemplo prælucebat. Literas Græcas optime callebat, tanta erat Latini sermonis suavitas ut nativus quidam lepor non adscitus videretur. In historiis tam sacris quam profanis apprime versatus, sacro-sancta principum jura constanter & strenue, difficilimis etiam temporibus, asseruit. Ecclesiam nutantem, & tantum non oppressam, ore, consilio, scriptis tuebatur, sustinuit, suffulsi. Apostolicum ecclesiæ regimen, per episcopos, presbyteros, & diaconos, ex scriptis Cyprianicis, & reconditæ antiquitatis monumentis, illustravit, propugnavit. Schismata & hæreses repullulantes calamo suo erudito perstringebat. Novatores & fanaticos hujus seculi Circumcelliones contudit, debellavit. Ob præclara in rempublicam & ecclesiam merita dignus, omnium æqui amantium judicio, qui non solum cathedra academica, sed & sacra cōonestaretur infula. Tandem studiis & laboribus debilitatus, ærumnis & ægritudine confectus, cum tot malis, ecclesiæ, patriæ, sibiq; luctuosus diutius superesse non potuit, placide obdormivit in Christo venerandus Antistes, Anno ætatis 59, æræ Christianæ 1711.

The same in English.

SACRED to Memory. Here are deposited the Remains of the venerable Mr. John Sage, a Man born of honest rather than rich Parents, who owed almost all he possessed to himself, and by his Manners made his own Fortune; enobled by true Virtue, eminent without Abundance or lofty Titles, learned without Pomp or Arrogance, pious without Guile or Superstition. He was a most worthy Presbyter of the Church of Scotland, a most faithful Pastor in the City of Glasgow, and nominated Professor of Divinity in the University of St. Andrew; but, Oh much to be regretted! by the

fatal Injustice of the Times withheld from exercising that Function. For the wonderful Sharpness of his Wit ; his great Skill, Knowledge, and Prudence ; the extreme Gravity as well as Sweetness of his Manners, he was dear to all good Men. As long as it was lawful, he assiduously admonished the People, assisted them with the most wholesome Counsels, instructed with the most eloquent Sermons, conducted by the exemplary Light of his most refulgent Piety. He was well skill'd in *Greek Literature*, and such was the Sweetness of his *Latin Stile*, that it seemed a Native and not acquired Eloquence. Excellently well versed in History, both sacred and profane, he constantly and strenuously asserted the sacred Rights of Princes in the most difficult Times. The tottering Church, when barely not oppressed, he defended by his Discourse, supported by his Counsel, upheld by his Writings. The Apostolical Church-Government by Bishops, Presbyters and Deacons, he illustrated and maintained from the Writings of St. *Cyprian*, and the Monuments of obscure Antiquity. The Schisms and Heresies that were springing up he attacked with his learned Pen : The Innovators and Fanatical *Circumcellians* of this Age, he crushed, defeated. For his extraordinary Merits both to the State and the Church, he was worthy, in the Opinion of all just Persons, to be honoured not only with the academical Chair, but with the episcopal Mitre. At last, weakened with his Studies and Labours, worn out with Calamities and Sicknes, when he was no longer able, amid so many grievous Evils, to live any longer to the Church, to his Country, or to himself, this Reverend Father quietly slept in Christ, in the Year of his Age 59, of the Christian Æra, 1711.

See his Life and Character, Page 756.

On the Right Reverend Dr. PETER GUNNING, Lord Bishop of *Ely*, in the Cathedral-Church of *Ely*.

M. S. Reverendi admodum in Christo patris & domini Petri Gunning Cantiani, e schola Cantuariensi aulæ Clarensis apud Cantabrigienses alumni & socii, Coll. Corp. Christi & S. *Æti* Joh. evang. præfeti, dominæ Margaretæ & regii professoris ; ecclesiæ Cantuariensis canonici, Cicestriensis & Eliensis episcopi. Juxta hoc marmor quiescit exemplar sanctitatis, doctrinæ abyssus, episcopus, si quis olim, apostolicus. Exulans ab academia ecclesiam Anglicanam inter schismaticorum furias coram ipso Cromwellum concionibus, disputationibus, publice asseruit, tantum non solus sustinuit, vindicavit : At cum deus & rex redux nobis otium fecisset, hic tamen indefessis studiis, vigiliis, precibus, jejuniis totus incubuit, fidelibus erudiendis, refutandis hæreticis : Vitam egit cælibem, Angelicam. Bonis ecclesiæ legatis, christum hæredem scripsit, & virtutibus diu optatum rapuit cælum, Jul. 6. A. D. 1684. Ætatis suæ 71.

The same in *English*.

TO the Memory of the Right Reverend Father in Christ, Doctor *Peter Gunning*, who was born in *Kent*, where at *Canterbury-School*, he had the first Elements of Learning ; thence removed to *Clare-Hall* in the University of *Cambridge*, where he was President of *Corpus Christi* and *St. John the Evangelist*, and *Margaret* and *Regius* Professor : He was Canon of the Cathedral-Church of *Canterbury*, and Bishop of *Chichester* and *Ely*. Near this Marble lies that Example of Sanctity, that Abyss of Literature. He was a true apostolical Bishop of the first Ages of Christianity. After he was banished from the University, he not only asserted but publicly maintained and vindicated the Doctrine of the Church of *England*, in his Sermons and Disputations, even before *Cromwell* : But even when God and the King's Return restored us to Tranquility and Happiness, yet this good Disciple employed all his Time, in severe Studies, in watching, fasting, and praying : He lived in *Celibacy*, a Life that may be said to be Angelick : Instructing the Faithful, and refuting Hereticks. He bequeathed his Goods to the Church, naming Christ as Heir, and by a Holy Violence reach'd Heaven he had long wished for, the 6th of *July*, 1684, in the 71st Year of his Age.

See his Character, Page 128.

On the Reverend Dr. NATHANAEL HARDY, in the old Church of St. *Martin's* in the Fields, *Westminster*.

H E I C lector, quicquid mortale habuit, deposuit Nathanael Hardy, S. T. P. Ecclesiæ Roffensis decanus, verbi divini fidus & strenuus administer. Primum apud S. Dionysii apud cives Londinenses, deinde ad divi Martini apud Westmonasterienses, utriusq; urbis populo charus pariter ac verendus ; talem nam præstabant solidum judicium ex prompta memoria, animus indefessus, assidua exercitatio, methodus facilis, sensus accommodus, verborum copia, vox sonora, omnes eæ dotes quibus instructus operam suam

suam & Deo & gregi egregie probavit. Quum per annos xxxii. sacram provinciam concionibus, curis, vigiliis, quibus semet exhausit, impleisset, in celos præmature accitus (quo tot animas suo ductu præisse viderat tot vidit secuturos) civicam coronam adeptus est anno salutis MDCLXX. ætatis suæ 52. Tu lector, quod te vivus pro rostris edocuit frequens, quod jam vel ex cippo mortuus te admonet, æternitatem cogita. Posuit mærens conjux.

The same in *English*.

Here lies, Reader, whatever was mortal of *Nathanael Hardy*, Doctor of Divinity, Dean of *Rocheſter*; a ſincere and ſtrenuous Miniſter of God's Word, firſt at *S. Dionis's Church* in *London*, afterwards at this Church; being highly eſteem'd by the Inhabitants of *London* and *Weſtminſter* for his ſolid Judgment, ready Memory, and indefatigable Soul, aſſiduous Application; an eaſy Method of preaching with a Propriety of Expreſſion, a copious Style, and an harmonious Voice: Being endow'd with all theſe Gifts, he devoted all his Labour to God and his Flock, for the Space of 32 Years, during which, he filled his ſacred Province with Sermons, Care, and Watching; by which his Strength being waſted, he was prematurely call'd to Heaven, (whither he ſaw ſuch a Number of Souls about to follow him, as he had ſeen many go before him, thro' his pious and paſtoral Care) having obtained the Civic Crown in the Year of our Lord 1670, at the Age of 52. Reader, think of Eternity, which when living, he often taught you to do from the Pulpit; and now being dead, admoniſhes you to praſtiſe from this Tomb, which was raiſed for him by his mournful Wife.

See his Character, Page 359.

A Monumental Inſcription, deſign'd for the Honourable Mr. *JOHN VANE*,
Anno 1723. By Tho. Curteis, Rector of Wrotham in Kent.

Memoriæ ſacræ adoleſcentis vere ac meritiffime honorabilis *Johannis Vane*, prænobili ſtirpe clari; ſed ingenio præcoci, prudentia maturiori, modestia præcellenti, pietate intemerata, & perſpectiſſima morum ſuavitate, longe clarioris. Rei literariæ, ac virtutis omnimodæ, quæ vitam humanam vel exornet, vel utiliſſimam reddat, inſigne exemplar extitit, effulſit, inclaruit. Nugis juvenilibus ſpretis, ad meliora efformatus, ipſe animum & ſibi, & aliis, prodeſſe, magis quam conſpici, totus incubuit, ſtudit, invigilavit. Amiciſſimos non tantum in miras, at meritis laudes, ſed & futuri ſplendoris benefici augurium, æque dignus ac verecundus attulit. Eximiis hiſce dotibus ornatum, phthiſis pulmonaria, ſuadentibus archiatriſ, (heu, vana ſpes mortalium!) in atmophæram ſalubriorem *Neapolitanam*, tandem evocavit; at fruſtra. Fractis illic viribus, atque indies in pejus labentibus, a mundanis, meliora ſpectans, omnino ſe abſtulit. Cœleſti ſolamine ſatur, & 'Αὐγὰς appetens, ac ſi jam æra ſupernum traheret, animam pientiffimam, puriori ævo dignam, lubens ac paratiſſime efflavit, anno ſalutis MDCCXXIII, ætatis ſuæ xvii. Exuvias mortales in conditorio ſepulchrali illuſtri proſapiæ dicato, (fidelium primævorum more) reponendas voluit.

The ſame in *English*.

TO the Memory of the truly and deſervedly honourable Youth, *John Vane*, highly diſtinguiſhed for his noble Deſcent, but much more for his early Genius, ſingular Prudence and Modesty, his unfeigned Piety, and a perſpicuous Sweetneſs of Manners. He was an excellent Example, as well of Learning, as of every Virtue neceſſary to adorn human Life, or to render it truly uſeful. He deſpiſed juvenile Pleaſures, being form'd for greater Things: And it was his whole Study and Care, rather to improve himſelf and others, than to be admired, or taken notice of. This worthy and modeſt Youth, gave his Intimates a ſurprizing Idea of his juſt Merit, as well as an Omen of his future conſpicious Diſpoſition to Liberality. Thus adorned with ſo many valuable Gifts, he was adviſed to go to *Naples* for the Benefit of the Air, by the Advice of his Phyſicians, (how vain are human Hopes) on Account of a Conſumptive Illneſs; but without any Relief: For he there grew worſe every Day; which induced him to withdraw all his Thoughts from earthly Things, hoping for better. And ſo being full of celeſtial Conſolation, and longing for his Maker; as if he had already drawn in Heavenly Air, he breathed out his pious Soul worthy of a purer Age, in the Year of our Lord 1723, in the 17th Year of his Age. He deſired his Corps might be depoſited in the Burying-place of his illuſtrious Anceſtors, after the Cuſtom of the Faithful.

See his Character, Page 679.

On *JOHN Duke of Lauderdale*, in the Church of *Hadingtoun* in
Scotland.

In ſpem beatæ reſurrectionis, hic conditur illuſtriſſimus & nobiliſſimus princeps ac dominus, *D. Johannes dux de Lawderdale, marchio de March, comes de Lawderdale & Guilford, vicecomes Maitland, dominus de Thirlſtone, Muſleburgh, Bolton, & Peterſham*; ſæpius ad parlamenta & ordinum hujus regni conventus

us tenenda prorex; a restauratione regiae majestatis, per 20 annos solus, pro regno Scotiae, regum optimo Carolo Secundo a secretis; praeses secreti concilii; praedicto potentissimo regi, in regno Angliae, a secretioribus conciliis & ex cubiculariis primarius unus; castelli regii Edinburgeni constabularius & gubernator: Nobilissimi ordinis garterii eques. Natus 21 Maii MDCXVI. Leidintonae. Obiit 24 die Augusti, prope fontes de Tunbridge, anno salutis humanae MDCLXXXII. ætatis 68.

The same in English.

IN Hopes of a blessed Resurrection, here lies the most illustrious Prince, and most noble Lord *John Duke of Lawderdale, Marquis of March, Earl of Lawderdale and Guilford, Viscount Maitland, Baron of Thirlstone, Musleburgh, Bolton, and Petersham*; who was often High Commissioner in the Parliament for this Kingdom, Secretary of State for twenty Years after the Restoration of *Charles II.* and Lord President of the Council. He was likewise a Member of the Privy Council in *England*, and one of the Lords of his Majesty's Bed-Chamber, Constable and Governour of *Edinburgh Castle*, and Knight of the most Noble Order of the Garter. He was born the 21st of *May 1616.* at *Leidington*, and died the 24th of *August* near *Tunbridge-Wells, 1682,* in the 68th Year of his Age.
See his Character, Page 394.

On the Reverend Dr. GABRIEL TOWERSON, in the Church of Welwyn in Hertfordshire.

PLora quantum fas est viator mortem sibi quidem seram satis, at suis heu nimium præmaturam *Gabrielis Towerson S. T. P. Coll. Omn. Anim. Oxon. quondam socii, dein tam hujus ecclesiae quam Sancti Andreae Undershaft, London. rectoris instructissimi, fidissimique, quem si virtutibus referre studeas (omnes autem ut studeant par est) scripta ejus volvas revolvāsque pia. Ingenuam animi simplicitatem, morum innocentiam, candorem, suavitatem, modestiam imprimis singularem fac sedulo colas, sine levitate comis esto, sine asperitate gravis. Literas tum sacras tum humaniores nemo alter, aut avidior hauriat, aut depromat lubentior. Sis denique omnibus utilis, amabilis, & aliis modo prodesse queas, minime parcas tibi. Hunc enim plane virum sunt experti quibuscum is versatus est in terris cuncti Tower-sonum. Ii praesertim, qui, cum fato functus triste sui desiderium reliquit, amicitiae nunquam interitura, positum hoc volvere monumentum. Obiit pridie idus Octobris, A. D. 1697, Æt. 63.*

The same in English.

TRaveller, lament, as far as it is lawful, the Death of *Gabriel Towerson, Dr. in Divinity*; a Death indeed late enough with Regard to himself, but too early with Regard to his Flock. He was educated at *All-Souls College in Oxford*; and was afterwards the edifying and faithful Rector of this Church, and of *St. Andrew's Undershaft in London*: And if you are desirous to imitate his Virtues, (as all ought to do) read over his pious Writings again and again. Be careful to cultivate your Mind with Simplicity of Manners, Innocency, Candor, Meekness, and above all, with singular Modesty: Be mild without Levity, grave without Bitterness: Be zealous in obtaining sacred as well as prophane Learning; and in communicating both with Willingness: On the whole, be useful and amiable to all, and not sparing of yourself, when you can be of Advantage to others: Such did all find this good Man to be, who had any Conversation or Concern with him; especially those who would have this Monument of everlasting Friendship rais'd for him in this Place. He died the 30th of *September 1697,* in the 63d Year of his Age.

See his Character, Page 213.

On the most Reverend Dr. JAMES USHER, Archbishop of Armagh, design'd to be put up on a Monument for him in Westminster-Abbey.

M. *S. Jacobus Usserius, Archiepiscopus Armachanus H. S. E. Ob præclaram prosapiam, raram eruditionem, ingenii acumen, dicendi & scribendi facundiam, morum gravitatem suavitate conditam, vitæ candorem & integritatem, æquabilem in utraque fortuna animi constantiam, orbi Christiano & piis omnibus charus, omniumque judicio præterquam suo, præsul vere magnus.*

Qui ecclesiam veterum institutis, clerum suo exemplo, populum concionibus assidue instruxit; chronologiam sacram pristino nitori restituit; bonarum artium professores, inopia afflictos, munificentia sublevavit; denique qui hæreses repullulantes calamo erudito contudit.

His ingenii dotibus, his animi virtutibus ornatus, præsul optimus, piissimus, meritissimus, cum inter bella civilia, & ecclesiae, & patriæ suæ funesta, sibi luctuosa, nec ecclesiae nec patriæ, diutius prodesse poterat, in Christo pacis authore placide obdormivit, an. æræ christianæ, 1655. ætatis suæ 76. Riegal. in com. Surry, Martis 4. obiit. Sepult. apud Westmonast. in Henrici septimi capella, April 5. 1656.

The

The same in *English*.

TO the Memory of *James Usher*, Archbishop of *Armagh*, this Monument is erected, in consideration of his High and eminent Descent, an uncommon Erudition, penetrating Genius, a fruitful Talent for speaking and writing, Gravity of Manners mixed with Sweetness, Candour and Integrity, Equanimity in good and bad Fortune; a Prelate truly great, dear to the Christian World, and to all the Godly and Pious.

He instructed the Church with the Morals of the Primitive Christians, the Clergy by his Example, and the People with his Sermons: He restored the sacred Chronology to its antient Lustre: He relieved the Professors of the liberal Arts, who had been oppress'd with Poverty, by his Munificence: He destroyed, with his learned Pen, the Heresies that were springing up again,

This excellent Prelate, thus adorn'd with so many Endowments and Virtues, died in Christ the Author of Peace (when he could do no more Service to the Church, or his Country, on account of the Civil Wars, and the Calamities of both, which were so grievous to him) at *Ryegate* in *Surry*, the 21st of *March* 1655, and in the 77th Year of his Age; and was interr'd in *Henry the Seventh's* Chapel at *Westminster*, the 5th of *April* following.

See his Character, Page 174.

On Sir JOHN KING, Knight, in the *Middle-Temple* Church, *London*.

M. S. Hic jacet Johannes King, miles. Serenissimo Carolo II. regi in legibus Angliæ consultus. Illustrissimo Jacobo duci Eboracensi sollicitator generalis, et interioris Templi socius.

Qualis quantusve sis lector, profundum obstupece, labia digitis comprime, oculos lachrymis suffunde. En! ad pedes tuos artis & naturæ suprema conamina, fatorum ludibria non ita pridem. Erat iste pulvis, omnifariam doctus, musarum gazophylacium; eloquentiam calluit claram, puram, innocuam. Legibus suæ Patriæ instructissimus, suis charus, principibus gratus, omnibus urbanus, amicus verus, seculi ornamentum illustre, desiderium irreparabile. Hinc disce lector, quantillum mortalis gloriæ animæ splendidissimis decoratæ dotibus obtingit. Dulcem soporem agite dilecti, eruditi, beati cineres.

Obiit XXIX. Junii, anno domini MDCLXXVII. annoq; ætatis suæ XXXVIII.

Sic transit gloria mundi.

The same in *English*.

Here lies Sir *John King*, of the *Inner Temple*, Knt. one of the King's learned Counsel, and Solicitor General to his Royal Highness the Duke of *York*.

Whoever, or whatever you be, Reader, be struck with Amazement, be dumb, and fill your Eyes with Tears. Behold! there lies at your Feet, the highest Efforts of Art and Nature, the Jests of the Fates, but not so long. That Dust was versed in all Kinds of Literature, the Treasury of the Muses. He was distinguished for Eloquence, pure and inoffensive; well skilled in the Laws of his Country, highly esteem'd by his Acquaintance, acceptable to Princes, a true Friend, a shining Ornament to the Age, an irreparable Loss. Hence, Reader, you may know what a small Portion of fading Glory falls to the Lot of a Soul, adorned with the most sublime Endowments. Beloved, learned, and happy Ashes go on in your pleasant Slumber.

He died the 29th of *June*, in the Year of our Lord 1677, and in the 38th Year of his Age.

Thus passeth away worldly Glory.

See his Character, Page 768.

On the Lady ANNE BURGOYNE, in the Church of *Wroxall* in *Warwickshire*.

SI S T E parum, viator, subtus hoc reconditur quantum est, & plusquam fæminarum, domina Anna Burgoyne, filia Johannis Robinson de Dighton, Com. Ebor. Arm. & Eliz. filiæ Thomæ Hutton de Poppleton, mil. conjux charissima & mæstissima vidua Rogeri Burgoyne militis & baronetti; cui VII. peperit liberos, Rogerum, Elizabetham, Philippam, Annam, Robertum, Annam, & Philadelphiam, e quibus solum Elizabetha & Anna supersunt, reliqui in infantia mortui hic requiescunt. Fæmina in exemplum nata, pietate & prudentia tam cælo quam seculo instructa, insigni forma, ingenio acri, judicio perspicaci, moribus suavissimis, fide integerrima prædita; cujus liberalitatem erga egenos facultatibus parem, animum ultra beneficum ædes finitimæ tæstantur, publicum dum vixit ptocotrophium & nosocomium.

miu. Talis deniq; fuit, qualem quisq; suam esse velit. Abi jam & optima tibi tuisq; precare conjugem huic similem.

Obiit nonas Feb. Ann. Dom. 1693. ætatis LI.

Hoc monumentum pietatis ergo posuere mæstissimæ filiæ.

The same in *English*.

STOP a Moment, Traveller; here are deposited the Remains of her that was far superior to her Sex, the Lady *Anne Burgoyne* (Daughter of *John Robinson* of *Dighton*, in the County of *York* Esq; and *Elizabeth* his Wife; who was Daughter of *Sir Thomas Hutton* of *Poppleton* Knt.) the deserving Wife and mournful Widow of *Sir Roger Burgoyne*, Knt. and Bart. to whom she bore seven Children, *Roger*, *Elizabeth*, *Philippa*, *Anne*, *Robert*, *Anne*, *Philadelphia*; of whom only *Elizabeth* and *Anne* are living; the others dying in their Infancy, and buried here: She was a Woman that seem'd to be born for Example; her Piety fitting her for Heaven and her Prudence for the World: Her Beauty was equal to her piercing Wit and clear Judgment; and she was no less conspicuous for her Sweetness of Temper and Sincerity. Her Neighbours are Witnesses of her Liberality to the Poor, (it being always equal to her Income) and her beneficent Disposition, her House being as it were an Hospital. In a Word, she was such a Wife as every Man would wish to have been his own. Depart then, and pray that it may be your Lot, and the Lot of your Friends, to have Wives like this incomparable Woman. She died the 5th of *February* 1693, in the fifty first Year of her Age: And her mournful Daughters have devoted this Monument of Piety to her Memory.

See her Character, Page 631.

On Sir ROGER BURGOYNE, Knt. and Bart. in the Church of *Sutton* in *Bedfordshire*.

HIC subtus requiescit *Rogerus Burgoyne* miles & baronettus, fil. *Johannis Burgoyne baronetti* ex *Jana* conjuge sola hærede *Jul. Kempe* de *Spaines-Hall* in com. *Essex* arm.

*Vir intemeratæ religionis, singularis prudentiæ, spectatæ fidei, animi in egenos munifici, in cæteros hospitalis; erga omnes comes & candidus; summæq; qua reliquas virtutes velabat, modestiæ. Bis ad magna regni comitia lætis totius comitat. Bedf. & Warw. Suffragiis evocatus est, commune omnium vivus delictum, mortuus desiderium. Primis nuptiis duxit *Annam* fil. & hæredem *Caroli Snelling* civis *Londin.* quæ decem illi peperit liberos: supersunt *Jana*, *Johannes*, *Anna*, *Maria*, & *Juditha*. Ex secundo conjugio cum *Anna*, fil. *Johannis Robinson* de *Dighton* in agro *Ebor.* Arm. septem suscepit liberos: In vivis adhuc manent *Elizabetha*, *Anna*, & *Philadelphia*. Vidua, pro sua in virum pietate, marmor hoc, tantis virtutibus & affectui impar, cum lachrymis consecravit.*

Obiit Sept. 16. Anno Dom. 1677, ætat. 59.

The same in *English*.

HERE lies *Sir Roger Burgoyne*, Knt. and Bart. Son of *Sir John Burgoyne*, Bart. by *Jane* his Wife, (sole Heiress of *Julius Kemp* of *Spaines-Hall*, in the County of *Essex* Esq;) a Man without Blemish in performing all the Duties of Religion, of singular Prudence, and Sincerity: Munificent to the Needy, to others hospitable, candid and courteous to all Men. Nor was he less conspicuous for an uncommon Fund of Modesty, which concealed, as it were, all his other Virtues. He was twice unanimously elected Knt. of the Shire, once for the County of *Bedford*, and again for the County of *Warwick*: He was in his Life-Time, the Delight of all, as he is now their Desire. His first Wife was *Anne*, Daughter and Heir of *Mr. Charles Snelling* of *London*; by whom he had ten Children; of whom there are living, *Jane*, *John*, *Anne*, *Mary* and *Judith*. He married for his second Wife *Anne*, Daughter of *John Robinson* of *Dighton*, in the County of *York*, Esq; by whom he had seven Children; of whom, *Elizabeth*, *Anne*, and *Philadelphia* are now living. His mournful Widow hath consecrated this Monument (far inferior to his Virtues and Affection) in Remembrance of her Duty and Gratitude. He died *September* 16th 1677, in the 59th Year of his Age.

See his Character, Page 635.

On the Reverend Dr. JOHN SMITH, in St. John's College Chapel,
Cambridge.

M. S. Johannis Smith, S. T. P. Lowtheriæ in agro Westmariensi nati : Qui juvenis in hoc celeberrimum collegium cooptatus est ; ubi bonis moribus informatus, et ingenuis artibus eruditus, ejusdem collegii decus totiusque ecclesiæ ornamentum evasit. Quem mira facilitas morum et elegantia, comitati adjuncta semper gravitas, animi candor et modestia ornatum ; ingenii fecunditas, acumen judicii, memoriæ vigor, in re literaria promovenda fatalis industria, doctum : In adversis rebus animi magnitudo, in secundis continentia, in deum denique suosque singularis pietas optimum fuisse demonstrarunt.

Ob hæc merita, quibus Hon^omi & Rev^{di} admodum episcopi gratiam sibi conciliavit, in numerum canonicorum Dunelmensium prius adscitus, dein in ecclesiam Weremuthæ episcopi parochialem promotus : Hisce sacerdotiis honestis auctus, ea non minus digne, quam ipsa illum, exornavit. Antiqua ecclesiæ jura et privilegia nemo fortius defendit. Eloquentiam cum theologia omnesque bonas artes cum sacris literis adeo conjunxit, ut orator copiosus, philologus eximius, theologus absolutus merito audiret. In historicis, Anglicis præsertim, evolvendis fuit maxime assiduus ; advertensque animum quod polita venerabilis Bædæ operum historicorum desideraretur editio, id laboris a nullo potius, quam a canonico Dunelm. Bædæ scilicet compresbytero et populari, subeundum duxit : Huic igitur muneri se accinxit : Sed, pro dolor ! dum non vulgari studio prælo insudaret, morte in medio opere immatura præreptus est : Et intra sacram hujus collegii ædem, cujus in gremio se nutritum non sine pia voluptate sæpius jactavit, humatus est. Natus Anno Dom. 1659, Obiit 30 Julii 1715.

The same in English.

TO the Memory of John Smith Doctor in Divinity, born at Lowther in Westmoreland. He was elected into this famous College, where he received such salutary Instructions for Life and Manners, and such a Fund of Erudition, as render'd him an Honour to the College, and an Ornament to the whole Church. He was polished with a singular Easiness and Elegancy in his Deportment, with an agreeable Mixture of Gravity, Candour and Modesty : A Fertility of Genius, joined to an uncommon Penetration and Solidity of Judgment, with a surprising Memory, seem'd to insinuate, as if he had been born for promoting Literature, by indefatigable Industry. His Greatness of Soul in Adversity, his Moderation in Prosperity, his Piety towards God, and his Esteem for his Friends, gave him a Right to be placed amongst the best of Men.

Such Merit and such Virtues recommended him to the Favour of the Right Honourable and Right Reverend the Lord Bishop of Durham, who promoted him first to the Dignity of a Canon of that Church, and afterwards to the Living of Weremuth, which was his Lordship's own Parish. Having been thus bless'd with these honourable ecclesiastical Preferments, we may say, they were no less an Ornament to him, than he was to them. No one defended the antient Rights and Privileges of the Church more strenuously : He joined Eloquence with Theology, and all useful Arts with the sacred Writings, in so judicious a Manner, that he may justly be said to have been a copious Orator, a polite Scholar, and an able Divine. He was very assiduous in reading History, especially the English ; and reflecting that a correct Edition of the Historical Works of venerable Bede was much wanted, he thought the Task could not be undertaken more properly by any one, than he who was a Co-presbyter in the same City with that venerable Divine. Accordingly, he prepared himself for the Work ; but to our Grief, while he was labouring for the Press with uncommon Diligence, he was snatched away by an untimely Death, in the midst of his Undertaking, and is buried in the Chapel of this College, where in a dutiful Kind of Exultation, he used often to boast, he had been bred. He was born in 1659. He died the 30th of July 1715.

See his Character, Page 255.

On the Reverend Dr. JOHN ERNSET GRABE, in the Abbey-Church of
St. Peter, Westminster.

IN ecclesia parochiali Sti. Pancratii prope Londinum jacet Job. Ernestus Grabijs, S. T. P. gente Borussia, affectu nostrus, eruditionis fama, illustratisque antiquæ ecclesiæ monumentis per universum orbem christianum celeberrimus.

Qui, cum in deterioris sæculi faciem incidisset, ut a depravato ecclesiæ statu animum averteret, in auream illius ætatem frequenti cogitatione remeavit, & cum priscis patribus familiaritatem coluit jucundissimam.

Horum exemplo accensus, ea christianarum omnium virtutum præcellentia enituit, ut etiam inter splendidissima primorum sæculorum lumina eluxisse potuisset. Ecclesiam antiquam, primævam, apostolicam, summa veneratione prosecutus est ; Anglicanam, utpote, quæ ab ea minimum decesserat, proximos honores detulit ; hanc domo, hanc patria, quam mortalium nemo magis dilexit, chariorem habuit ; in hujus gremium se recipi vehementer gestiit, ab hujus sinu ad ecclesiam primitivorum qui conscripti sunt in cælis, lætus emigravit, tertio die Nov. 1711. Ætat. 46.

Ne publicum deesset testimonium eximii illius honoris, quo hospitem adeo illustrem coluit Britannia ; Robertus comes de Oxon. & comes Mortimer, pro spectato suo in literas & literatos amore cænotaphium hoc posuit.

The

The same in *English*.

IN the Parish Church of *St. Pancras*, near *London*, lie the Remains of *John Ernest Grabe*, Doctor in Divinity, by Birth a *Prussian*, by Affection an *Englishman*; illustrious for Learning; and celebrated thro' the whole Christian World, by his Knowledge in the Monuments of the primitive Church.

Happening to be born in unhappy Times, he applied himself intirely to the Speculation of the Golden Age of the Church, cultivating a strict Familiarity with the antient Fathers, that they might direct his Mind from reflecting upon the depraved State of the Church in the Age in which he lived.

Being animated by the Example of those Venerable Fathers, he shined in the Exercise of all Christian Virtues, in so eminent a Degree, that he would even be distinguished amongst the brightest Lights of the first Ages: He follow'd the Doctrine of the antient, primitive, apostolical Church, with the greatest Veneration; as the Church of *England* is that which approaches nearest to it, so had she the next Place in his Esteem; she was more dear to him than his House, or his Native-country; and yet no one ever loved his Country more: He vehemently desired to be received into her Bosom, from which he emigrated full of Joy, to the Church of the Primitives, who are enrolled in Heaven, the 11th of *November 1711*, in the 46th Year of his Age.

That a publick Testimony might not be wanting, of the transcendent Esteem of *Britain* for such an Illustrious Stranger, this Monument was erected for him by *Robert Earl of Oxford*, and *Earl Mortimer*, as a Mark of his Esteem for Learning and Learned Men.

See his Character Page 772.

On *Sir Richard Hoare*, Knight, in the Church of *St. Dunstan's* in the West, *London*.

SA C R E D to the Memory of *Sir Richard Hoare*, Knight, who died *January 6th 1718*. aged *LXX*. and of his Relict Dame *Susannah Hoare*, who died *September the 24th 1720* aged *67*. Both exemplary in their Piety, and strict Adherence to the Church of *England*, in their conjugal Affections, and in their singular Care of the religious Education of a numerous Issue. They had Eleven Sons, and Six Daughters: Three only of which are now surviving. He was eminent for his Fidelity, Humanity, Diligence, Circumspection, strict Justice and Charity, in the several Trusts and Offices of Lord Mayor, Alderman, and Sheriff of *London*, of Member of Parliament for this City, and of President of *Christ's Hospital*, and the Workhouse, *London*.

This Monument was gratefully erected by *Henry Hoare*, Esq; their Son and sole Executor, *Ann. Dom. MDCCXXIII*.

On *HENRY HOARE*. Esq; In the Chancel of the Parish-Church of *Stourton* in *Wiltshire*.

TO the Pious Memory of *Henry Hoare* Esq; Son of *Sir Richard Hoare*, sometime Lord Mayor, President of *Christ's Hospital*, and Member of Parliament for the City of *London*.

His Character is too great to be describ'd, and yet too good to be conceal'd; his Love of God and Mankind were so ardent, that he sought all Opportunities of honouring the One, and doing Good to the other. He was strictly pious himself, without being censorious of others; truly humble without Affectation, grave without Moroseness; chearful without Levity; just beyond Exception, and merciful without Reserve. God bless'd him with a good Understanding, which he improv'd by conversing with the best Books, and wisest Men; and by a constant Course of serious Meditations, he liv'd under a settled Habit of Private Charities, and bore a Noble Share in all those Publick Acts of Piety and Mercy, which have continu'd the Blessings, and averted the Judgments of God. Hence he was honour'd with the Esteem of all good Men, and with the Friendships of many, the most distinguish'd by their high Rank, and great Merit: He had a well-grounded, and therefore an inflexible Zeal for the Faith, Discipline, and Worship of the Church of *England*.

He gave by his last Will two Thousand Pounds for erecting and encouraging Charity Schools and Work-houses; the Profits and Produce of two Thousand Pounds more, to be apply'd yearly for ever in purchasing and giving to the Poor the Holy Bible, the Common-Prayer, and the *Whole Duty of Man*, and left one Thousand three hundred Pounds to other Charitable Uses. His Soul went to God *March the 12th 1724* in the forty Eight Year of his Age.

He married *Jane* Daughter of *Sir William Benson* Knight, by whom he had xi. Children, of which two Sons and three Daughters now survive. This Monument was erected at her Expence, being now his mournful Widow, as she was his most faithful and affectionate Wife.

Communicated by the Reverend Mr. *Hill*, the present Minister of *Stourton*, in *Wiltshire*.

See his Character, Page 777.

On

On the Reverend Mr. *John Ray*, F. R. S. in the Church of *Black-Notley* in *Essex*.

ERuditissimi viri *Johannis Raii*, A. M. quicquid mortale fuit hoc in angusto tumulo reconditum est, at scripta non unica continet regio: & fama undequaque celeberrima vetat mori. Coll. S. S. Trinitatis Cantab. fuit olim socius necnon societatis regiae apud Londinenses sodalis, egregium utriusque ornamentum. In omni scientiarum genere, tam divinarum quam humanarum, versatissimus: Et sicut alter *Solomon* (cui forsan unico secundus) a cedro ad Hyssopum, ab animalium maximis ad minima usque insecta exquisitam naetus est notitiam. Nec de stantibus solum quae patet terrae facie, accuratissime disseruit; sed & intima ipsius viscera sagacissime rimatus, quicquid notatu dignum in universi natura descripsit. Apud exteras gentes agens, quae aliorum oculos fugerant, diligenter exploravit, multaque scitu dignissima primus in lucem protulit. Quod superest, ea morum simplicitate praeditus, ut fuerit absque invidia doctus: Sublimis ingenii, & (quod raro accidit) demissi simul animi & modesti. Non sanguine & genere insignis, seu (quod majus) propria virtute illustris. De opibus titulisque obtinendis parum sollicitus, haec potius mereri voluit, quam adipisci: Dum sub privato lare sua sorte contentus, fortuna lautiori dignus consenuit. In rebus aliis sibi modum facile imposuit, in studiis nullum. Quid plura? Hisce omnibus pietatem minime fucatam adjunxit, ecclesiae Anglicanae (id quod supremo habitu confirmavit) totus & ex animo addictus. Sic bene latuit, bene vixit vir beatus, quem praesens Aetas colit, postera mirabitur.

This Monument beginning to want Repair by standing exposed in the Church-Yard, was lately removed, and set up in the Chancel of the Church; and to the Epitaph is added on the Table of the East side what follows.

Hoc cenotaphium olim in caemiterio sub dio positum, inclementis caeli injuriis oblitteratum, & tantum non collapsum, refecit & sub tectum transposuit J. Legge, M. D. xvi. Kal. Aprilis A. D. 1737.

On the Table on the West side are these Words:

J. Ray } Nat. 29. Nov. 1628.
Ob. 17. Jan. 1705-6.

The same has been thus translated into *English*.

John Ray, Master of Arts, once Fellow of *Trinity-Colledge* in *Cambridge*, afterwards a Member of the *Royal-Society* in *London*; and to both these Learned Bodies an illustrious Ornament.

HID in this narrow Tomb, this marble Span,
Lies all that Death could snatch from this
(great Man.

His Body moulders in its native Clay;
While o'er wide Worlds his Works their
Beams display,

As bright and everlasting as the Day.
To those just Fame ascribes immortal Breath,
And in his Writings he out-lives his Death.
Of every Science every Part he knew,
Read in all Arts divine and human too:
Like *Solomon* (and *Solomon* alone
We as a greater King of Knowledge own)
Our modern Sage dark Nature's Secrets read,
From the tall Cedar to the Hyssop's Bed;
From the unweildiest Beast of Land or Deep,
To the least Insect that has Power to creep.
Nor did his artful Labours only shew
Those Plants, which on the Earths wide surface

(grew,
But piercing ev'n her darkest Entrails through,
All that was wise, all that was great, he knew,
And Natures inmost Gloom made clear to
(common view.)

From foreign Stores his Learning bright supplies,
Exposing Treasures hid from others Eyes,
Loading his single Mind to make his Country
(wise.

But what's yet more, he was so meekly great,
That Envy unrepining saw his State:
For rare Accomplishment! his humble Mind
Possess'd a Jewel, which it could not find;
A great Descent lent nothing to his Fame,
Virtue, not Birth, distinguish'd his high Name:
Titles and Wealth, he never strove to gain;
Those he would rather merit, than obtain.
His private Life in humble Shades he spent;
Worthy a Palace, with a Cell content.
Unwearied he would Knowledge still pursue;
The only Thing in which no Mean he knew.
What more did add to these bright Gifts, we
(find,

A pure, untainted Piety of Mind.
Englands blest Church engross'd his zealous Care,
A Truth his dying Accents did declare.
Thus lost he in Retirement his great Breath;
Thus dy'd he living, who thus lives in Death,
Thus has Heav'n call'd his Age's Glory home,
And the bright Wonder of the Age to come.

See his Character Page 782.

On FRANCIS WILLOUGHBY, Esq; in the Church of *Middleton* in *Warwickshire*.

Propter jacet Franciscus parentum optimorum filius vere magnus, si quid magni habet pietas, probitas, veracitas, incorrupta fides, rigida honesti observantia, obstinata sobrietas, simplex solertia, summa & modesta Eruditio. Religio sine superstitione, sine fastu nobilitas. Assurgite quantum est hominum bonorum huic tam verendo nomini! hic cum in vivis esset, postquam peregre variarum Europæ nationum, linguarum, artium, morum, legum naturas indagasset, easdem domi excoluit, & perpolivit. Mathematicæ intimos recessus aliisq; inaccessos penetravit, medicinæ varios sinus perlustravit, totam insuper philosophiam ita excussit, ut naturas suas & nomina omnibus restitueret. Historiam naturæ de integropene concinnavit, eo acumine ut semper novus, ea diligentia ut semper sibi constans, ea integritate ut semper fidelis naturæ interpret evaserit; duxit uxorem Emmam Bernard filiam secundam domini Hen. Bernard, quæ prolem ei enixa est Franciscum, Cassandram, & Thomam; & jam post singularem bene actæ vitæ existimationem, triste sui desiderium relinquens, adscriptus est immortalibus tertio die Julii 1672. anno ætatis 37. quod superest votum absolvat, transcribant patrem nati & nati natorum, & quinascentur ab illis. Hoc monumentum officiosæ pietatis & memoriæ ergo devotissime consecravit Thomas Willoughby Bart.

The same in *English*.

NEAR this Place lies Francis Son of the best Parents, who was truly great, if there is any Thing great in Piety, Probity, Veracity, Sincerity, strict Honesty, Sobriety, a clear Understanding without Design, and a consummate Erudition with the greatest Modesty. Religion without Superstition, Nobility without Pageantry. Rise up, all good Men, at this venerable Name! After he had carefully surveyed all the Nations of Europe, with their Languages, Arts, Manners and Laws, he returned to his native Country, where he digested and improved the Knowledge he had acquired in foreign Countries. He penetrated the Mysteries of the Mathematicks, which were inaccessible to others. He took a near View of the various Depths of Medicines; in a word, he made so thorough a Reformation in the whole Circle of Philosophy, that it may be said, he restored Things to their proper Names and Natures. He had near entirely embellished his natural History, with such delicacy, that he was always new, and with such Exactness, that he was always consistent, that he may be said to be a faithful Interpreter of Nature. He married Emma Bernard second Daughter of Henry Bernard, by whom he had Francis, Cassandra, and Thomas. Thus after he had acted his Part well upon the Stage of Life, he quitted it for Immortality (to the Regret of all his Friends) the third of July 1672. aged 37. All that remains for us, is to wish that the Sons may imitate the Father, and the Sons Sons, and those who shall descend from them. This Monument of Piety and Remembrance is raised for him by Sir Thomas Willoughby, Bart.

On the celebrated Monsieur PASCAL.

DO. M. Blasius pascalis scutarius nobilis hic jacet. Pietas si non moritur, æternum vivet. Vir conjugii nescius, religione sanctus, virtute clarus, Doctrina celebris, ingenio acutus, sanguine & animo pariter illustris, doctus, non doctor, æquitatis amator, veritatis defensor, virginum ultor, christianæ moralis corruptorum acerrimus hostis. Hunc rhetores amant facundum, hunc scriptores norunt elegantem, hunc mathematici stupent profundum, hunc doctores laudant theologum, hunc pii venerantur austerum, hunc omnes mirantur omnibus ignotum, omnibus licet notum, quid plura? viator, quem perdidimus Pascalem is Ludovicus erat Montaltius, heu! satis dixi. Urgent lachrymæ, fileo. Et qui bene precaberis, bene tibi eveniat, et vivo, & mortuo. Vixit An. 39. M. 2. Obiit An. rep. Sal. 1662. 14 Kal. Sept. ΩΛΕΤΟ ΠΑΣΚΑΛΙΟΣ, ΦΕΤ, ΦΕΤ, ΠΕΝΘΟΣ 'ΟΣΟΝ.

Posuit, A. P. D. C. mærens Aurelian. canonista; cecidit pascalis, heu! heu! qualis luctus!

The same in English by Mr. GEORGE SEWELL.

IF fair Religion does not die,
He lives for ever in the Sky.
The pious Tenant of this Stone,
To married Pleasures lived unknown;
In Faith sincere, in Virtue bright;
In Learning fam'd, in Wit polite;
In Birth illustrious as in Mind,
A Scholar not of Schoolman-kind.
Lover of Equity and Right,
A Champion in Truth's Cause to fight;
The Patron of a single State,
A Foe with honest pious Hate,
To all, who dar'd, by Gloss or Wile,
The Christian Morals to defile.
All Preachers own his Eloquence,
Writers polite, his polish'd Sense;

Mathematicians with amaze,
On his profounder Genius gaze;
Philosophers him Sage define,
And Doctors praise the deep Divine.
His stricter Life the Pious blest,
Him all admire, and all confess,
That, from his Childhood, to his Fall,
He lived unknown, and known to all.
Reader, why further should we run,
The Pascal who is lost and gone.
Great Lewis de Montalt he was:
Alas!—enough is said alas!
Tears choak my Words—and I am dumb;
But thou, who offerest, at his Tomb,
A godly Prayer; all good to thee;
Living and dead for ever be.

A GENERAL

A

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